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**АКШ ЖАНА КАНАДАДАГЫ МУСУЛМАН КООМЧУЛУГУ:
АЗЫРКЫ МИГРАЦИЯНЫН КЫЙЫНЧЫЛЫГЫ**

**МУСУЛЬМАНСКИЕ ОБЩИНЫ США И КАНАДЫ:
СОВРЕМЕННЫЕ МИГРАЦИОННЫЕ ВЫЗОВЫ**

**MUSLIM COMMUNITIES IN THE USA AND CANADA:
MODERN MIGRATION CHALLENGES**

Аннотациясы: Макалада ислам өлкөлөрүнөн келген заманбап миграция агымын эске алуу менен мусулман иммигранттардын Батыш коомуна интеграциясынын америкалык жана канадалык моделдеринин өзгөчөлүктөрү талкууланат. Автор Америка Кошмо Штаттарынан айырмаланып, Канада жүргүзүп жаткан мультикультурализм саясаты маданий көп түрдүүлүктү, жергиликтүү да, киргизилген салттарга да толеранттуу мамилени сактоого мүмкүндүк берет деп эсептейт. Жалпысынан дүйнөлүк тажрыйба жана иммигранттардын көйгөйлөрүн чечүүгө болгон мамиле жакынкы келечекте этникалык интеграциянын стратегиясы катары мультикультурализм саясатынын натыйжалуулугун тастыктайт.

Негизги сөздөр: иммиграция, Түндүк Америка мусулмандары, мультикультурализм, адаптация, интеграциялык моделдер.

Аннотация: В статье рассматриваются особенности американской и канадской моделей интеграции мусульман иммигрантов в западное общество с учетом современных миграционных потоков из исламских стран. Автор считает, что в отличие от США политика мультикультурализма, проводимая Канадой, позволяет сохранить культурное многообразие, терпимое отношение как к местным, так и привнесенным традициям. В целом мировой опыт и подходы к решению проблем иммигрантов подтверждают эффективность политики мультикультурализма в качестве стратегии этнической интеграции в ближайшем будущем.

Ключевые слова: иммиграция, мусульмане Северной Америки, мультикультурализм, адаптация, модели интеграции.

Abstract: discusses the features of the American and Canadian models of integration of Muslim immigrants into Western society, taking into account modern migration flows from Islamic countries. The author believes that, unlike the United States, the policy of multiculturalism pursued by Canada makes it possible to preserve cultural diversity, a tolerant attitude towards both local and introduced traditions. In general, world experience and approaches to solving the problems of immigrants confirm the effectiveness of the policy of multiculturalism as a strategy for ethnic integration in the near future.

Key words: immigration, Muslims of North America, multiculturalism, adaptation, integration models.

Today, it is not a revelation to anyone that the countries of North America are on the verge of a systemic socio-political crisis, which will inevitably be associated with electoral expectations both in the US and Canada. At the same time, the different polarity of party preferences of the ruling parties will be determined to a large extent by their attitude towards migration policy. The modern wave of migration from the Muslim East to North America has complicated the situation and is associated with such events as the Arab Spring, the war in Syria and the emergence of proto-states of a terrorist orientation (for example, ISIS, an organization banned in the Russian Federation). The ensuing mass exodus of refugees from among the civilian population again actualized the issue of the problems of Muslim immigrants in Western countries, in particular in the USA and Canada. The orderliness of the migration process is an important criterion for the development of these countries, therefore, for its effective legal regulation, a comprehensive reform of migration policy is needed. The interdependence of the migration programs of North America with the aim of rational use of human capital is not only a condition for their economic growth, but also an indicator of the ability for a conflict-free existence of a multi-ethnic society in these countries.

In the period of globalization of international economic relations, the expansion of trade within the framework of the free trade agreement between Canada, the United States and Mexico - NAFTA (North American Free Trade Agreement, NAFTA)³⁵ - promotes the interaction of people of different nationalities, cultures, religions within not only a given geographical region, but also the entire American continent. At the same time, the growth of the economies of the countries of the Pacific region, the Arab countries predetermined the need for an intercultural dialogue between the West and the East. The development of intercontinental means of communication and access to new information tools lead to intense contact between people of different views and religions, in particular Christianity and Islam, which creates fundamentally different opportunities for the transformation of Islam and predetermines well-known challenges to Christianity. Thus, an urgent problem arises in revising some aspects of the Western European model of integration and defining modern migration strategies based on the modern perception of Islam and Muslims, overcoming Islamophobia, as well as a broad modernization of Islam, taking into account its creativity and modern requirements.

According to the Pew Research Center in 2017, there are about 1.6 billion Muslims in the world, which together makes up more than one-fifth of the total population of the Earth (23%). In terms of the number of adherents, Islam ranks second in the world after Christianity and is the fastest growing religion. There is a possibility that by the end of the 21st century there will be more Muslims in the world than Christians. Currently, more than 12 million Muslims live on the European continent, about 5 million on the American continent, of which more than 3 million people live in the USA and about 900 thousand in Canada. At the same time, it must be noted that their number is steadily growing: according to forecasts, in the next 20-25 years, the number of Muslims in the

³⁵ North American Free Trade Agreement (NAFTA) [Electronic resource]. URL: <https://ustr.gov/trade-agreements/freetrade-agreements/north-american-free-trade-agreement-nafta> (accessed 02/05/2019).

United States will be about 8 million people (1.7% of the total population). Muslims will become the second largest religious group in the country - at present, this position in the United States is occupied by Jews³⁶.

Similarly, Canada is expected to triple the number of Muslims. The American Pew Research Center and the Washington Church Forum "Religion and Social Life" presented a forecast of changes in the number of Muslims in the world by 2030, according to which in Canada the number of Muslims will increase to 2.7 million people, which will be 6.6% of the total population of the country. As a result, Canada could become the second country after the US in the Americas in terms of the number of Muslims. Thus, the Islamic factor becomes an important component of modern life in North America. This is directly related to the further spread of Islam to the north and the growth of Muslim communities in Canada, as well as their increased political activity and social mobility. In this regard, a more thorough analysis of the impact of new migration challenges on the process of integration of Muslim immigrants into Western society is needed in countries such as the United States and Canada, which have accumulated some experience in its implementation. Based on this, it is necessary to pay attention to the theory and practice of the concept of multiculturalism, to conduct a comparative analysis of the American and Canadian models of integration, to identify the features and problems of the integration of Muslim immigrants into Western society.

Modern problems associated with globalization and, as a result, migration and mixing of various ethnic groups and cultures, their adaptation to other, in particular Western, living conditions, have generated new ideas for the socio-theoretical justification of the dialogue of cultures, religious tolerance and tolerance. The theoretical and methodological foundations of these problems were formulated in the works of thinkers of the New Age, the Renaissance and the Reformation. Subsequently, post-nonclassical trends in modern science were developed and recognized, the essence of which was the recognition of a "culture of diversity" aimed at solving ethno-confessional and socio-cultural problems of modern society.³⁷

The governments of Western European countries, concerned about the situation of minorities, began to develop their own integration strategies aimed primarily at solving emerging inter-ethnic and inter-confessional problems. Yes, in the 70s and 80s. In the 20th century, the concept of multiculturalism was introduced in Canada and Australia, which was formed simultaneously as a socio-philosophical theory and practice of expanding the rights of ethnic and religious minorities to recognition. The term "multiculturalism", which appeared in Canada in the 60s. XX century, in general terms meant bilingualism, or the policy of bilingualism, characteristic of Canada. The practical implementation of multiculturalism was aimed at eliminating acute contradictions between the English-speaking and French-speaking communities of the country. The important role of the indigenous population of Canada was also taken into account by the internationalist liberal government headed by Pierre Trudeau. In the early 1980s, multiculturalism becomes the official ideology of Canadian policy, carried out under the slogan "one nation, two languages, many peoples and cultures", including those meeting the interests of the ethnic culture of "small" nationalities. This was reflected in the Multiculturalism Acts of 1985 and 1988. However, the "Quebec problem", which arose in the 90s. and exacerbated the interethnic problems of the French-speaking part of the country up to manifestations of separatism, led to the revision and mitigation of some provisions of the policy of multiculturalism.³⁸

In the United States, which has a complex ethno-cultural palette, the main concept of cultural development was the doctrine of the "melting pot"³⁹, aimed primarily at the process of formation of

³⁶ Boroday S. Islam in modern Europe: demography, integration, prospects [Electronic resource]. URL: <http://www.idmedina.ru/books/islamic/?5479> (date of access: 03/04/2019).

³⁷ United States v. Dzhokhar Tsarnaev. Document 8, United States Department of Justice, 22 April 2013 [Electronic resource]. URL: <https://ru.scribd.com/document/291474864/complaint-and-affidavit-united-states-v-dzhokhartsarnaev> (Date of access: 09/04/2019).

³⁸ Muslims and Islam in the USA and the world: basic facts [Electronic resource]. URL: <http://islamoved.ru/2017/musulmane-i-islam-v-ssha-i-mire-osnovnye-fakty/> (date of access: 03/01/2019).

³⁹ The USA is the world's largest "melting pot" // Our World. 2008. October 9.

the American nation. However, this policy led to an increase in discontent and tension in interethnic and interfaith relations. In search of a way out of this situation, the authorities turned to multiculturalism, supporting the policy of certain benefits and compensations, as well as political correctness and the provision of equal opportunities for all immigrants.

During almost half a century of existence and implementation of the principles of multiculturalism, a large number of theoretical and practical works have been published all over the world. These include the studies of leading Western theorists and historians of the multicultural scientific paradigm - Canadian social philosophers C. Taylor and W. Kimlika, American scientists M. Walzer and J. Rawls, German philosopher and sociologist J. Habermas and German philosopher O. social philosopher R. Le Coadic. Of interest are the works of the social philosopher of Indian origin C. Kukatas, who proposed a classification of approaches to the problem of cultural diversity, as well as S. Benhabib, who considers the modern model of multiculturalism as a mosaic with existing rigid boundaries between different cultures.

Among Russian researchers, it is necessary to single out such authors as A. I. Kuropyatnik, N. N. Pokrovskaya, M. V. Tlostanova, V. A. Tishkov, A. A. Borisov, L. M. Drobizheva, G. I. Makarova, L. R. Nizamova, I. S. Novozhenova, I. V. Sledzevsky and others. The topics of their research cover various aspects of the problem of a multicultural society, the features of the Russian practice of multiculturalism, its particular manifestations, taking into account the strategy of social policy in Russia and abroad. Thus, the concept of multiculturalism acts as an essential methodological factor that determines modern philosophical and sociological studies of the problems identified in this article, contributes to their use as political practices for resolving interethnic contradictions and conflicts. This is confirmed by the analysis of the views of Western European and Muslim scientists and public figures, carried out on the pages of domestic and foreign Internet resources.

It should be noted that Islam is not an alien phenomenon on the American continent, as well as the coexistence of Christians and Jews with people from North and Central Africa, the Persian Gulf countries, and now from Central Asia. Historically, on the American continent, especially in the southern United States, there were many Muslims among African slaves, but Muslim immigrants appeared in the industrialized states much later - after the disappearance of slavery.

The first Muslims came to Canada more than a century ago from Syria and Lebanon and settled in the province of Alberta (Edmonton). Since the middle of the 20th century, the growth of the Canadian Muslim community begins, and its peak falls on the 70-80s. Many problems of integrating Muslims into Western society are common to all immigrants from different countries. Those of them who have an education, a profession and a stable financial position adapt more easily to the requirements of the country of residence, thereby avoiding obvious forms of discrimination that exist against national minorities. Orthodox Muslims, who adhere to the letter of Islamic law, most often experience serious difficulties caused by the clear differences between Western and Eastern lifestyles. Immigrants themselves in the US and Canada understand that it is difficult to remain a Muslim living in a liberal-democratic environment, moreover, with stable Christian and Jewish traditions. Indeed, many of them have to go through the "thorns" of conformity and compromise in order to preserve Islamic customs, their native language, way of life, and the foundations of orthodox Muslim upbringing and education.

Some Muslim scholars and researchers living in America are characterized by ambivalent theoretical concepts associated with the analysis of religious practices and attempts to form a "European" or "modernist" version of Islam. They are trying to find tolerant forms of interaction with civil society, to introduce a pragmatic component into the life of Muslims who are already citizens or aspire to become so in Western countries. Mutual respect and religious tolerance are the essence of the most common concepts of the reformation of Islam, thereby destroying the plans of the radicals who believe that the goal of Islam in the West must necessarily be the transformation of the "world of infidels" into the "world of Islam." Despite the ostracism of Muslim fundamentalists, the adaptation of Muslims to Western society is increasingly attracting the attention of authoritative scientists, politicians, and public figures who seek to establish contacts and even cooperation with the countries of the Muslim world.

Noteworthy are the views of the famous professor and religious figure Tariq Ramadan, an expert on Islamic ethics and philosophy. Many people perceive the scientist's research at times in a diametrically opposite way: some consider him a liberal who preaches the "westernization" of Islam, others consider him a "radical" who has absorbed the ideology of Al-Qaeda. Nevertheless, T. Ramadan enjoys a well-deserved reputation in academic circles as a scholar who devoted himself to the creation of a "European style of Islam" - a philosophical and religious concept, according to which a Muslim would feel part of European society, while at the same time maintaining adherence to his religion and culture. T. Ramadan convinces Muslims that "the world still treats their religion with respect, although it imposes some changes on it". Since the understanding of faith must meet the requirements of modern life, he argues that the revival and renewal of Islam should come from within and be based on the principles contained in the Koran and Hadith: "The idea that I am trying to promote today both in Europe and in the United States is that Muslims must understand that they are full-fledged citizens of the West, but this does not mean the need to deviate from the precepts of Islam". In this regard, Western "Muslim modernists" who stand on the positions of "adaptation" of Islam to Western conditions consider T. Ramadan too conservative. However, after the events of September 11, T. Ramadan was one of the first to publicly condemn the actions of terrorists, noting that "the perpetrators of such acts are criminals who justify their actions with religion in the name of a political goal".⁴⁰

The process of integration of Muslims into Western European society is ambiguous. All immigrants arriving in the US and Canada were subjected to a process of "adsorption" - initially into the diaspora, and subsequently, having passed the procedure for obtaining citizenship, they became fully adapted citizens of these countries. Of course, few managed to avoid marginality in the first generation. Marginality often became an insurmountable obstacle - immigrants refused to fully assimilate into American society, many of them continued to live in ethno-cultural communities, preserving their traditions and customs, stereotypes of behavior. Evidence of this is the ethno-cultural formations of the Chinese, Japanese, Italians and other peoples existing within American society, living, as a rule, in relatively small enclaves (the so-called "ghettos", similar to Negroes). Living compactly, representatives of such formations often did not feel the need to study the language, history and culture of the host country. As a result, contacts with the "outside world" led to increased discontent and tension in interethnic and interfaith relations with the modern American and Canadian communities, respectively.⁴¹

In search of a way out of this situation, the Canadian authorities have steadily pursued a policy of multiculturalism, maintaining an atmosphere of political correctness and providing equal opportunities for all immigrants. French-speaking Canada (Quebec) and the federal policy of bilingualism contributed to this in no small measure. In Canada, unlike the United States, multiculturalism has not lost its significance as a state doctrine to this day, although in Europe and Russia, right-wing politicians have significantly discredited its relevance. However, the "Quebec problem", which arose in the 90s. and exacerbated the interethnic problems of the French-speaking part of the country up to manifestations of separatism, led to the revision and reformatting of some provisions of the policy of multiculturalism.

What is the reason for the stability of the doctrine of multiculturalism in Canada? The answer lies in the liberal nature of Canadian immigration history. It should be noted that the Canadian Muslim community is heterogeneous - Muslims of East Indian origin form the largest group of the Islamic community in terms of numbers, followed by Arabs, people from other Muslim countries make up relatively small groups. The majority of Muslims are Sunnis, a little less are Shiites, Ismailis and representatives of other communities (Druze, Baha'is and Ahmadiyya). The bulk of Muslims originally lived in the so-called "Upper Canada" (Upper Canada) in the north-west of Quebec in

⁴⁰ The voice of Tariq Ramadan is heard on both sides of the Atlantic [Electronic resource]. URL: <http://centrasia.org/newsA.php?st=1081460580> (accessed 23.02.2018).

⁴¹ The number of Muslims by 2030 will exceed a quarter of the world's population [Electronic resource]. URL: <https://inosmi.ru/world/20110203/166224064.html> (date of access: 02/11/2019).

such large cities as Toronto, Montreal and Vancouver. Almost everywhere where a sufficiently large number of Muslims were present, mosques were built, which were used not only for worship, but also were meeting places and various religious and social events. Along with the oldest mosque in Edmonton, others were built - the largest Baitun-Nur mosque in Calgary (Alberta), an Islamic center near Toronto, as well as a modern museum of Islamic culture.⁴²

The motives for Muslim immigration to the United States and Canada have not historically changed - in general, they are the same as in European countries. Immigrants from the East and Africa believe that in the West they will gain greater economic viability, ample educational opportunities and, as a result, skilled, well-paid jobs. Political repressions, military conflicts, and in recent years internecine wars of terrorist groups in a number of Muslim countries have led to an increase in Muslim refugees in North America, the number of which is growing from year to year. At the same time, there is a small part that immigrate for religious reasons in connection with the violation of human rights to freedom of conscience and religion, but the bulk flees from the arbitrariness of the "revolutionary" authorities. In North America, Muslims have created many organizations under whose auspices they operate. For example, the Federation of Islamic Associations in the USA and Canada (FIA), the National Council of Canadian Muslims (NCCM), the Islamic Society of North America (ISNA), Association of Muslim Scientists and Engineers (North American Association of Islamic and Muslim Studies, NAAIMS), Muslim Student's Association (Muslim Student's Association, MSA) and others.

Numerous Islamic associations in the US and Canada strive for the unity of Muslims in the West, but at the same time maintain family and other ties with the Muslims of Asia and Africa. Special funds are being formed to support Islamic immigrants, whose headquarters are often located in the largest cities of the United States and Canada and are closely connected with the banking system of these countries. Most Muslim communities are centralized, have a ramified social structure and have the financial resources to spread Islam in North America, while maintaining a tolerant attitude towards representatives of other faiths and races. At the same time, they maintain contact with African-American Islamic communities traditional for the United States, have undisclosed contacts with the Muslim Brotherhood, whose ideology is based on political struggle under the flag of radical Islam.

In the Islamic communities of North America, along with latent problems of an external nature, there are also internal problems related to reaching agreement in the Muslim "ummah" itself. They are connected, first of all, with the authenticity of the interpretation of Islamic principles and religious features of the conduct of services in the mosques of the English-speaking Western society. Muslims face a dilemma: live by traditional Muslim rules or adapt to Western values and ways of life. The most active of them are concerned about the participation of Muslims in political processes and public organizations in the United States, in business, in the activities of large international corporations doing business in the East, as well as the permissibility of mixed marriages, the use of non-traditional Western European food, and many others.

Thus, the Western European discourse on the future of Islam is more relevant than ever to this day and consists in the search for new forms of its social regulators, compatible with the secular laws of the country of residence, which would ensure the subsequent integration of Muslims into Western society and the preservation of their religious status quo. Of course, there is no legislative solution to this problem. Today, the bulk of Muslims still continue to keep apart, internally experiencing the dichotomy of conscience and faith. Others are completely marginalized and try to adopt the American way of life. The third, the most conservative Muslims, consider Islamic principles to be inviolable in the life of the community: in upbringing and education, family life in order to preserve their identity and the possibility of continuing contacts with compatriots from Muslim countries. To a certain extent, this is facilitated by the constant influx of new immigrants, which is a

factor in preserving the language, the fundamental canons of faith of "American" Muslims, who seek to preserve their former identity as an ethnic group of a particular country.

The failures of the US immigration policy of the Trump administration, including the neglect of economic and cultural ties with Mexico and outright bans on entry into the US for people from certain Arab countries, have resulted in an increase in Islamophobia, civilizational alienation, and ultimately created the conditions for social conflicts and manifestations of extremism. New migration challenges also dictate the need to revise integration strategies both in Europe and in the Americas. In this regard, the general legislative principles of immigration have recently been interpreted in the American press as a "dynamic two-way process." In fact, there is a really constructive idea here that the socialization of immigrants in Western society requires a positive attitude not only from the host society, but also from the immigrants themselves, who are aware of where they came. In Canada and the United States, the understanding is gradually coming that immigration is not only a human resource for the economies of these countries, but also a mutual process of mutual adaptation, movement towards each other, which includes both Muslim immigrants and secular (mostly Christian) society. There is no doubt that the implementation of such an integration model will require time and the political will of the leadership of these countries, and from civil society - the desire and readiness of the host to perceive elements of Eastern culture and Muslim tradition alien to them.⁴³

Recently, Islam has been spreading in the West faster than any other religion. This happens both due to a significant migration influx and a high natural increase in the Muslim population, and due to neophytes - Americans and Canadians who converted to Islam during their stay in Muslim countries. It is assumed that in the United States in the near future the number of Muslims may exceed even such a traditionally large ethnic diaspora as the Jewish one. Muslims in Western countries today are perhaps the most educated in the entire Muslim world, which actually explains their activity in politics at various levels, as well as participation in humanitarian intervention in a number of Muslim countries (Afghanistan, Iraq). The Muslim elite of the USA and Canada, consisting of graduates of prestigious universities and colleges, today is a personnel reserve for reforming in the politics and economy of the countries of the East. Here, the media play a huge role in disseminating opinions and assessments regarding Islam, in particular, in creating an image of Muslims that is beneficial from a Western point of view, as well as propagandistic coverage of various areas of their life and activities.

Western media often go to extremes and portray Islam in a negative way, associating it with aggression, terrorism, the oppression of women and the violation of human rights. This became especially clear after the terrorist attack in the United States on September 11, 2001 and in connection with the emergence of ISIS (an organization banned in the Russian Federation). Islam was seen as a threat to world civilization - such a hostile attitude was largely explained during the period of the tragic events that took place. However, now it is being overcome, there are initiatives to create a more balanced image of a Muslim and Islam in general. Along with this, the number of Muslims in the public sphere of the United States and Canada is increasing, international Muslim media are appearing, for example, the Al Jazeera channel and others. All this allows us to talk about the tendency to overcome the biased interpretation of Islam and the emergence of public interest in the Islamic topic in the Western media space.

The negative perception of Islam in the United States (and to a lesser extent in Canada) was largely due to the deep cultural prejudices of European settlers, which are passed down from generation to generation. They are projected onto the current situation, as Muslims continue to arrive in the West, including through illegal channels. This negative attitude is extrapolated to African American Muslims, descendants of slaves imported centuries ago from Central and North Africa. But in the modern period, despite the sometimes groundless criticism of Muslims and other immigrants,

for example, from Latin American countries, by Republicans and US President D. Trump, US Democrats and the liberal government of Canada D. Trudeau propose compromise bills on immigration reform. Priority attention in immigration law is given to the economic interests of these countries. The multicultural approach to the integration of immigrants in the United States and Canada is taking on a political and legal shape, reflecting the prerogatives, first of all, of the host country.⁴⁴

Special attention continues to be paid to the fight against terrorism. In 2015, Canada adopted the Anti-Terrorism Act, according to which any terrorist organization is considered especially dangerous, and the state takes all necessary measures to stop terrorist activity in a timely manner and bring the terrorists to justice. The law also provides for the transparency of all sources of funding for ethnic and religious organizations located in the United States and Canada. The law enforcement system also effectively uses the previously adopted legislation in order to prevent ethnic crime and the radicalization of Muslim communities. It should be noted that recently such precedents have taken place, especially among young people who are committed to radical Islam and have ties with countries of origin. For example, planned terrorist attacks during a sports marathon in Boston (USA), as well as in the Islamic cultural center of Quebec (Canada). To avoid such excesses, Islamic authorities and theologians are trying to follow the path of finding reasonable alternatives. In fact, this may mean, on the one hand, changes within Muslim communities and movement towards further modernization of Islam, and on the other hand, a turn should take place in the Western public consciousness from abstract tolerance to real respect for human rights and recognition of his freedom of conscience in accordance with the current constitutional laws norms.

Since the absolute assimilation of Muslims into Western society is unlikely due to the dominant religious identity, then belonging to Western culture will have a marginal character. As the historical experience of the United States and Canada has shown, Muslim immigrants seek to take an intermediate position between Islamic identity and the Western way of life, trying to combine active citizenship with Islamic universalism.⁴⁵ Today in the US and Canada, despite significant differences, the political establishment in both countries tends to follow the democratic tradition. Political circles are coming to realize the need for conflict-free coexistence of different cultures and religions, which is fundamentally important for states with a federal system. The constitutional laws of these countries strictly require respect for the rights and freedoms of all citizens, including Muslim immigrants, provided that they are also ready to fulfill the obligations that the law and order and civil society of North America impose on them.

Thus, based on the analysis of integration strategies, it should be noted that Canada, compared to the United States, adheres to the most balanced model of multiculturalism, which is explained by many factors. Among them, first of all, Canada's recognition of the peculiarities of its culture, in particular, its linguistic, religious and ethnic diversity and, as a result, a tolerant and careful attitude towards both its own, local and introduced traditions. When solving the problems of immigrants, the Canadian federal authorities use civilizational forms and ways to overcome emerging ethno-cultural problems, following the practice of compromise and tolerance. Canadian society initially did not pursue the goal of complete assimilation of immigrants on the basis of a certain ethno-cultural type, therefore, multiculturalism is indeed the fundamental feature, the essence of its identity, and the concept of "cultural mosaic" unites Canadian communities (immigrant communities and indigenous people) into a single nation. At the same time, American multiculturalism is presented rather as a liberal-democratic mechanism of relations between representatives of the ethno-cultural majority and minorities, which manifests the peculiarity and, along with this, the problematic nature of the integration of immigrants into American society. In general, despite modern criticism of the policy of multiculturalism, as well as the existing differences between various models of integration (American, Canadian, French, German, British, etc.), world experience and

⁴⁴Canadian Multiculturalism Act (R.S.C., 1985) [Electronic resource]. URL: <http://laws-lois.justice.gc.ca/eng/acts/c-18.7/page-1.html> (date of access: 03/01/2019).

⁴⁵ Canadian maple leaf from a large number of Muslims and mosques begins to turn green [Electronic resource]. URL: <http://islamdag.ru/vse-ob-islame/25108> (date of access: 02/17/2019).

approaches to solving the problems of immigrants, including the new wave of refugees from Arab countries agree on one thing - multiculturalism is an effective strategy for ethnic integration in the near future.

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