

Identifying signs of vulnerability leading to deviant behavior, including radicalization in local communities in Kyrgyzstan

Guide | "Clinical Protocol"

This toolkit is intended for representatives of local authorities, civil and religious activists, representatives of state bodies and local self-governments working in the field of preventing radicalization and violent extremism. The document was developed on the basis of desk analysis, meetings and exchange of views with experts in the field of religion and radicalization, as well as their participation in the development of the document.



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The role of the state - political leaders and various institutions - should be to promote social dialogue, the sustainability of diversity in society and the acceptance of this diversity as something valuable. The state must prevent, and not aggravate, the emergence of divisions into its own and alien, into "us" and "them." It is in this vein that secularism is possible in the current, far removed from the Soviet era situation in society

Emil Dzhuraev

Religious and secular radicalism in Kyrgyz society

Introduction

In connection with the liberalization of social relations and the strengthening of religious freedom in the country there are truly radical changes in all spheres of life of the population.

In the socio-economic daily life of the majority of citizens of Kyrgyzstan, new types of relations, practices and phenomena appear, which were not observed in large numbers before independence of the Kyrgyz Republic. In this dynamic situation, local government agencies and local self-government bodies, groups of local activists often cannot adequately identify, understand, and react to changes and do not have effective tools to manage them.

The most significant part of the socio-economic dynamics relates to the processes of development of religious institutions in the Kyrgyz Republic and concerns the growth of religiosity in the daily life of communities. Due to the lack of specialized knowledge and skills in this sensitive area at the state level, there is an objective likelihood of risks of violating the rights of believers, excessive regulation of religious institutions, on the one hand, and an inadequate, ineffective response of local authorities to real challenges and threats, associated with religious radicalization and violent extremism, on the other hand.

This guide was prepared in the framework of the PPAW "Mutakalim" project "Countering radicalization among women in Jalalabad and Chui oblasts", which is being implemented with the support of the International Center of Excellence for Combating Violent Extremism "Hedayah", with the aim of providing the necessary information and specific tools for women - religious leaders, other civic activists, representatives of local authorities in the work to prevent and counter religious extremism and violent radicalism.

The development of a "clinical protocol" is one of the activities (2.2.) in the framework of intermediate result 2. The use of this guide will allow women - religious leaders (atynchi) from the target communities to increase confidence in their abilities, strengthen their status in the family through participation in the dissemination of knowledge, implementation of measures to prevent and counter violent extremism and radicalism. These women, in turn, will help target groups of women from selected local communities to better understand what radicalization means, what radicalization is dangerous for society, how to avoid involvement in violently radical and extremist organizations and how to recognize the warning signs of involvement of local women, youth and children into violent extremism.

Despite the fact that the document is called the guide / clinical protocol, it is not a guide for action. Nevertheless, the document provides methodological material that can serve as a tool in understanding the local religious situation and provides recommendations for a deeper understanding of the radicalization processes and existing world best practices in this area, as well as recommendations for their use in the context of Kyrgyzstan.

The writing of this guide was carried out in close cooperation with the expert community in the Kyrgyz Republic on religious issues and the issues of preventing radicalization and violent extremism.

It is worth noting that the development of such a document has local specificity and unique aspects of work at the local level to prevent radicalization and violent extremism can be found for each country.

Objective of the Guide:

Provide women - religious leaders, other civic activists, representatives of local authorities with methodical materials about the main approaches and principles of work to prevent religious radicalization and violent extremism in local communities.

To achieve the goal of the Guide, the following tasks are set:

- define key terms and concepts in the work to prevent radicalization and violent extremism in local communities;
- present international experience in preventing radicalization and violent extremism applied to local communities and Kyrgyzstan's context;
- summarize and present accumulated expert knowledge and practices regarding the identification of possible signs of religious radicalization for practical use at the community level.

The guide can also be used to prevent intolerance of religious diversity and the spread the ideas of restricting freedom of religion and religious practices in a public space inherent in secular radicalism.¹

¹ Religious and secular radicalism in Kyrgyz society <https://analytics.cabar.asia/ru/religioznaya-i-svetskaya-radikalnost-v-kyrgyzskom-obshchestve/>

Chapter 1. Definition of key terms in the work to prevent radicalization and violent extremism in local communities

The following definitions of terms were borrowed from public sources and do not claim to absolute truth. It is important to note that there are no consistent, stable definitions of key terms in the sphere of religious radicalization and extremism neither among politicians nor scholars.²

Radicalization (from Latin **radix** - “root”) is the process by which a person or group accepts highly extreme political, social or religious ideals and aspirations that reject or undermine the status quo or reject and / or undermine modern ideas and expressions of freedom of choice.

Radicalism implies uncompromising criticism, intransigence and the demand for decisive radical transformations of unsatisfying order. The term can denote not only negative phenomena, but also define positive forms of behavior. So, for example, the concept of Satyagraha, developed by M. Gandhi, was a radical program of “progressive non-violent non-cooperation”, a radical method of fighting colonialism. Some politicians defined this political approach as a radical "form of resistance, as an in fact peaceful uprising, a highly civilized method of warfare."³

Religious radicalism is an ideology that arose within the boundaries of a certain religious tradition, and then separated from it by criticizing and opposing the mainstream dogma, and striving to uncompromisingly bring its views to extreme logical and practical conclusions. The source of religious radicalism is the cult of a charismatic ("spiritual") leader. In religions, radicalism is possible when the long established religious institutions cease to fulfill their original purpose - to associate believers with the subject of confession. For religious consciousness, the devaluation of the saving function of religious organizations, the preponderance of worldly interests over sacral purpose, is the basis for radical changes in the structure of religious life.

Extremism (from Latin **extremus** - "extreme") - is a commitment to the extreme, i.e. located at a distance from the generally accepted balanced positions, attitudes and actions. Extremism is always associated with radicalism, as if translating radical sentiments into a practical plane. As a rule, extremist activity is considered by its subjects as the only way to influence the achievement of radical changes. The attributes of extremism are usually intolerance and violence.

Violent extremism refers to beliefs or actions that support the use of violence to achieve ideological, religious or political goals.

Radicalism and extremism are not specific signs of religion, something necessarily inherent in religious consciousness and behavior. Both of these states relate to mindsets and mental acts that induce people to a significant or even complete and irrevocable change in attitudes towards any phenomena, institutions, other people.

It is probably impossible to fully explain the causes of radicalism and extremism. However, it is obvious that most often these conditions arise in life circumstances, putting people in a genuine or

² You can find out more about this in the discussion of terminology in the following sources: Violent Extremism in Kyrgyzstan;

www.academia.edu/34134448/Analysis_of_the_Drivers_of_Radicalization_and_Violent_Extremism_in_Kyrgyzstan_including_the_Roles_of_Kyrgyz_Women_in_Supporting_Joining_Intervening_in_and_referencing

^{3 3} <https://www.socionauki.ru/journal/articles/129939/>

supposed, real or imaginary state of dependence, an acute dissatisfaction, deprivation of something very desirable from their point of view. The most common are manifestations of radicalism in the areas of politics and social relations. Since religion is closely integrated into social life, the religious factor can be attracted to motivate, justify and rationalize radical goals and extremist intentions.

What kind of religious radicalization is dangerous for society and the state?

Danger to the state and society is presented by violent radicalization, which justifies the use of violence and unlawful actions to change the existing state structure.

By guaranteeing religious diversity and freedom of religion, Kyrgyzstan as a secular state does not allow any of the religions to interfere in the policies and affairs of the state.

Any calls for the overthrow of the state structure and the construction of the Islamic State, the Caliphate, are a criminal offense.

Preventing violent extremism means: 1) Responding to structural factors of conflict and extremist tendencies. 2) Creating resilient communities by creating “immunity” to the involvement of violent extremists, by encouraging cohesion at the community level. 3) Eliminate and disrupt recruitment or mobilization and assist in the reintegration of former violent extremists.

De-radicalization is a two-component process: the transformation of radical attitudes and beliefs and a departure from violent behavior and from violent groups, reintegration into other social groups.

Chapter 2. Review⁴ of international experience in preventing radicalization and violent extremism in local communities

There is still no consensus on the definition of the concept of religious radicalism and violent extremism, the existing interpretations - the definitions of these terms represent a variety of positions and opinions. The lack of conceptual clarity regarding these terms makes effective preventive work difficult, because it is important for field practitioners to have clearly defined boundaries and criteria for identifying and working with risk groups, which is difficult to do without clear definitions.

In addition, not only in our country, but also globally, analysis and assessments of existing practices in the work on preventing radicalization are limited, which makes it impossible to make clear recommendations on the most important and effective methods of preventive work.

The question of the causal factors that determine the involvement of women, men, youth and children in radical and extremist groups does not have a definite answer.

Researchers Khalil and Zoyten⁵ classified the key factors of radicalization and violent extremism into the following categories:

- **structural motivators** (limited economic opportunities, repression by state bodies, etc.),
- **individual incentives** (material and non-material incentives)
- **favorable factors** (the presence of radical teachers, available online radical forums, etc.).

The authors believe that for each of these “incentives” it is necessary to develop different adapted responses (e.g. the promotion of institutional reform of education and training, interfaith dialogue, mentoring, online messaging, etc.).

A number of sources and authors identify five major factors that are believed to contribute to radicalization and push people into violent extremism, namely:

- (1) Lack of socio-economic opportunities;
- 2) Marginalization and discrimination;
- (3) Poor governance, violations of human rights and the rule of law;
- (4) Long-lasting / unresolved conflicts;
- (5) Radicalization in prisons.

In addition to this, according to the authors, such factors as: individual motives, collective offense and victimization caused by oppression, submission or foreign intervention are also important; abuse of political ideologies and ethnic and cultural differences; leadership and social networks.

The Kazakhstan expert on radicalization, Irina Chernykh, believes that in the conditions of Central Asian countries, the main factor contributing to radicalization and violent extremism is the ideological influence of interested external forces⁶.

⁴⁴ The review summarizes a significant number of sources of specialized literature listed in the bibliography

⁵ J.Khalil and M.Zeuthen. Countering Violent Extremism and Risk Reduction. A Guide to Programme Design and Evaluation. Royal United Services Institute for Defence and Security Studies. Whitehall Report 2-16, June 2016.

⁶ Journal of Security and Defense in Europe Per Concordiam. Vol. 7, No.4, 2016, pp. 26-31

These external factors are presented at two levels:

1. Global, associated with the policies and rhetoric of the great powers, as well as with the spread of ideologies of global extremist groups (such as al-Qaeda or ISIS).
2. Regional, related to the situation in neighboring countries and the possibility of the “overflowing” of radical ideology from country to country. Here for the Central Asian countries a big challenge is the factor of Afghanistan.

A number of specialists in radicalization and VE consider that these phenomena have multiple causes and cannot be predicted by one of the causal factors. The analysis of political, economic, social, cultural and psychological factors allows to distinguish three levels: macro, meso and micro (see Fig. 1⁷). The macro level represents situational factors that influence large masses of people (large communities, sometimes even entire countries), which are often referred to as push factors. As a rule, such causal factors include poverty, unemployment and economic deprivation, although there is no convincing evidence that they themselves can be sufficient factors for the development of violent extremism. At the meso level, social and cultural factors dominate, often referred to as "attracting" factors. The literature shows that the strongest social and cultural factors are those that are linked by religious, ethnic, or group identities, for example, calls for identity are crucial for motivating, legitimizing, and supporting participation in violent extremist groups. Though these factors may be necessary, but not sufficient. The micro level is represented by individual cognitive (stimulating) inclinations and socialization of violence.

⁷ H.Allan, A.Glazzard, S.Jespersion, S.Reddy-Tumu, E.Winterbotham. Drivers of Violent Extremism: Hypotheses and Literature Review. Royal United Services Institute, 16 October 2015

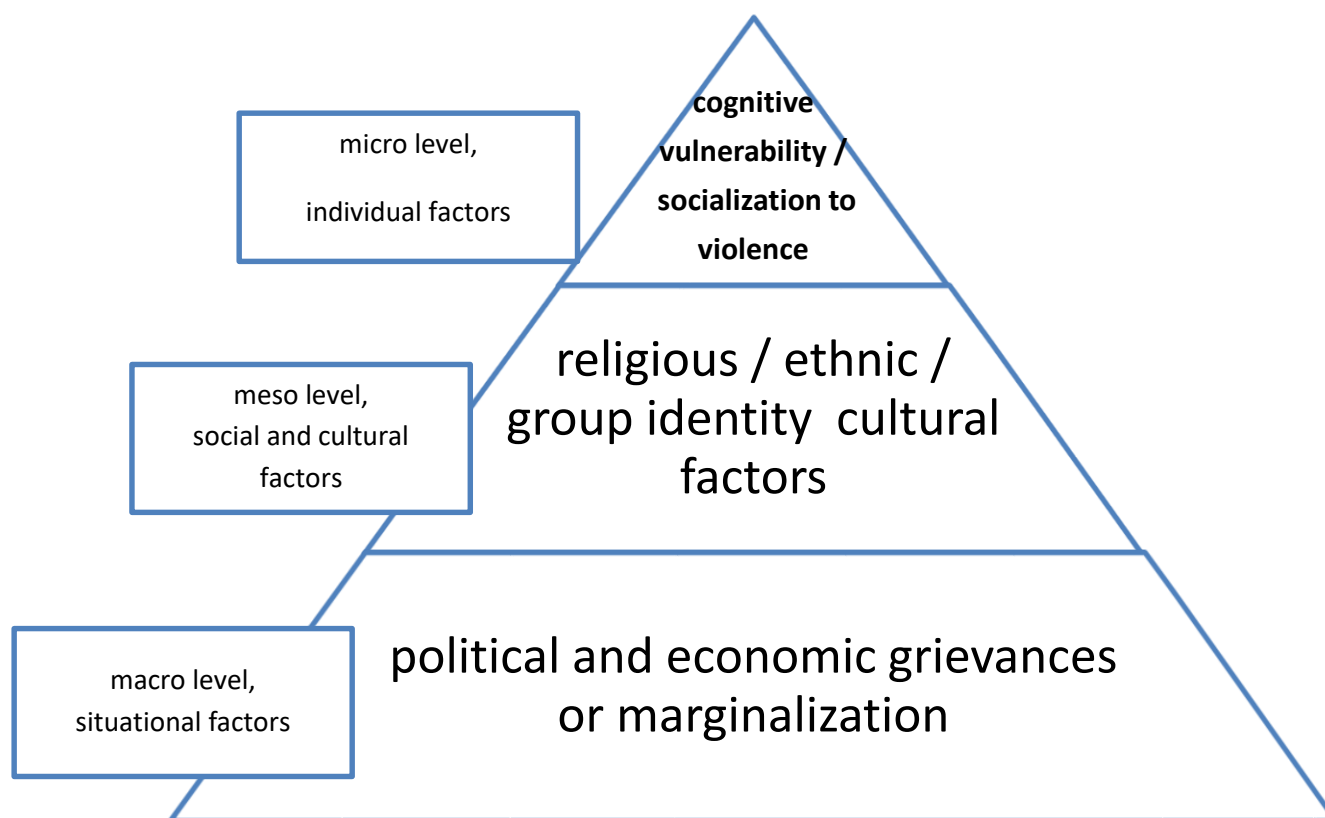


Figure 1. Theoretical model of factors of violent extremism

A desk study conducted under the auspices of the Royal United Services Institute⁸ summarized research hypotheses about the ways of radicalization and the spread of violent extremism, which have been empirically confirmed in a number of social studies. Among such hypotheses are the following:

- the presence of organized civil / political groups that have experienced defeat in the struggle for power and faced with repression is likely to lead to the recourse of these groups to violent methods.
- The growth of religious and ethnic identities, especially if they are competing for loyalty to the state, can be exploited by extremist ideology. The issue of the spread of violent extremism in this case depends entirely on the presence of a charismatic leader who can instrumentalize these identities.
- Socio-economic discrimination and marginalization are a favorable environment for the mass recruitment of supporters of extremist groups.
- Barriers to access to basic public services (health, education, welfare) allow extremist groups to respond to the needs and demands of the population and receive their support in return.
- In the absence of security and peace, people are often willing to recognize any authority that offers stability.

⁸ H.Allan, A.Glazzard, S.Jespersion, S.Reddy-Tumu, E.Winterbotham Drivers of Violent Extremism: Hypotheses and Literature Review. Royal United Services Institute, 16 October 2015

- Where inequality and institutionalized discrimination coincide with religious or ethnic faults, there is an increased likelihood of radicalization and mobilization

The experience in the sphere of preventing radicalism and / or violent extremism on an international scale makes it possible to note the following recommendations for practitioners at the local level:

1. It is *more beneficial for the state and society* to have *a proactive approach* aimed at preventing radicalization, which should include such areas as:
 - Systematic study of the situation and continuous monitoring of the level of radicalization, as well as the identification of the most vulnerable groups of population (risk groups);
 - Taking measures to integrate vulnerable groups (risk groups) into society;
 - Ensuring more active involvement of women's organizations in the prevention of radicalization and de-radicalization.
2. *In proactive work on the prevention of radicalism, the priority target group is socially isolated people*, who are forced to look for answers to their questions on the Internet. Such people are called "sitting on the fence" and it is important to prevent their recruitment to extremist groups.

As part of the "Let's Talk about Jihad" ⁹ preventive campaign, four goals were set that hypothetically could help the categories of people "sitting on the fence" ¹⁰:

1. Create an opportunity for those at risk of becoming involved in serious ideologically moderate conversations.
2. Organize an online community that understands the needs of members of the risk group and leads discussions based on these needs.
3. Create a place for anonymous discussion, where you can study your questions, ask and learn, without revealing your identity.
4. Encourage dialogue with members of a religiously educated community so that they can act as mentors and, in combination with freedom of expression, ensure peaceful religious debate and behavior.

A preventive communication campaign should create real Internet communities of interested people who will independently generate positive, de-radical messages. In this way, moderately-minded Internet users will be able to begin to resist the thousands of those who use the Internet daily to help violent extremism and terrorism. Such a campaign should actively involve social and religious leaders on the Internet. Experts are needed who can personally interact with the target group and be convincing in answering questions asked in the same media space in which extremist recruiters operate.

One of the important lessons from the implementation of the communication prevention campaign is the understanding that target groups cannot be told what to do. The rejection of radicalization is

⁹ developed and managed by cadets of the US Military Academy, a communication campaign for the prevention of radicalism, designed to interact with potential radical elements. Below is the logical frame of this project.

¹⁰ i.e. wavering and in search of their way

How does a person move from peaceful religious beliefs to ideas and practices of violent extremism?

Researchers A. Speckhard, A. Shaikovchi, Ch. Esengul believe that a believer's transition to violent extremism requires a combination of four factors: having a group of like-minded people, a radical religious ideology, resource support from the outside or its promise, personal vulnerability. In the context of Kyrgyzstan, according to experts, extremist movements use mass-produced Internet propaganda and recruitment through personal contacts.

Personal vulnerability of citizens can be associated with the experience of discrimination based on nationality, gender, age, restriction of access to justice and encountering repressive policies and practices of state bodies, social injustice and religiophobia.

Report "Analysis of drivers of radicalization and violent extremism in Kyrgyzstan, including the role of Kyrgyz women in preventing violent extremism in the Kyrgyz Republic"

a personal choice that can be made on the basis of conversations, information provided and a sense of belonging to a community free from condemnations. And finally, the feeling of belonging should be sustainable: after attracting the attention of those "sitting on the fence", they should be given a tangible alternative to radicalization, for example, a call for a creative interpretation of the definition of jihad in the Let's Talk About Jihad campaign.

A number of literary sources provide generalized recommendations for the development and implementation of management programs aimed at countering and preventing violent extremism, some of which are presented below:

1. Be proactive in unstable political environment in fragile contexts.

The ability of the civic activists' project to help local governments respond quickly and adequately to the needs of the community is of paramount importance for building trust. In fragile contexts, it is necessary to do express-analysis¹¹ to add changes and make effective decisions to prevent and counter religious radicalism and violent extremism. Although Kyrgyzstan does not belong to "fragile" states, during periods of political instability or intensified political debates at the national level, it is important for women-atynchi from target communities to follow the indicated path: carefully monitor the changes and promptly report them to representatives of local authorities, as well as to take part in making corrective changes to plans for the prevention and countering of violent extremism.

2. Success communication and replication. A positive communication strategy that strengthens local credible voices is necessary to build communication that can drown out violent extremist messages without arguing with them.

In the context of Kyrgyzstan, for women-atynchi, civic activists, educated religious leaders, representatives of local authorities and all other groups who work to prevent violent extremism, it is advisable to organize constant propaganda of peaceful religious views through all available channels, while not engaging in direct discussions with extremist groups.

¹¹ Guidelines for express analysis can be found in the appendix.

Chapter 3. Possible signs of religious radicalization of members of the community

As noted above, it should be emphasized that it is rather difficult to extract any clear guidelines in identifying signs of radicalization among the population.

However, studies in this area indicate some recurring phases in the radicalization of individuals. Mark Sageman identified four recurring stages on the basis of which it is possible to determine the presence of radicalization among the population¹²:

Stage 1. Moral indignation: One of the main signs of (Islamic) radicals is a sense of moral indignation, a reaction to the perception of serious moral violations, such as murder, rape or the actions of local law enforcement agencies, the state as a whole.

Stage 2. Interpretation - a concrete interpretation of the world and events: a sense of moral indignation must be interpreted in a certain way in order to promote an increase in radicalization.

Stage 3. Resonance with personal experience. This factor is what is traditionally defined as the “root cause” of extremism.

Stage 4. Mobilizing through the Networks: Factors that affect some young Muslims to get them to express their frustration on the Internet.

In each case of radicalization, different factors and causes play a different role. Factors can be divided into internal and external:

Internal factors: (they relate to the inner state of a person and his/her beliefs regarding his/her own goals in life, assessment of personal experience):

- Sense of identity crisis;
- Personal perception of marginalization, stigmatization, criminalization and isolation;
- Strengthening of personal beliefs influenced by meeting with a charismatic leader, who is advocating violent extremism;
- Strengthening personal faith in holiness of martyrdom and the end of the world;
- Personal socio-economic problems.

External factors (they influence the consciousness and behavior of a person, determining his/her decision to (not) engage in extremist activity):

- Presence of double standards in the activities of state bodies in the implementation of religious policy;
- Constant propaganda messages that there are Muslim communities of fellow believers suffering from oppression and violence;
- Constant propaganda messages about the need to participate in the holy struggle against military intervention of Muslim countries;
- Recruitment through media and cyberspace.

Researchers at the West Point Center for Counter Terrorism¹³ believe that many people suffer from extremist groups for the same reasons that people join gangs and cults because something is missing in their lives, and these groups help fill this void.

¹² SAGEMAN, Marc, “Radicalization of Global Islamist Terrorists”, United States Senate Committee on Homeland Security and Governmental Affairs, 2007.

¹³ <https://www.operation250.org/spot/>

Some of the most common reasons why people join extremist groups are:

- They are excluded by their peers and are looking for a place to belong, are in search of their identity. Such people believe that they can find the meaning of life and identity by joining those who recruit them;
- Some people, especially the young, are just looking for new thrills or want to escape the life routine;
- Part of the people want to correct the situation they consider unjust
- Some people unconditionally trust leaders who call themselves religious by promoting extremist doctrines

In schematic form, these processes are shown in the figure below¹⁴.

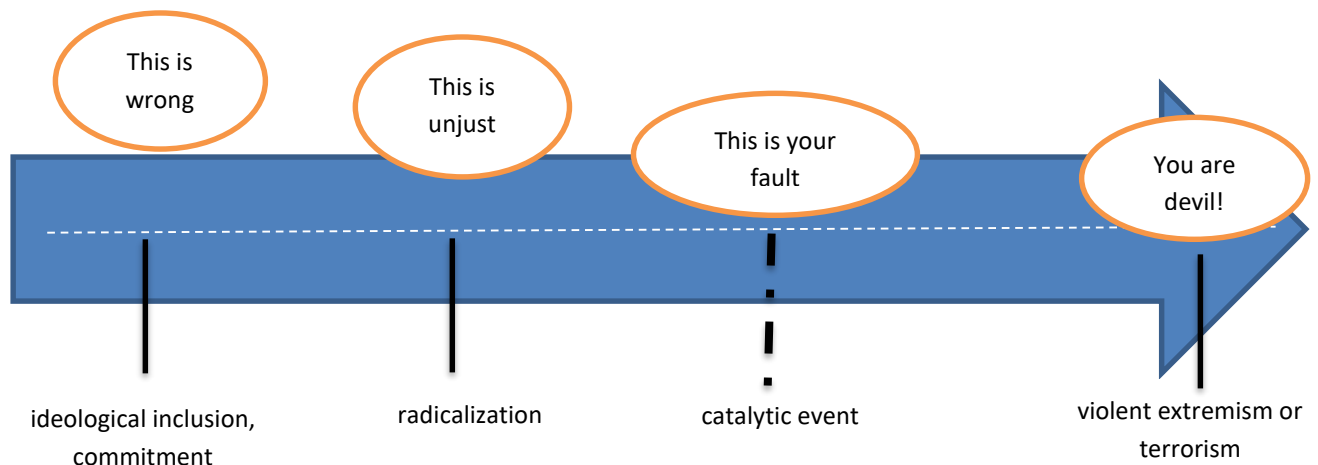


Figure 3. Radicalization as a process and an accompanying 4 stage model of development of a terrorist consciousness

¹⁴ L. Colaert (ed). De-radicalization: scientific insights for policy. Brussels, Flemish Peace Institute. September 2017.

International and national experts involved in national security, identify the following signs (indicators) that indicate that someone in the community becomes a supporter of religious radical views:

- A person suddenly stops communicating with his friends and even members of his family. His / her usual relationships and communications are broken, social isolation often arises, communication groups change, etc. (family, friends, sports, school, etc.). A person abandons his life, which he / she has led before or overly criticize it.
- Change the look and style of clothing. Wearing signs and symbols.
- Very high “sharp” commitment to religiosity. A man begins to lead the life of a devout Muslim. At the same time, relations with relatives may change, including abstinence (takfir) from them, especially to those of them that lead, in his opinion, unholy behavior. This may include allegations against one’s loved ones who consume alcohol or wear inappropriate clothing. The way of thinking and interaction with other members of the family and the environment is changing.
- A person ceases to participate in community social events in which he / she previously participated actively or more frequently, such as sports or social events in the community.
- A person gives up innovation (technology). Radical extremists are trying to live according to Sharia, that is, to live like they did 15 centuries ago, and refuse modern technology and knowledge, refuse to attend secular schools and social events.
- Denial of other religious views. The individual believes that he has found a true more “correct” path to religious enlightenment, and anyone who does not follow him/her is criticized by him/her. Speaking on the topic of religion, a person calls believers of another religion kafirs (infidels). The person begins to accuse Muslims of unbelief when they do not agree with his interpretations.
- Lack of tolerance and dialogue. The individual often manifests growing hatred and intolerance for other views and opinions regarding other religious beliefs that he himself does not hold or that contradict them. A person refuses to participate or discuss ideas that contradict his / her own ideas. The main sign of an extremist is protest behavior. A person becomes very aggressive towards others when it comes to the topic of religion. Does not accept a different opinion. Support the ideas of only their leaders. Incites to participate in radical actions or demonstrations, uses extremist language in vocabulary. This includes the rejection of Muslims from different directions of Islam, as well as imams who renounce violence. They oppose the official clergy, the power of the state and state institutions.
- Most of his/her time the individual spends on viewing obscene and violent jihadist / anti-government sites. Excessive consumption of hated and violent propaganda images, and videos on the Internet. Increasing the amount of time spent on the Internet, visiting anti-government / jihad sites, leaving comments on social networks. Using new names or pseudonyms in social networks and personal environment.
- The individual develops obsessive behaviors and scenarios of martyrdom and the end of the world. Glorification of violence or sacrifice.

Experts in the field of radicalization believe that there are no universal signs of radicalization and involvement in extremism¹⁵. Because each person reacts differently to difficult situations, there are many different types of behavior that are potential indicators. However, the presence of any of the above signs does not necessarily mean radicalization of the individual. However, some warning signs to pay attention to include:

- a person suddenly becomes much more political or religious
- the person starts to dress differently or changes appearance

¹⁵ <https://www.operation250.org/interview/>

- the person begins to surround himself with a new group of friends and ignores the old ones. This person often argues with friends and family members and does not accept their positions.
- if it is a young person, then interest in matters at school or in old hobbies disappears
- the person becomes more socially isolated
- the person begins to approve of using violence in the interests of the cause and begins to show sympathy for extremist groups
- a person dramatically increases search time on the Internet and / or social networks, including visits to extremist sites
- a person exhibits intolerant and discriminatory behavior towards people of other races, ethnic groups, etc.¹⁶

Thus, we can conclude that the indicators of religious radicalization are characterized by changes in six main areas related to:

- 1) changes in human behavior;
- 2) changes in one's appearance and clothes;
- 3) changes in habits and lifestyle;
- 4) changes in the way of interconnections and communications;
- 5) changes in commitment / identity;
- 6) changes in ideology (attitudes and rhetoric).

Experts from the Canadian Center for the Prevention of Radicalization Leading to Violence have developed a special tool for assessing the measurement of the level of radicalization in a person's behavior, the so-called barometer of behavior. This tool divides human behavior into four types: non-essential, alarming, very alarming and abnormal behavior, each of which has its own signs of manifestation and ways to prevent them.

1) Insignificant behavior

This category includes a series of behaviors related to various forms of political, religious or communal participation of citizens, which are characterized by peaceful actions and democratic means of expression.

The main signs of manifestation:

- Carefully uphold their beliefs before family members and / or close friends.
- Uses visible signs (traditional clothing, beard, religious symbols, etc.) to express one's personality or a sense of belonging to a particular group.
- Active in social networks.
- Takes a certain position and conducts peace negotiations on a case relevant to a community, group or individual.
- Shows a keen interest in current national and international events.
- Expresses the desire to reintegrate or increase their participation in religious practice or their political participation.
- Transforms or adopts new religious, ideological or political beliefs.
- Insists on compliance with certain requirements because of their political or religious beliefs.
- Displays the desire to correct social injustice.

2) Alarming behavior

¹⁶ <https://educateagainsthate.com/parents/signs-of-radicalisation/>

This category includes individual behavior, which indicates a personal affliction. It also includes behavior, which is an increasingly stable identity with a cause or ideology that leads a person to a significant change in his/her behavior.

The main signs of manifestation:

- Expresses radical views of absolute truth, paranoia or extreme distrust.
- Accepts behavior that creates a break with well-established family practices.
- Appeals to conspiracy theories and the end of the world.
- Begins to isolate oneself from family and / or friends.
- Suddenly changing their habits.
- Has a sense of sacrifice and rejection.
- Persistently preaches and imposes his/her religious and ideological ideas on others.
- Rejects the rules, regulations and requirements of institutions and organizations with which a person is in contact (school, workplace, sports organizations, etc.) based on ideological, political or religious differences.
- Refuses to participate in group classes or interact with certain people because of their religious beliefs.
- Expresses the need to dominate or control others.
- Has difficulty reevaluating his/her own ideas and / or recognizing the value of other points of view.

3) Very alarming behavior

This category covers behavior that may be associated with the beginning of human participation in a radical trajectory. It is characterized by a sharp distrust of the outside world and the predominance of views legitimizing the use of violence to achieve one's goals or to achieve the goal.

The main signs of manifestation:

- Reduces communication with family members and / or close friends to keep an exclusive company with a new circle of acquaintances, friends or followers.
- Legitimizes the use of violence to protect the cause or ideology.
- Hides a new lifestyle, loyalty or belief system from family members and / or close friends (online or in real life).
- He/she is getting closer to people or groups that are known to be his/her spiritual teachers.
- Suddenly becomes disinterested in professional activities.
- Displays membership or support symbols associated with recognized violent extremist groups.
- Becomes obsessed with the end of the world or messianic views.
- Expresses hateful attitudes towards other people or groups.

4) Dangerous behavior

This category includes various forms of behavior, testifying to the exceptional and sectarian loyalty of ideology or cause, which cause a person to perceive violence as the only legitimate and effective means.

The main signs of manifestation:

- Takes part in the violent activities of extremist groups by any means (material, financial or physical resources).
- Recruits people for violent extremist causes (or encourages their involvement in this cause).

- Comes into contact with a group or network of people who are known to be violent radicals, either online or in real life.
- Strengthens own beliefs through regular consultations with extremist online forums and websites.
- Performs or plans violent or anti-state actions inspired by ideological motives or violent extremist cause.
- Learns, takes physical exercise, sports, seeks to acquire or knows how to use a weapon (firearms, explosives, etc.)
- Plans a trip to the conflict zone or to the region with well-known active extremist groups.

This tool “Barometer” facilitates the interpretation of the values of the observed behavior properly. Some behavior may seem serious if in fact they are not important from the point of view of radicalization (for example, visible external signs of identity are not a critical factor (wearing a beard, special clothes, etc.)). The behavior barometer is intended to be used as a non-violent instrument and should not be considered as a tool for testing or detecting radicalization. It is intended primarily to help interested parties determine the level of behavior on time in order to apply preventive measures aimed at reducing radicalization and extremism.

Recommendations for the prevention and countering of deviant behavior, including religious radicalization and violent extremism in the target communities of the project¹⁷

- The most important causes of radicalization and violent extremism are the low level of secular and religious education. In this regard, it is advisable to carry out information and educational activities aimed at raising the awareness of the population, especially women and young people, of the need for secular education. The leaders of atynchi, civic activists in partnership with representatives of local authorities should be especially careful to monitor the attendance of school children of school age and take measures in case of falling out of school. The measures involve working with parents of such children, with groups of influence, including neighbors and relatives, as well as informational work with the children themselves.

In the organization of religious education, it is important that the leaders atynchi and their partners monitor the fact that the studies are conducted by religiously educated, who practice peaceful legitimate religious practices and ideological teachings. In this case, it is advisable to take into account in working with girls and women that religiously educated women in headscarves who know the Quran and Hadith can be more trustworthy and effective¹⁸.

- Work with the population of target communities should be based on the fact that the level of trust in state bodies and local self-government bodies and the level of social cohesion in the community is rather low. Therefore, it is important to develop special measures to build confidence in government with the active involvement of religious communities. The women leaders atynchi and their partners should promote the inclusion and involvement in such activities of diverse interest groups, especially women and youth. It is important to ensure that no group from the local community is isolated. Women themselves - the atynchi

¹⁷ The recommendations are based on the findings of the study “Determining the level of knowledge about radicalization and violent extremism among women and youth” conducted in the framework of this project in 2018 in 10 pilot and 2 control communities of Jalalabad and Chui regions

¹⁸ Religiously educated women in headscarves who work with religious girls and women who know the Quran and Hadith are more credible and can be more effective in local communities.

- should seek visibility among the population and the authorities, initiating various activities to increase solidarity and build trust.
- The impact of radical ideologies is particularly successful among women who are socially isolated or have limited connections with the community. Therefore, it is important to tell women and girls to be active and involved in the affairs of the local community. Gender equality and the empowerment of women is, in itself, a pledge against their involvement in violent extremism. The study shows¹⁹: “Violent extremism is most effectively prevented with the growth of education, the development of critical thinking and the empowerment of women. Therefore, the promotion of gender equality was included as a key measure in the UN Action Plan to Prevent Violent Extremism (UN, 2015).
- The population has little faith in their ability to influence the prevention of religious radicalism and violent extremism in the local community. That is why it is important to involve the community itself, including all groups of the population, regardless of gender, age, religious beliefs, ethnicity, in regulating participation in managing community affairs, organizing measures to prevent and counter radicalism and violent extremism.
- Due to the fact that the population has a high proportion of those who are hypothetically inclined to take violent and illegal actions to protect the rights and promote the interests of the group to which they belong, it is advisable for women atynchi together with partners from the local community to initiate dialogue platforms of the population with the participation of law enforcement representatives and other authorities in order to inform and convince of the importance of using legal mechanisms for the protection of rights and access to justice.
- Considering that religious radicalism of the ethnic majority is often strengthened through nationalism, it is advisable to carry out activities at the local level to increase tolerance, manage cultural diversity and cooperate in the conduct of local community affairs, with the mandatory involvement of women and young people as active actors. The women atynchi must become key initiators and organizers of this process.

¹⁹ Couture, 2014: viii

Key discussion topics for women atynchi with groups of religious women and youth

1. Why is it important for girls and women to get secular education in school as well as professional one?

The Quran strongly supports the pursuit of knowledge and education for all Muslims, regardless of gender. Analysis, interpretation and intellectual exercises are supported by the Islamic religion, as the following Qu'ranic verses and hadith clearly indicate.

Qu'ranic verses:

Q19: 76: Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.

Q 17:36: And pursue not that of which thou hast no knowledge; for every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).

Q39: 9: Is he who payeth adoration in the watches of the night, prostrate and standing, bewareing of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed.

Q 58: O ye who believe! When ye are told to make room in the assemblies (spread out and) make room: (Ample) room will Allah provide for you. And when ye are told to rise up rise up: Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allah is well acquainted with all ye do.

Q 20:114: High above all is Allah the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed but say _O my Lord! advance me in knowledge.'

Hadith:

—Seek knowledge from the cradle to the grave.‡ {Al- Muwatta}

Allah's Messenger (peace be upon him) said: The seeking of knowledge is obligatory for every Muslim; and the imparting of knowledge to the non-deserving is like putting necklaces of jewels, pearls and gold around the necks of swine.‡ (Hadith 218 Al Tirmidhi narrated by Anas ibn Malik)

To seek knowledge is obligatory for both Muslim men and Muslim women
Seek for knowledge even if it be as far as China. (Hadith)

Best practices in Muslim countries:

Tunisia: Primary education is compulsory for all children, equally girls and boys.

Malaysia: Education is highly valuable and girls and boys are required to go to school, at least until the end of high school.

2. Why is it important for girls and women to access health services?

In the Muslim tradition, health is “amanat” (that which was given, bestowed) from Allah. Islam is far from radical views of various sects and teachings, which believe that once the diseases are a test of Allah, they do not need to be treated. In Islam, there are no more desirable or less desirable (either permitted or forbidden) methods of treatment. Muslim women have the right to promote, protect and improve their quality of life. Strict modesty and patriarchal cultural taboos should not create obstacles to a healthy life. As mothers and

educators of future generations, they are obliged to preserve the well-being of their bodies by seeking help in emotional, physical and mental health.

Hadith:

- The Prophet Muhammad answered the question in this way: “Your body has the right to you!”²⁰ (Muslim, Hadith 193).
- The need for medical services is confirmed by the following hadis:
- “Take medication, since Almighty Allah did not create the disease, without creating a treatment for it, except for one disease - old age” (Tirmidi, Hadith 2038). This prophetic utterance implies that medicine should look for drugs and other remedies for the treatment of diseases, and sick people should resort to its help.

3. Does Islam allow women to work by profession, away from home and receive wages?

Providing women with jobs outside the home is clearly justified in the Qur'an, as well as the importance of adequate and equal pay for work. This is indicated by the following verses in the Qu'ran:

Q4: 32: And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.

Q16: 97: Whoever works righteousness man or woman and has faith verily to him will We give a new life a life that is good and pure and We will bestow on such their reward according to the best of their actions.

Best practices in modern Muslim countries:

In 2017, in Saudi Arabia, a woman, Rania Mahmoud Nashar, was appointed CEO of one of the largest financial corporations in the country, Samba Financial Group. A few days before, Sara al-Suhaimi was appointed head of the Saudi Stock Exchange. Prior to that, she worked for several years as the general director of the Saudi National Commercial Bank. In 2013, women were able to become members of the Mejlis al-Shura (advisory council). Currently, the proportion of women in the council has reached 20%.

4. What is the position of Islam as a religion in regards to women's political participation and leadership?

The Quran very much welcomes those who protect the vulnerable, spread the word of God among them, and inspire people to live a righteous life. All these qualities are inherent for leaders. There is not a single point in the holy book, which would indicate that only men can be leaders, each person can lead believers along the path bequeathed by the Prophet. In the Qur'an there is evidence of famous female voices and there are no prohibitions for them to become leaders among believers. Moreover, it is considered preferable to have imams of women for women.

Qu'ranic verses:

²⁰ Meaning a person has responsibilities before its health

Q 9:71: And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.

Q 4:58: Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.

Q 4:75: How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from Thy presence some protecting friend! Oh, give us from Thy presence some defender!

Q 58:1: Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah. And Allah heareth your colloquy. Lo! Allah is Hearer, Knower.

Q 27:23-44: Lo found (there) a woman ruling over them and provided with every with every requisite; and she has a magnificent throne....

Hadith:

Abu Bakr (may Allah be pleased with him) transmits: During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen, he said, "Never will succeed such a nation as makes a woman their ruler." (Buhari 9:219)

Note: There are four (4) schools of thought about the meanings of this Hadith. One school interprets this Hadith as that women can never be leaders. Others argue that women may be leaders, but not the head of state. However, others say that it was intended solely for the situation at the time when the Persians fought with the Muslims, and the new Queen of Persia was a very young and inexperienced leader and, therefore, this hadith did not blame the leadership of women. In addition, Kuran approves of the Queen of Sheba, who became a Muslim, and there is no suggestion that she renounced the throne afterwards. Indeed, it is an example of what Kuran says about how to control (that is, consult with people before making a decision). The fourth opinion is that the hadith is not genuine at all, because (among other reasons) the narrator was punished (flogged) for lying prior to this.

Best practices:

Bangladesh: In the history of the country, there were two women prime ministers, Sheikh Hasina and her predecessor and rival Khaled Zia. Both women had enormous power in the country.

Appendix

Prohibited religious organizations in Kyrgyzstan:

“Al-Qaeda”, “the Taliban Movement”, “the Eastern Turkestan Islamic Movement”, “the Kurdish People’s Congress” (“Congra-Gel”), “the Eastern Turkestan Liberation Organization”, “Hizb ut-Tahrir al-Islami”, “the Jihad Group” (“Union of Islamic Jihad”), “Islamic Party of Turkestan” (“Islamic Movement of Uzbekistan”), “Zhaishul Mahdi”, “Jund al Khalifat”, “Ansarulloh” (“Ansaru Allah”), “At-Takfir Val- Hijra”, “Islamic State”.

Religious organizations that are spoken about in Kyrgyzstan

“Hizb ut-Tahrir al-Islami” is an international Islamic political party founded in East Jerusalem in 1953 by a judge of the local Sharia Court of Appeal, Takiouddin al-Nabhani. The basis of the political doctrine of the national liberation organization is the idea of recreating the religious and political structure (caliphate) of the time of Muhammad and his first four successors, when caliphs were elected from the most worthy.

“Tabligh Jamaat” is a religious movement, organized in 1926 in India by Maulana Muhammad Ilyas. The main goal of the movement is considered a spiritual transformation in Islam through the work of participants at the level of the broad masses of people and appeals to Muslims regardless of their social and economic status in order to bring them closer to the religious practice of Islam, indicated by the Prophet Muhammad.

The “Islamic State” is an unrecognized state and an international Islamist Sunni terrorist organization operating primarily in Syria and Iraq. The unrecognized quasi-state was proclaimed on June 29, 2014 as a global caliphate with a Sharia form of government.

“Zhayshul-Mahdi” - an extremist movement, is a Kyrgyz group. It has a radical view of the Takfiri-Salafi sense in the Sunni flow. There is a movement of the same name in Iraq, which cannot be compared, since it has Shiite roots. The name "Zhayshul Mahdi" is translated from Arabic as "army" or "Mahdi army." It means that when Dajjal (Antichrist) comes, Imam Mahdi will lead the army against him, and Isa Paygambar (Jesus Christ) will lead the Caliphate and the organization of the struggle against Dajjal.

“Wahhabism” is a religious-political movement in Islam, formed in the XVIII century. Named after Muhammad ibn Abd al-Wahhab at-Tamimi (1703-1792). He believed that real Islam was practiced only by the first three generations of the followers of the Prophet Muhammad and protested against all subsequent innovations, considering them to be brought in from outside. Wahhabism in Kyrgyzstan is not prohibited, but organizations that support Wahhabi ideas (for example, the Islamic Movement of Uzbekistan) are prohibited.

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