Demographic Challenges for the Caucasian Race: What Can the Assimilation of Cultures on the European Continent Lead to?

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Abstract. Nowadays, the problem of the disappearance of primitive culture, the primary foundations of people’s self-consciousness, which are lost in conditions that promote the imposition of values, through politicisation, crisis phenomena, economic consequences, during forced migration and the search for more comfortable living conditions, is acute. The process of social modification occurs due to unconventional changes in culture, which acts as the “face” of the identification of nation, changes in the collective consciousness, identity and moral cohesion. The purpose of the study is to define the concept of cultural assimilation, its types and consequences, and identify demographic factors that cause changes in the existence of culture on the European continent. For a comprehensive investigation of this problem, the following methods were used: analysis and synthesis, comparative method, hermeneutical method, and interpretive method. The study results theoretically revealed current demographic problems that make changes in the cultural environment, disclosed possible consequences of assimilation of cultures on the European continent, investigated the differences between assimilation of cultures and cultural diffusion, and determined the nature of culture shock. The features and strength of cultural integration and its relationship with national and cultural autonomy are theoretically analysed, and the historical and modern origins of the mechanism of cultural assimilation on the European continent are revealed. The study aims to identify demographic changes and factors that encourage the assimilation of cultures, reveal the consequences of implementation, and influence the identification of ethnic groups and their position in the world. Theoretically, the presented material serves as a practical information base, which encourages a deeper investigation of the cultural mechanism and the creation of certain measures, the purpose of which is to preserve cultural integrity, as the main source that strengthens the state power and ethnicity of the people.

Keywords: conscious society, identity, integration, cultural pluralism, immigration

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Introduction

The changes taking place in the world occur as a result of interaction and exchange of knowledge between peoples, lifestyles, and habits of society. Advanced technologies, scientific achievements, and well-established international relations provide insight and experience on how to avoid miscalculations in state regulation, overcome economic instability, and overcome demographic crisis outbreaks. The problem of demographic changes is the main challenge that has arisen among humanity both in the past and today, because the demographic movement is an extremely unstable phenomenon. However, the limits of legislation and social research determine the driving factors that can improve the social situation or direct a difficult situation to a simpler area, which would lead to positive results in the future.

Population problems and demographic features of historical epochs create trends in the future development of countries and continents and form a common perspective. Demographic issues have become especially important due to the feeling of a “small” world for different people to live together. Despite the low birth rates in some countries, demographic globalisation is still taking place, which leads to a struggle for dominance and leadership in the world and occupied territories and positions. The cultural struggle that can arise between races can affect not only territorial integrity but also cultural boundaries, and ethnicity, distorting the “national DNA” [1].

At the beginning of the 17th century, the European race occupied a leading position in the immigration “captured” territories and was able to fully master both continents of America, that is, it expanded to different countries beyond its borders, where the certain race was previously located, but such movements led to cultural, civilisational, and ethnogeography consequences. There was not only an expansion of borders but also a mixing of cultures, the introduction of religious canons, language, and customs, and dominant views on life and principles replaced ancient traditions that gradually lost their authority under the pressure of modernity [2].

Active migration processes in Western Europe caused the emergence of separate ethnic minorities of the African, Muslim, and Asian populations, which gradually lost interest in the host socio-cultural environment during adaptation in new countries. American sociologist E. Toffler argued that in the modern world, resistance is growing everywhere, racial, religious, and ethnic groups are aimed at protecting their rights and positions, striving for individual existence and obtaining their own space, while continuing to actively preserve their own identity [3].

At the beginning of the 20th century, European governments tried in various ways to limit immigration flows, which could actively disrupt their ethnic and cultural balance. R. Kagan, in his social studies, found that indigenous society reacted sharply to migration movements that raised questions of cultural identity and questioned the “positive” interaction between Europe and its new inhabitants. R. Kagan notes that migrants show an aggressive unwillingness to master social norms of behaviour in the new territory and its cultural space. Z. Brzezinski had some concerns about popular displacements because mass migrations can change the socio-cultural structure of the European continent, influence foreign policy, and the ethnic minority will reach a dominant position in local society [4].

Currently, there is a tendency for society's deviation from indigenous customs, new cultural trends are emerging, and adaptation to modern conditions is taking place, but the immigration factors promote adaptation to new laws, traditions, and language learning.

According to the observations of American sociologists, the first immigration generation can preserve its characteristics and culture, and the second – fully adapts to the conditions of the country in which it was born, regardless of its true origin. However, the assimilation of cultures is considered from different angles, and if one suffers a loss of “originality”, then the other – gives a powerful impetus to comprehensive development and adaptation [5].

The main goal of the study is to determine the nature of cultural assimilation and obtain the result of its impact, predict the consequences, and ways to influence future research to control demographic movements that would not critically affect the consciousness of social groups. The relevance of this study is conditioned by the spontaneity of changes in the demographic structure, which can affect not only the level of internal position of countries, but also the construction of a worldview and the form of perception of society, its position, goals, and choice of preferences. Permanent immigration creates not only a physical movement, but also a political, economic, and cultural one, during which there is a demonstration of identity or a process of assimilation that gradually brings people closer to a conscious loss of identity. The individual desire to change their situation gradually affects the situation of both countries with which the person interacts.

The originality of the study is conditioned by the investigation of the nature of the assimilation of cultures from different sides of its functionality, without focusing only on negative components, because any destructive manifestation can become a factor that would stimulate improvement and development, direct to progressive results and conclusions, both the society and the position of the countries in which this process will take place. The essence of the study is to find a positive component
of cultural assimilation and to reach a compromise based on internal self-esteem and interest in other nationalities through additional cultural terms and their real application.

**Materials and Methods**

The methodological approach in this study is based on sociological methods. Using analysis and synthesis, the author investigated the theoretical features and early views of researchers on the assimilation of cultures, their historical and modern primary foundations of origin, revealed demographic factors and the impact of immigration on the socio-cultural situation, distinguished and gradually collected facts about obvious problems of social reality. Using synthesis, the acquired knowledge and ideas were formed into a single structure and system features, the relationship of essential values, differences between the assimilation and integration of cultures, and cultural pluralism were revealed, the regularities of their positions were established, the interrelationships of ideas, concepts, and positions were determined. Due to the method of analysis and synthesis, the study was able to obtain individual elements of the object of knowledge at different stages of its existence and combine theoretical knowledge into a single system.

The comparative method allowed comparing the historical significance of cultural assimilation due to demographic changes with the present and determining the relationship between cultural assimilation and cultural diffusion. The comparative method revealed the dynamics of changes in cultural processes, and demographic outbreaks, highlighted differences, advantages, and disadvantages, statistical data, determined public position, etc. In the study, the comparative method worked in a retrospective sense, because the analysis of changes over time and their impact on current events was performed.

The hermeneutical method was used to interpret the main theoretical meanings and concepts, their nature and origin, and their role in the system of culture and social adaptation, to determine the features of “borderline identity”, and its influence on the conscious processes of society. It allowed the author to understand the deep content of the problem under study, which further contributed to the creation of general conclusions and predictive recommendations on ways to solve the problem of cultural assimilation. The interpretive method was used to combine the accumulated facts and obtain a common result, which increased the effect of the task and its significance in the system of sociological research. This method played an explanatory role and established a natural relationship between the data obtained.

The study was divided into three stages. In the first stage, the author worked out the theoretical features of the demographic situation on the European continent and the historical foundations of immigration movements of Caucasian races, investigated the consequences that arise due to the mixing of peoples, how this factor can influence the development and life of cultures, their assimilation, determined the readiness and adaptability of society to changes in the cultural environment, investigated the nature of culture shock.

In the second stage, the author investigated the nature of cultural assimilation and its features, determined the role of cultural integration and the manifestation of intercultural competence, predicted opportunities as a result of their implementation, and determined statistical data on immigration movements.

In the third stage, the author summarised the obtained theoretical and practical values, found a holistic connection of scientific provisions, and predicted what the assimilation of cultures can lead to and its ability to pose a threat to the development and existence of the European continent in terms of world leadership.

**Results**

Studying the theoretical features of the demographic situation and cultural processes on the European continent, the author found that the main lever that can put pressure on the political, economic, and cultural situation is the movement of people, namely immigration waves, which are provoked by unstable conditions of stay in their own country, lack of finances, the satisfaction of their own needs and family, social arrangement, professional activities. Changing the environment is an internal conscious decision, supported by individual responsibility, however, after crossing the border of the desired country, immigrants go through a long time of adaptation, which is naturally set up for joint interaction, and exchange of knowledge, and information.

Arriving in the desired country, a person is automatically obliged to learn the rules of the host state, learn its language for more comfortable communication and employment, and get used to the local culture. However, the main goal is to preserve their own identity, understanding their own “roots”, customs, and other cultural aspects that allow a person to be different, with individual social characteristics. To preserve the “golden mean” in such interaction, there are three criteria: mutually beneficial exchange, that is, the adoption of experience, knowledge, and cultural trends that improve and bring the country to a new level of development, thus the country demonstrates its characteristics, respect for which is important; creation of conditions and allowing cultural ethnic minorities to develop their activities and fully enter the “new world”; adoption of cultural canons, habits, lifestyle, etc. In any case, each of the criteria is a conscious decision.
of the resettler and the best choice that leads to specific consequences and results.

According to socio-statistical data, the European continent is one of the most accessible for resettlement; the historical past and present demonstrate immigration flows, the mass nature of which depends on the political situations in the countries and the conscious decision to strive for a more comfortable situation. Immigration movements are not always subject to government regulation, as the legislative actions of the host country are variable and may be based on an imperfect legal framework. To avoid internal demographic chaos, the main task of the host country is to pre-formed legislative acts and regulations that will qualitatively control the flow of movements, while simultaneously creating favourable conditions for the adaptation of displaced persons [6].

An analysis by the Austrian Academy of Sciences at the Wittgenstein Centre in Vienna showed that the population of Western Europe has increased significantly compared to the Eastern part. Such consequences have arisen for two reasons: natural demographic development (birth rate-mortality) and migration processes. The highest indicator of population growth was observed in Ireland – about 36%, but it depended more on natural changes. Bosnia and Herzegovina received the worst indicator due to the massive migration outflow of the population. Switzerland received 26% of new immigrants, Norway – 24%, Spain – 20%, France – 18%, and Sweden – 17%. Bulgaria and the Baltic states experienced the largest population decline by almost 20%. Slovakia and Slovenia were able to maintain stability, partially receiving an increase of only 2%.

According to the UN, 2019 had a peak rate of migration waves, in the amount of 270 million people, namely 3.5% of the total number of inhabitants of the planet Earth. Over the past two years, the number of relocations has increased by another 100 million people, and later the data will increase due to political and economic realities [7].

An analytical analysis of demographic changes shows the division of the European continent into two parts, with separate advantages. It is this demographic situation that can create successful conditions for the assimilation of cultures because there is a mixing of peoples, interaction, exchange of skills, and a forced need to adopt cultural norms. Sometimes there is a demonstration of disrespect for local traditions, during which migrants create an additional social burden, ignoring the norms and traditions of the countries in which they stay.

The influence of dominant cultural movements on immigrants is historically laid down, humanity has constantly tried to defend its borders, its “ethnic DNA”, and living standards. However, the nature of forced dissemination during military operations distorted the originality of the people over whom it gained power. So, after the First and Second World Wars, many residents of Eastern Europe resettled in the United States, Australia, Israel, and Canada, while the rest remained living in the Western part of Europe. There was also a forced exchange of national minorities to preserve the uniformity of peoples, for example, they tried to transport Turks from Bulgaria to their homes, Jews to Palestine, etc. However, such manipulations with ethnic groups were mainly racist, which is completely absent today. The past assimilation of displaced persons in the conditions of host states occurred not only by force but also on the initiative of the displaced persons themselves, as a conscious and independent decision [7].

Over the past decades, several tens of millions of migrants from Muslim countries have arrived in Europe, and there are up to 17 million of them in the EU countries. It is Islamic leadership that demonstrates the displacement of Judaism, which ranks second in the spread of religions in Europe. Thus, for example, in Belgium, the practice of Islam ranks second, about 550 thousand people are representatives of Muslim beliefs, reaching about 6% of the total population of the country. In Bulgaria, Muslims occupy about 10% of the population. In Spain, 90% are Christians and 6% are Muslims, the rest – are representatives of mixed religions and Protestant movements. The EU diplomatic space, through the Council of Europe and NATO, contains almost 100 million more Muslims from Turkey, Albania, Bosnia, and Azerbaijan [8].

Natural dominance and faith, internal stability, and respect for own kind cause assimilation pressure on the cultural environment of local people and other ethnic minorities. France occupies a leading position, where Islam is practised by more than 5 million people, which is approximately 7% of the total population of the country. At first glance, the indicator is not high, however, today there are more and more cases of creating marriages between representatives of different religions, where, ultimately, a woman is required to convert to Islam. For example, in Ukraine, according to a study of the reasons for accepting Islam, 43% of women married a Muslim and voluntarily accepted his worldview and beliefs fully, 28% – showed an individual interest in Islam and Muslim culture, 29% – of those who converted to Islam were in search of a “special faith” and were disappointed in Christianity and the Orthodox Church [9].

Germany received an indicator of this value of about four million Muslim population, Great Britain – up to three million, and Italy – about one and a half million. As a result, there was socio-cultural assimilation in the host countries and a lack of interest on the part of Muslims in local realities [10].
Considering the situation of cultural phenomena in Germany, it should be noted that the authorities provide favourable opportunities for other people to start “life over” and create all social privileges and a package of services for this, but now they are actively fighting against the Muslim settlement, which has begun to significantly prevail among the indigenous people. The main conflict that has arisen between the ethnic minority, the authorities, and local residents is the construction of Muslim mosques, the essence of which is the preaching of the will of Allah and the demonstrative singing of prayers through loudspeakers. This situation is observed in the city of Hamburg, where about 60% of the inhabitants are representatives of Muslim countries, which is preferred among residents of German origin [8].

Analysing the features of cultural assimilation, it was determined that its manifestation is experienced not only by related cultures, but also by culturally distant ethnic representations, resulting in cultural homogeneity. However, when studying the phenomenon of assimilation, it is important not to confuse its meaning with cultural diffusion, which does not change the existing cultural environment, but only offers society to learn about new cultures, traditions, and national characteristics, such a factor can reduce the risk of cultural discrimination. However, considering cultural diffusion from the other side of reality, one can notice its destructive impact on people who are interested in studying new processes, gradually losing their own identity and traditions. A striking example of cultural diffusion is the popularity of Asian cuisine around the world, the spread of Buddhism, the celebration of Thanksgiving or Halloween, etc. [11].

The main difference that separates the two concepts is the method of assimilation. If cultural diffusion ensures the spread of short-term influence, then assimilation is the process of assimilating the dominant traits of another group. Cultural assimilation is not capable of a two-way process, because the minority group is part of the majority group. During the interaction of nationalities, there is not only exchange and demonstration of cultures, but also cultural assimilation, as a result of which it is impossible to find differences between the two groups, such features give all the levers to the assimilation process to lead society to uniformity [11].

Analysing the theoretical features of the origin of cultural phenomena, their power of influence and consequences, the researcher determined that culture is dynamic by its nature, it can be subject to changes in modernity, is open to diverse influences, and can go through certain stages: innovation, diffusion, ethnocide, deculturation, acculturation, assimilation. Although the process of assimilation is gradual and always aimed at a positive result, it is not always possible to fully create the desired effect in reality.

Predicting the consequences of possible assimilation of cultures on the European continent, the study is convinced that the result will not get a single meaning. The assimilation of cultures can lead to the unification of peoples, but they will become homogeneous, and thus – they risk losing their true background, which guarantees and ensures their personality, peculiarity, and stable beliefs. Each of the representatives of a particular ethnic group will “lose themselves” and the ethnic values that serve as the foundation for sustainability in the world. Assimilation – is a slow process, which is why every nation should have a chance to preserve its own identity.

Negative consequences that can arise suddenly are the desire to fight for competition, and the desire to dominate, displace, or deprive cultural freedom, naturally, everything will come down to the need for support, a central component that would become a source of power for carriers of culture, that is why the struggle for priority would lead to conflict situations between representatives of cultural currents, violation of international relations, and political instability.

Intercultural competence can ensure equal cultural dignity and create communication opportunities for conducting effective interstate and interpersonal dialogues, because it preserves the ability to understand and appreciate the perception of representatives of other cultures while maintaining a balance in interaction. Thus, the conscious understanding of other cultural environments allows expanding the limits of knowledge about the existence and features of other subcultures. The lack of intercultural dialogue and the ability to understand representatives of other ethnic minorities is subject to complex social consequences, because there will be a stereotypical perception of other people based on their own internal judgments, generating mutual suspicion, increased anxiety, and tension, there will be a manifestation of intolerance and accusations of representatives of national minorities. That is why cross-cultural competence is aimed at strengthening and ensuring a polite exchange of views and life principles between specific representatives or groups of people of different cultural backgrounds and cultural heritage.

Cultural integration allows declaring a country as a carrier of traditions, presenting its unique features to the world, but it does not lead to the “complete dissolution” of the people in it. An important role is played by a conscious decision to accept certain trends and respect personal space and cultural boundaries. It is these features that can ensure a stable situation in the cultural environment.
The process of reproducing the assimilation of culture depends on immigrant movements, and their motives for changing the way of life. The mixing of peoples, the act of displacement creates interaction and the contribution of new knowledge to existing cultural processes, thus creating a “global culture” consisting of various elements and which is a full-fledged part of assimilation.

Social sciences interpret assimilation as the result of the loss of the original culture of one of the ethnic groups due to the assimilation of another culture, more dominant, with the carriers of which there is inevitable contact. The speed of this process can occur spontaneously, purposefully, or for a long time, by artificially “suppressing” traditional culture, which pushes a person to accept new realities.

Assimilation is the process of interaction of cultural penetration into the general culture, namely: assimilation of language, customs, traditions, religious beliefs, features of clothing, cuisine, etc.

Sociologist E. Bogardus describes assimilation as a socially important process in which the views and attitudes of most people come together and form a single group. Assimilation of cultures can cover ethnic minorities, and immigrants who have settled in a particular country for permanent residence, however, the excessive manifestation of the assimilation process destroys traditions, individuality, and identity [12].

S. Huntington, a researcher of migration phenomena, showed his concern about social movements because as a result, multipolarity, and poly-civilisation arise, cultural differences are formed, and society will gradually lose its differences. A cultural rift can provoke a political conflict, a clash of civilisations. Migrations change the socio-cultural structure because among migrants the birth rate is higher than among representatives of titular nations, immigrants create communities that do not integrate into local cultures, and there is an unwillingness to master basic values [13].

Assimilation should be considered not only as a negative manifestation in the social or cultural environment, but also as a way of adapting the individual to a new area, and therefore, direct acceptance of rules, traditions, and norms of behaviour for mutually beneficial communication, partnerships, and favourable living conditions, there is an expansion of the worldview, there is an acquisition of new knowledge, interest in the unknown, and an attempt to prove themselves in it. However, the culture on both sides can be influenced, because there is an exchange of knowledge.

As it spreads, there are the following types of assimilation:

− partial, which allows entering the new realities of culture, preserving national minority, and belonging, for example, in everyday life to adhere to cultural principles;
− complete assimilation carries a conscious decision of the individual to accept the dominant culture and follow its rules. Representatives of the national minority are more comfortable accepting the dominant culture to avoid conflicts and social pressure of local people, and a vivid example is the registration of marriages with representatives of other religious beliefs and the full adoption of their canons;
− forced assimilation occurs due to the pressure of authoritarian countries where nationalities do not have equal rights;
− ethnic assimilation – the fusion of peoples, the loss by the weak side of customs, traditions, individual characteristics, language, and culture [14].

Being in new territories, people are not always able to adapt successfully, they go through some difficulties and stresses that arise as a result of novelty. Culture shock is a term that explains such manifestations and accompanies the conflict between old and new norms, conscious and principled rejection, emotionality and discomfort, and disorientation caused by getting into a new cultural environment. Individuals who are prone to culture shock demonstrate a reaction of hostility, resistance, and isolation. Such stressful situations are experienced at the initial stages by students who are not studying in their own country, who, despite the force of pressure from new and unexplored places, get “traumatised” by the perception of incomprehensible things, and rules of behaviour [15].

The term “culture shock” was coined in 1954 by anthropologist K. Oberg, who argued that a person’s entry into a new cultural space causes discomfort and emotional imbalance, first begins a slight sadness or melancholy, and then a state of neurosis can be observed. The researcher identified the main stages of the development of cultural shock, which begin with the first delight and excitement, pleasant euphoria and interest, then there is an emotional decline, a person begins to notice the shortcomings of a foreign country, there is a comparison with their native country, which provokes frustration, nostalgia, and depression. As a result, a significant number of people return to their homeland. Individuals who have been able to pass and master the first two stages go into the stage of reconciliation and after a few years the situation becomes clearer, there is adaptation and reconciliation with the “new rules” of life, time zone, climate, etc. It is at the last stage of adaptation that a person can assimilate and become part of “their” new country, absorbing new habits, rules, language, culture, and even clothing style or food preferences [16].

Analysing the past historical period, in which there was a peak of movements of European peoples not only internally, but also externally to other
continents, especially popular were the migrations from Western Europe to the countries of America, which were stimulated by the First World War. The US authorities have shown a vivid example of the action of assimilation because intuitively sensing the threat from European immigration movements, which can lead to a mixture of cultures and priorities, they began to reproduce the accelerated concept of assimilation among immigrants, to preserve their own identity and integrity, demonstrating dominant differences and preferences. Subsequently, the process of immigration movements showed that mixing cultures gives an impetus to progress and transition to a higher level of state regulation [17].

Compared to previous institutions in the United States, European countries still maintain a humane attitude and open position regarding their temporary “guests” or new permanent residents. There are no strict restrictions in the stay of a particular state, which would humiliate or suppress the individual, demand to move to a new way of traditions and culture, however, every immigrant is consciously able to assess the situation in the country and, follow the conditions, adapt independently, not forgetting their true “face” and origin. That is why an important role in the humane interaction of the state and its new residents is played by national and cultural autonomy, which can ensure the equality of ethnic communities, does not give restrictions on self-expression and promotes free ethnocultural development. The main feature of national and cultural autonomy is not to harm the cultural space of the country that has accepted permanent residence, thereby using uniform interaction, exchange of experience and knowledge [18].

Nowadays, Ukraine is one of the countries of the European continent that supports the principle of intercultural competence and does not insist on depriving its own identity, faith, language, and cultural values, and creates conditions that are not able to cause stressful situations. However, certain emotional difficulties or experiences can manifest themselves individually, which is quite natural, because discomfort can cause rules and requirements at the level of the law, according to which it is necessary to arrange personal life in the correct sequence. Conscious interaction can enrich a person with experience and new knowledge.

A. Olteanu, in his study of social phenomena, determined that an alternative solution to political and ethnocultural processes is aimed at cultural pluralism. Its essence is the recognition by the state of various ethnic groups that have individual cultural characteristics, due to which a tolerant attitude occurs. The diversity of cultures that immigrants bring can contribute to the progress of the countries that have adopted them, complement them with new experiences, and demonstrate additional opportunities, however, the essence of cultural pluralism is not just mass gathering, but the establishment and preservation of identity, the unification of society for the sake of common ideas [19].

S. Muller, studying the peculiarities of social movements on the European continent in modern sociology and politics, found that cultural integration is becoming widespread, which is a synthesised approach to solving social issues, aimed at combining and coordinating, finding a compromise. Cultural integration is able not only to maintain the “old” order and norms but also to adopt “new” ones at the same time. Cultural integration has a close interaction with the manifestation of cultural assimilation, both sides point to the power of expression of a particular subculture in society, how it can enter society and how it is perceived. Representatives of different subcultures aim to achieve the maximum effect of cultural integration because it provides recognition and dominant features that promote the flow into society. The ultimate goal of cultural assimilation is to achieve a high level of integration, recognition, and acceptance [20].

The process of cultural integration allows approaching the assimilation of cultures more only and perceiving changes from positive aspects that can create favourable conditions and a progressive creative component, which would contribute to a better level of development of public consciousness and worldview. Assimilation of cultures is not capable of destroying the originally established traditions and customs of ethnic minorities, if the bearers of the “native culture” themselves are consciously open to new standards and do not displace their old views, do not get rid of them for the sake of imitating the dominant groups, the process of assimilation primarily concerns not only political mechanisms but also individual internal ones, the willingness to renounce all the canons that existed before the start of unusual living. A neutral approach can adapt to new rules without forgetting the old ones, however, it will not cause psychological resistance, evil intentions, depression, or frustration, rights that guarantee the freedom of people, also guarantee the inviolability of the cultural environment, of course, if this does not apply to military actions and occupation.

An important role in the preservation of cultural features is played by the phenomenon of identity because it provides the defining basis of political state actions, identity serves as a brand that represents the people on the world stage, their views and life positions, strengths, stability and preferences, identity can provide a special advantage of the people, which is why its loss will lead to a gradual mixing of nationality and the disappearance of ancient features, people’s history.


**CONCLUSIONS**

The study has yielded the following conclusions. Assimilation is a cultural penetration, the process of interaction during which the dominant culture prevails and absorbs other, less active cultural areas. The phenomenon of assimilation gives rise to the immigration movement, popular mixing, and the search for a better position in foreign territories.

Theoretical studies have shown that the process of cultural assimilation is complex and slow, and many factors can restrain it. The assimilation process appears in two areas: first, there is the influence of new territorial rules, customs, norms, and habits on the immigrant, as a result of which there is an internal agreement and acceptance of realities, for effective interaction, successful adaptation and the opportunity to find a job; then the second side of the projection takes place, which demonstrates real attempts to parasitically advance into the social environment of the receiving country, its specific views to ensure internal comfort and loyalty to its views, to groups with which successful contact has been established.

Early studies show that the assimilation of cultures poses a threat to the disappearance of ethnic groups and subcultural communities, but the analysis of modern realities has shown that compliance with compromise, intercultural competence, and cultural integration would ensure a positive result and new development, preserving the peculiarity of each nation, cultural boundaries.

The main ways of future studies on the emergence of cultural assimilation and its implementation will be new social experiments, tracking the frequency of resettlement, which will determine individual positions on immigration movements, identifying changes in the lives of indigenous residents of the host country and people who were forced to get a new territorial affiliation, consciously adopt a different socio-cultural space. Establishing a comparison with early data statisticians will recreate a single link in the introduced assimilation into cultural groups because demographic phenomena are variable and require periodic verification, and tracking changes to maintain balance and show cultural respect among representatives of different ethnic minorities.

**REFERENCES**


Демографічні виклики для європеоїдної раси: До чого може призвести асиміляція культур на європейському континенті?

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Анотація. Сьогодні гостро постає проблема зникнення первісної культури, першооснов народної самосвідомості, які втручання зумовлюється у вумові, що є пересадженню цінностей, шляхом політизації, кризових явищ, економічних наслідків, під час вимушеної міграції та пошуку комфортніших умов життя. Процес соціальної модифікації відбувається внаслідок нестандартних змін в культурі, яка виступає «обличчям» ідентифікації народності, змінюється колективна свідомість, ідентичність та моральна згуртованість. Метою науково дослідної статті є визначення поняття асиміляція культур, її типи та наслідки, виявлення демографічних чинників, що несуть зміни в існування культури на європейському континенті. Для комплексного дослідження поставленої проблематики було використано такі методи: метод аналізу та синтезу, порівняльний метод, герменевтичний метод, інтерпретаційний метод. Результати наукового дослідження теоретично розкрили актуальні демографічні проблеми, що вносять зміни в культурнє середовище, виявлено можливі наслідки асиміляції культур на європейському континенті, досліджено відмінності між асиміляцією культур та культурної дифузії, визначено природу культурного шоку. Теоретично проаналізовано особливості та силу культурної інтеграції її взаємозв’язок з національно-культурною автономією, виявлено історичні та сучасні витоки механізму культурної асиміляції на європейському континенті. Наукова стаття спрямована на виявлення демографічних змін та факторів, що спонукають до асиміляції культур, розкриття наслідків реалізації, вплив на ідентифікацію етносів та зайняту позицію в світі. Теоретично представленний матеріал слугує практично - інформаційною базою, що спонукає до глибшого вивчення культурного механізму та створення навчальних засобів, мета яких – забезпечення культурної цілісності, як основного джерела, що посилює державну силу та етнічну принадлежність народу

Ключові слова: свідоме суспільство, ідентичність, інтеграція, культурний плюралізм, імміграція