

A guide to responding to the challenges of religious radicalization in local communities in Kyrgyzstan

THE PROJECT OF PPAW MUTAKALLIM “COUNTERING RADICALIZATION AMONG WOMEN IN JALALABAD AND CHUI OBLASTS” WITH THE SUPPORT OF “HEDAYAH”, EU
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This guide has been prepared for religious women leaders, civil society activists of the local community, and can also be used by government agencies and local governments in working with religious communities and preventing religious extremism at the local level. The guide addresses the most pressing issues related to the organization of effective activities to prevent religious radicalization in the local community through the active participation of religious women leaders and civil society activists of the local community. For ease of use, the guide is built in a question and answer format.

This guide was developed by a team of experts in collaboration with Mutakallim's project team and in consultation with experts in the field of religious radicalization. The guideline is based on national legislation on the implementation of state religious policy, as well as on the synthesis of successful experience in the work on the prevention of religious radicalization.

- **What does the status of a secular state mean for Kyrgyzstan and what is its role?**

In accordance with Article 1 of the Constitution¹ of the Kyrgyz Republic (KR), it is a sovereign, democratic, legal, **secular**, unitary, social state. The secularity of the state means that religion is separated from the state and the state is regulated on the basis of civil law norms, interference of religious organizations and ministers of religious cults in the activities of state bodies and local self-government is not allowed. Being a secular state, Kyrgyzstan is a neutral state, does not associate itself with any religion and does not use any religious ideology as an official ideology, which is obligatory for all citizens. The doctrine of religious organizations cannot be established as compulsory for citizens. All religions and religious organizations are equal before the law.

The state promotes the establishment of relations of mutual tolerance and respect between citizens practicing a religion and not professing it, between religious organizations of different faiths, as well as between their followers, does not allow religious radicalism and extremism, actions aimed at opposing and exacerbating relations, inciting religious hatred.

In the Kyrgyz Republic, religious organizations have the right to appeal to state bodies with proposals, statements and invitations to participate in events held by religious organizations. But they have no right to interfere in the activities of state bodies and bodies of local self-government and to perform any state functions. The separation of religion from the state, the absence of a state / mandatory religion and other key aspects in this area are enshrined in Article 7 of the Constitution of the Kyrgyz Republic, which reads:

Constitution of the Kyrgyz Republic Article 7.

- 1. In the Kyrgyz Republic, no religion can be established as a state or compulsory.**
- 2. Religion and all cults are separated from the state.**
- 3. Interference of religious associations and clergy in the activities of state bodies is prohibited.**

In accordance with the Constitution of the Kyrgyz Republic, the state in Kyrgyzstan prohibits:

¹ As amended by the Law of the Kyrgyz Republic of December 28, 2016 No. 218

- the creation of political parties on a religious, ethnic basis, the pursuit of political objectives by religious associations (Article 4, clause 3);
- activities of political parties, public and religious associations, their representative offices and branches, pursuing political goals, the actions of which are aimed at a violent change of the constitutional order, undermining national security, inciting social, racial, interethnic, and religious hatred (Article 4, clause 5).
- coercion to express or renounce opinions, religious and other beliefs (article 20, clause 7).
- propaganda of national, ethnic, racial, religious hatred, gender and other social superiority, calling for discrimination, hostility or violence (article 31, clause 3)

In accordance with the secular status of the state in the Kyrgyz Republic, every citizen is guaranteed to:

- freely choose and have religious and other beliefs (Article 20, clause 5);
- have the right to freedom of thought and opinion, to freedom of expression, freedom of speech and press (Article 31).
- freedom of conscience and religion, the right to profess, individually or jointly with others, any religion or no religion, to freely choose and have religious and other beliefs (Article 32).

The Kyrgyz Republic, ensuring freedom of conscience and religion, based on the principles of protecting personal, public, and national interests, in order to ensure the stability and security of citizens, in the framework of the legislation of the Kyrgyz Republic, takes the following measures:

- prevents conflicts on religious grounds and takes measures to resolve them;
- restricts the activities of religious organizations and movements dangerous to individuals, society and the state;
- controls the content of religious education, religious literature, religious materials in the media in order to prevent the propaganda of extremist or destructive ideas, religious hatred and incitement to violence.

When entering the state and municipal service, the activity of the clergy as a clergyman is suspended for a given period.

In educational organizations, with the exception of religious educational institutions, the creation of religious organizations is not allowed.²

- **What is the structure of public administration in the sphere of regulating religious life and countering religious extremism in the Kyrgyz Republic?**

Questions of religious violent extremism and religious conflicts are issues of national security. National security issues are the responsibility of the Security Council of the Kyrgyz Republic, which is a constitutional consultative body that develops decisions on foreign and domestic policies aimed at protecting the constitutional system, sovereignty, independence and territorial integrity of the Kyrgyz Republic from challenges and threats, including religious extremism. The Security Council is chaired by the President of the Kyrgyz Republic³.

² Law of the Kyrgyz Republic "On the Freedom of Religion and Religious Organizations in the Kyrgyz Republic" dated December 31, 2008 No. 282 as amended on December 7, 2012 No. 196, Chapter 1, Article 5. State and Religion, clause 6 and Chapter 2. Article 6. clause 2

³ Law of the Kyrgyz Republic on the Security Council of the Kyrgyz Republic of June 17, 2017 No. 107, Article 6.

The activities of the Security Council of the Kyrgyz Republic are enabled by the Secretariat, which coordinates and controls the activities of the executive authorities in the implementation of decisions of the Security Council of the Kyrgyz Republic.

At the government level, the coordinating body for countering religious extremism is the Coordination Council established by the Government of the Kyrgyz Republic of August 5, 2009, No. 499⁴. The Coordination Council coordinates the activities of the executive authorities, including law enforcement agencies, local governments, religious organizations and associations to counter religious extremism, and also assists the executive authorities in developing and implementing state policies in the implementation of the rights of citizens to freedom of conscience and religion, countering religious extremism and develops measures to prevent conflicts on religious grounds and counter the activities of religious extremist, destructive, totalitarian groups and organizations. The Coordination Council is chaired by the Prime Minister of the Kyrgyz Republic and his/her three deputies represent the key government bodies responsible for countering religious extremism: Ministry of Internal Affairs, the State Committee for National Security and State Commission for Religious Affairs of the Kyrgyz Republic. The Coordination Council includes representatives of the majority of ministries and departments, as well as plenipotentiary representatives of the Government of the Kyrgyz Republic in regions, the mayor's office of Bishkek and Osh, representatives of the SAMK and the Bishkek and Kyrgyzstan Diocese of the Russian Orthodox Church.

The State Commission for Religious Affairs of the Kyrgyz Republic is the central body of the Kyrgyz Republic, which works to formulate and implement state policy in the religious sphere and coordinates the activities of state bodies of the Kyrgyz Republic in the field of religions⁵. The tasks of the department include:

- 1.the development and implementation of state policy in the religious sphere;
- 2.ensuring the rights of citizens to freedom of conscience and religion, coordination of state relations with religious organizations in accordance with the provisions of the Constitution of the Kyrgyz Republic, acts of the President and the Government of the Kyrgyz Republic, and other regulatory legal acts;
- 3.provision of legal guarantees of religious freedom, further improvement of legal regulation of relations between the state and religious organizations;
- 4.coordination of the activities of state bodies of the Kyrgyz Republic on matters of state policy in the religious sphere;
- 5.ensuring the propaganda of values and principles of a secular and multi-religious society;
- 6.suppression of the activities of religious organizations that are detrimental to or threaten the health, morality, rights and legitimate interests of citizens, the basics of the constitutional system, the security of the state in accordance with the current legislation;
- 7.interaction with government agencies to develop preventive measures to prevent religious extremism in the republic;
- 8.development and implementation of programs aimed at strengthening the spiritual and moral foundations of society, preventing conflicts and establishing relations of mutual tolerance between followers of different religions and faiths;

⁴ as amended by the Resolution of the Government of the Kyrgyz Republic of September 24, 2013 No. 524

⁵ Regulation on the SCRA of the Kyrgyz Republic

9.making proposals for improving the legislative framework in the field of implementation and observance of the human right to freedom of religion.

• **What does extremist activity involve and on what principles is it built?**

In accordance with national legislation⁶, extremist activity (extremism) includes activities aimed at:

- forcibly changing the foundations of the constitutional system and violating the integrity of the Kyrgyz Republic;
- undermining the security of the Kyrgyz Republic;
- seizing or assigning power;
- creating illegal armed groups;
- carrying out terrorist activities;
- inciting racial, national or religious discord, as well as social discord associated with violence or incitement of violence;
- humiliation of national dignity;
- carrying out mass riots, hooligan actions and acts of vandalism based on ideological, political, racial, national or religious hatred or enmity, as well as on the basis of hatred or enmity against any social group;
- promoting the exclusivity, superiority or inferiority of citizens on the basis of their attitude to religion, social, racial, national, religious or linguistic affiliation;
- propaganda and public demonstration of Nazi paraphernalia or symbols, or paraphernalia or symbols similar to Nazi paraphernalia or symbolism to the degree of confusion;
- public calls for the implementation of stated activities or the commitment of these actions;
- financing of the stated activity or other assistance for its implementation or the accomplishment of the stated actions, including by providing financial resources, real estate, educational, printing and material-technical base, telephone, facsimile and other types of communication, information services, other material and technical means.

Countering extremist activity is based on the following principles:

- recognition, observance and protection of the rights and freedoms of a person and citizen, as well as the legitimate interests of organizations;
- legality;
- transparency;
- priority of state security;
- priority of measures aimed at preventing extremist activities;
- state cooperation with public and religious associations, other organizations, citizens in counteracting extremist activities;
- inevitability of punishment for extremist activity.

• **What are the procedures and mechanisms for the implementation of activities of religious organizations at the local level?**

The activity of religious organizations is carried out in accordance with the Law of the Kyrgyz Republic "On Freedom of Religion and Religious Organizations in the Kyrgyz Republic". This

⁶ Law of the Kyrgyz Republic on Countering Extremist Activities of August 17, 2005 No. 150

Law defines the rights and obligations of local governments, which, through the creation of public religious committees, carry out state policy in the field of religion on their territory together with the state body on religious affairs to ensure the protection of public order, spiritual security, territorial integrity and constitutional order from religious extremism.

The law prohibits the activities of religious organizations without registration. A religious organization receives the right to carry out religious activities from the moment of issuance of a certificate of registration (re-registration) issued by a state authority for religious affairs. In Kyrgyzstan, state registration is a condition for the spread of religion, religious education, worship, prayer meetings, sermons, spiritual training and other activities aimed at meeting the religious needs of believers.

For registration of a religious organization, the founders submit constituent documents (in the state or official language):

- application for registration;
- list of citizens notarized and agreed with local councils, members of the Constituent Council, who initiated the creation of a religious organization and mission, and responsible under the charter before the law (with their surname, name, patronymic, date of birth, citizenship, place of residence, number and series of passports, when and by whom issued);
- charter of a religious organization, drawn up in the state and official languages in four copies;
- minutes of the constituent assembly (conferences, congresses, etc.), signed by the chairman and secretary of the meeting;
- information about the fundamentals of dogma and practices corresponding to it, including the history of the emergence of religion, forms and methods of its activity, attitude to family and marriage, education, particular attitudes towards followers of this religion, restrictions for members and ministers of the organization in relation to civil rights and obligations;
- information on the full name of the created religious organization;
- a document confirming the location (legal address) of the religious organization to be established in the given territory (purchase and sale agreement for owned premises, lease agreement, contract of granting premises free of charge, official letter, etc.)

- **What, in accordance with the legislation in this area, should LSGs (local self-government bodies) do?**
 - What preventive measures should be carried out by the LSGB?
 - What should LSGs undertake in case of detection of facts of radicalization and / or extremist actions in the local community?
 - What is the role of the LSGs in identifying cases of radicalization and / or extremist actions in the local community?

In order to counter extremist activities, state authorities of the Kyrgyz Republic, local governments within their competence, as a matter of priority, carry out preventive, including educational, awareness measures aimed at preventing extremist activities (the Law of the Kyrgyz Republic on Countering Extremist Activities, Article 5).

LSGs play a significant role in the prevention of religious radicalization because:

- LSGs, as carriers of state interests and structures that ensure the safety of the population, work on the “front line” directly with the population, closest to the needs and interests of citizens.

Case-study. The role of information and communication in overcoming discrimination, stigmatization of religious minorities and preventing interfaith conflicts in the local community.

In the village of A. the population was divided in two. One part - a large one, representing the Muslim Jamaat (community), was dissatisfied with the fact of the existence of another part of the community - a small Christian community, from among the local Kyrgyz - proselytes. The Christian community was formed several years ago and in the past there were conflicts between residents of different confessions, but in recent years the situation has worsened considerably. The stumbling block is often the death of members of the Christian community. When a teenager died in a family of Baptist proselytes a few years ago, local authorities were not ready for the fierce reaction of local Muslims led by the village's imam, who banned the body from being buried in the village's cemetery, calling it Muslim. After several days of hardships in an unsuccessful attempt to obtain a plot for burial in a rural cemetery, the relatives of the deceased were forced to bury him right in the yard of his house.

In another village in Kyrgyzstan last year, the proselyte corpse - a Kyrgyz woman was exhumed twice after her death, and representatives of local self-government bodies were a part of this, under the pressure of aggressive local residents.

Learning from interfaith conflicts on joint burial, the State Commission on Religious Affairs of the Kyrgyz Republic and other state authorities have developed guidelines for the regulation of citizens' graves/burials. In accordance with the instructions, local authorities, when allocating land for burial, should divide the municipal cemetery into sectors and, if necessary, provide places for the burials of members of religious minorities. For convenience and peaceful coexistence of the cemetery sectors, it is advisable between sectors where Muslims and Christians are buried, to lay out the dividing elements: a path, a bush, etc., and also to provide a separate entrance.

Representatives of the GAMSUMO (State Agency for Local Government Affairs) held a wide information campaign and met with the heads of local self-government bodies and religious leaders in local communities on the regulation of graves of adepts of different religions in the sectors of the municipal cemetery.

In a number of villages of the Kyrgyz Republic, such instructions are practically applied. Thus, the adoption of instructions and conducting specialized training helped the staff of the local self-government to work in a legal way, effectively performing one of their functions - ensuring the functioning of cemeteries and the provision of funeral services.

- The activity of state organizations basically does not provide a full vertical of representation; the most basic subdivision is the regional structures of state bodies. This is the reason for the expansion of the responsibility of local self-government bodies for the life support of citizens.

- The mandate of the local government is to regulate issues of local importance, including the promotion of public order. This, in turn, also includes the organization of work to prevent the risks of religious conflicts, religious radicalization and extremism.

The activity of local self-government is carried out on the principle of protecting the human rights and legally protected interests of local communities.

In accordance with the approved Concept of the state policy of the Kyrgyz Republic in the religious sphere for 2014-2020 and the Action Plan for the implementation of the Concept of the state policy of the Kyrgyz Republic in the religious sphere of the Kyrgyz Republic for 2015-2020, the responsibility for implementing the Concept at the local level is vested in the authorized representatives of the Government Of the Kyrgyz Republic in the regions, mayor's offices of Bishkek and Osh, local state administrations and local governments.

- **Who can act as partners of the local self-government bodies in the work on prevention and detection, as well as in countering radicalization and / or extremist actions in the local community? Why is it important to involve women with secular and / or religious education in this activity?**

To prevent religious radicalization, it should be ensured that the actions of the authorities and local governments are conducted in an inclusive manner

that encourages the participation of community members.

The construction of this interaction provides the representatives of state bodies and local government bodies with the opportunity to do the following:

- increase their awareness of the situation on the ground, as well as an understanding of the perception of risks to the public;
- it can serve as a basis for more efficient and information-based law enforcement activities;
- demonstrate their presence, which in itself can give public confidence, prevent or stop crime;
- identify critical situations at early stages and connect relevant partners to their decision;
- disseminate information and important ideas to the public, including refutation of misconceptions and rumors;
- raise public awareness of the most pressing issues and mobilize public support for their solution;
- create relationships based on mutual trust and respect, which will be the basis for further interaction;
- develop activities to ensure public participation and establish interaction with the local population in solving problems, including those related to critical situations.

An important role in preventing religious radicalization is played by women and young people. The participation of women as active actors in the process of preventing radicalization, disengagement or de-radicalization of individuals contributes to the promotion of gender equality and women's empowerment, which in itself is a guarantee against their involvement in violent extremism. Of particular importance and effects are initiatives to involve religiously educated women in the prevention of radicalization and the prevention of violent extremism, which share religious values and can speak the language of believers. Women-atynchi, who have both secular and religious education can become agents of religious state policy in local communities, influencing the level of families as well as religious jaamats (communities). Women-atynchi have a high level of trust in religious jamaats as religiously educated and as mothers of their families and, being members of local religious communities, will be better and more efficient in communicating basic ideas on the prevention of radicalism and extremism.

- **How to strengthen the capacity of women religious leaders to prevent radicalism and extremism?**

In order to organize the effective work of women atynchi in prevention of radicalism and extremism, it is advisable to:

- establish close contacts with representatives of local authorities, including local self-government bodies, district militia officers, representatives of local public and community organizations (including imams, aksakal courts, women's councils, youth councils).
- develop a plan together with the community main representatives of preventive measures in local communities when interacting with partners (listed above). Among the key measures of such a plan should be informal meetings with women and young people, discussions on topics presented in the guide, informing about illegal nature, risks and consequences of involvement in radical and extremist groups. When initiating such meetings and discussions in small groups of local residents, women atynchi should ensure that no group of local residents — women and young people — fall out of preventive activities.
- Women atynchi can hold voluntary conversations with young women and girls from different religious jamaats. Conversations are part of preventive work and are aimed at informing citizens about current legislation and possible risks that these individuals may be subject to if they engage in certain types of activities and religious practices. Sometimes it is advisable to hold conversations with family members of young religious girls and women and other relatives influencing them.
- Women atynchi should document the cases of deviant, risky behavior of certain individuals (without mentioning the name) identified during meetings and discussions (see in the Appendix the documenting form). Women atynchi should report the documented cases by calling 1592⁷. All information on cases should be kept strictly confidential in the interests of the safety of the atynchi women themselves.

- **What key topics are recommended for women atynchi to initiate for discussion in religious jamaats?**

Among the key topics for discussion with women and girls in local religious jamaats should be the following:

- The concept of secularism and the place of religion in Kyrgyzstan
- The concept of religious radicalism and violent extremism and responsibility in accordance with national legislation.

Case-study. Mother's effective influence on de-radicalization of the son.

When a young man from a small village in Kyrgyzstan returned from labor migration from Russia after three years of absence from his homeland, his parents noticed changes in his behavior. The young man did not want to visit and see his relatives, renounced all his friends, and began to be irritated about his parents and relatives, constantly criticizing their lifestyle and beliefs. The father of the young man, being on good terms with one of the local police officers, sought advice on how to change his son's behavior. Specialists from the Ministry of Internal Affairs, after conversations with the young man, realized that he was radicalized in his views and convictions, shared the Salafi ideology, and decided to carry out explanatory work through his mother. For this, the woman received an accelerated training at the local madrasa on key issues of religion (rights - fiqh, and creed - aqidah). Conversations of the mother with the son in a religious language, understandable to him, had significant success. Soon the young man renounced the Salafi ideology. Thus, mothers who have the necessary religious education, understand the risks and consequences of radicalization and involvement in violent extremist movements can play a key role in the timely de-radicalization of their children.

⁷ 1592 is a trustful hotline where designated specialists give consultations on issues and questions about religion. It is a government run hotline funded by the NGO. The purpose of creating a hotline is to counter extremism by increasing the religious literacy of the population. The consultations over the hotline are provided by lawyers, theologians and psychologists.

- Sources of information and the risks of recruitment to extremist movements.
- Cultural, religious diversity and local coexistence principles
- The rights of Muslim women to education and medical services
- Economic rights and opportunities for Muslim women
- Early marriages, state registration of marriages, and freedom of women from violence
- The role of Muslim women in the family and society, female leadership

Conducting conversations on these topics should be held in an interactive form, giving participants the opportunity to openly share their opinions and see the topic from different perspectives to develop the critical thinking. Women atynchi should encourage participants' questions and provide examples from a familiar, recognizable environment for participants. For a more comfortable discussion of topics, it is possible to divide groups of participants by age.

At the very beginning of the meetings, the women atynchi must guarantee to the participants confidentiality and anonymity of the information received. They should adhere to this principle all the time, with the exception of reports via the **1592** hotline in case of suspicion of deviant behavior of representatives of the local community. To determine the cases of such behavior, women atynchi should use the recommendations of the clinical protocol (guide 1).

Case-study. Participation of service providers (administration and teachers of schools, medical workers of midwife centers and family medical centers, social workers, police officers) in the prevention of extremism and radicalization.

In one of the settlements of Kyrgyzstan, a social school teacher organized the writing of essays by middle school students in order to identify and assess their needs. Among the essays of schoolchildren she received, she found one work in which the child wrote that his family would soon be going to travel abroad to one of the Islamic states. The child wrote about his lack of desire to leave his native village, his classmates and friends. The social pedagogue, having received such information from the student's essay, informed the headmaster about this and they then turned to the specialists of the 10th Bureau of the Regional Department of Internal Affairs. The specialists of the Ministry of Internal Affairs carried out the necessary operational actions and revealed that not only one, but several families were preparing to leave for the Islamic state and join the ISIL movement. It turned out that the majority of families preparing for departure had no reliable information and had distorted ideas about their future after joining the ISIL movement. Preventive work was carried out with these citizens and as a result more than a hundred people from the local religious jamaat were prevented from leaving and pouring into extremist movements. Thus, conducting a needs assessment among schoolchildren, the attentiveness of a social pedagogue and timely redirection to the competent authorities helped prevent citizens of the Kyrgyz Republic from entering extremist and terrorist religious movements.

Case-study. Involving women leaders in the prevention of religious extremism with women believers

In one of the remote villages of Kyrgyzstan, after the death of her husband, a woman was left alone with three young children of pre-school age. She had no close relatives, and she remained to live in the village of her husband.

Neighbors began to notice that recently, the woman stopped talking, going to village celebrations and toi (from Kyrgyz - feast), changed the look of her clothes and strangers began to come to her home regularly. In autumn, the woman's eldest daughter had to go to school, but the woman decided to leave her in the house, saying that her daughter did not need education, that her daughter must not study with the boys, and there was no girls' school in the village. Representatives of local self-government bodies and schools repeatedly talked with the woman, gave various arguments and reasoning, including the application of punishment in accordance with the legislation of the Kyrgyz Republic. But she was firm in her decision that Sharia does not allow it. Then the school principal decided to turn to a woman who lives in the village, practices Islam and has good secular education so that she has a conversation with this woman. She, together with the social educator and the principal, came to the girl's mother's home. The mother of the girl, who previously did not want to not only let them in to her home, but even to the threshold of her yard, invited the women to her house. Later, she noted that seeing a woman in a hijab next to secular women, changed her attitude towards those who came, increased her confidence in them. So she decided to let them in to her house. The conversation lasted for more than three hours over a cup of tea. During the conversation, the girl's mother listened attentively to the arguments and beliefs of an atynchi woman about why it is necessary for girls to receive education according to the Islamic canon and that the Quran does not only prohibit it, but on the contrary, welcomes the education of girls. At the end of the conversation, the women agreed to meet again. Soon the woman appeared in the principal's office with her daughter and said that she decided to educate the girl at school. After several weeks of preventive conversations, a different (changed) woman stood in front of the director, open and ready to cooperate.

Thus, personal explanatory work, the involvement of an atynchi woman made it possible to find an approach to a believing woman, to give an opportunity to return a woman and her children to the community.

About the forms and methods of work of educational institutions for the prevention and counteraction of religious extremism

This work consists in the early detection and prevention of cases of propaganda and prerequisites of the emergence of extremist manifestations among young people. For this, together with the local self-government bodies, religious organizations, an action plan is being developed to prevent and counter extremism, including religious at the level of an educational organization, as well as conducting religious studies. The most common forms of work to prevent religious extremism are:

lectures; viewing videos on relevant topics; round tables for students in grades 8-10; trainings for students in grades 10-11; diagnostic work in order to study the personal characteristics of tolerance among students; thematic hours of communication, explanatory work among parents and students on religious extremism, control of attendance of students from problem families of sports clubs, circles that promote tolerance and the prevention of terrorism and extremism, preventive measures with inviting imams, theologians and specialists of the SCRA.

Case-study. Involving religious leaders in de-radicalization work

After the birth of second child in the life of a young urban man, E., there came financial difficulties, and at the same time family conflicts. Trying to find a solution to his crisis situation, a man came to the local religious jamaat for an evening prayer and sermon. A conversation with the leaders of the jamaat showed that all the questions that are acute in his life situation have their answers and decisions in accordance with the canons of the Shari'a. The man became an active member of the jamaata and within three months he completely changed his behavior and beliefs. He demanded from his wife that she put on a hijab and forbade meeting with other people, even with her own parents. He believed that every encounter with them leads them to more sins. He began to perceive the secular system as an infidel one and considered everyone who submits to this system as infidels. That is why he completely broke off relations with his former friends and even began to perceive visits to mosques as unacceptable for himself, since there are also many kafirs there.

Soon, information about a young man E. was received by ACEIM (Agency on countering extremism and illegal migration) officers of the Ministry of Internal Affairs of the Kyrgyz Republic and they began to carry out preventive measures. In order to bring to E. information about the unlawfulness of his ideology, its contradiction to the traditional canons of the Islamic religion, the police officers attracted one famous educated theologian. After 6 months of working with the Imam on E.'s Aqida (creed or belief system in Islam), significant changes began: the man restored his former social ties, began to lead an open way of life and go to the mosque for namaz (prayers) with other Muslims.

Thus, personal work, full and timely information about Fiqh (Islamic jurisprudence) and Aqida (creed in Islam) allowed a man to take the path of de-radicalization, overcome dangerous isolation and, understanding the essence of religious extremist doctrines, choose the path of a peaceful Muslim.

Case-study. Social inclusion and increased tolerance.

Before the staff of the FCSD (family and child support department) turned to a woman-atynchi — for help, she didn't even realize about the scale of many problems religious women had in the local community. It turned out that many religious women experience difficulties because they do not know how to arrange their documents, to whom and where to turn. Many do not know that you can get benefits for the loss of the breadwinner. Many of them have small children and no close relatives who would help them. On the other hand, many religious women do not always adequately understand the basics of Islam and meet the representatives of the obstetrician units, schools, the FCSDs who come to their homes with hostility, and are not open for dialogue. That is why, once again, after a failed attempt to negotiate with one of the religious women of the village about her two young daughters, whom she decided not to let to the school, the FCSD members turned to the Atynchi woman to help organize such a dialogue. Atynchi was able to convince a believing woman that Islam does not prohibit girls from studying. Using her knowledge of the Qur'an and Hadith, Atynchi was able to strengthen the faith of women, as well as change the perception of the role of women in Islam.

More than a year has passed since, for the first time, the Atynchi woman helped negotiate and return girls from a religious family to school, and also helped their mother to apply for social benefit for the loss of the breadwinner. Since then, there have been a lot of cases when the participation of atynchi became the key to success, when women in social isolation were able to reintegrate. The life of the atynchi woman herself has also changed: she started to believe in her own strength and leadership potential, and most importantly, she understood how important it is for religious women to participate in decision-making in the local community. Atynchi woman is sure that soon she will be able to attract several other women who have enough motivation and competence to work for the benefit and for the interests of women and children from the local religious community.

Employees of the local self-government bodies, the FCSD, note that the participation of women atynchi in dialogue with religious families contributes to the establishment of trust and increases mutual understanding and tolerance between religious and secular residents of the community.

Appendix

Form of documenting the case of deviant behavior

Local community _____

Religious jamaat _____

Leader of the jamaat _____

Description of the case:

- who has the deviant behavior?
- what is the deviation?
 - stopped communicating with friends
 - came into conflict with family members/ neighbors on matters of religion
 - began to talk on the phone \ Internet with people from outside the community, who he/she did not previously know personally
 - constantly criticizes "traditional Islam" and its adherence
 - began to (a) use words about jihad, caliphate, divides community members into true Muslims and kafirs, etc.
 - speaks of the need or willingness to sacrifice oneself for the sake of religious ideas
 - how long have changes been observed by those around you?
 - are there people in the local community who have influence over this person (woman / girl)?