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ENHANCING RELIGIOUS LITERACY TO COUNTER EXTREMISM AND TERRORISM IN KAZAKHSTAN'S RELIGIOUS CONTEXT

In order to address the rise of extremist and terrorist ideologies in Kazakhstan, it is crucial to prioritize religious literacy and understand the underlying foundations of these ideologies. This entails identifying how such ideologies emerge, the societal and international factors that contribute to their appeal, as well as their root causes and preconditions. The prevention of religious terrorism and extremism is a pressing issue that demands dedicated efforts. Efforts to prevent extremism and terrorism should extend beyond mere lectures and encompass comprehensive strategies to engage young people in healthy lifestyles. Unfortunately, many teenagers in Kazakhstan currently lack access to sports facilities and participation in various clubs. In both rural and urban areas, outdated institutions like the “House of Young Engineers» and “House of Pioneers» have ceased to function. Therefore, it is essential to prioritize the operation of organizations that can attract young individuals towards science, education, technology, and sports. If the state fails to undertake such initiatives, terrorists may exploit this void. Thus, no expense or opportunity should be spared in nurturing the growth of the youth within the framework of patriotism. Moreover, creating optimal conditions for school-age children to adapt to technology and science is imperative. Measures aimed at increasing their interest and involvement in these fields must be implemented. By promoting technological literacy and scientific curiosity among young individuals, we can equip them with the necessary skills to navigate an increasingly complex world. In conclusion, addressing religious extremism and terrorism requires a multifaceted approach that emphasizes religious literacy, engages youth in constructive activities, and fosters their interest in science and technology. By implementing these measures, we can mitigate the risks associated with extremist ideologies and safeguard the future of Kazakhstan.

Key words: religious extremism, terrorism, religious literacy, tolerance, traditional religious values.

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Қазақстанда діни мағынадағы экстремистік және лаңкестік идеялардың алдын алудағы дінтанулық сауаттылықты арттырудың рөлі

Дінтанулық сауаттылыққа келетін болсақ, әрине қазіргі уақытта лаңкестік, экстремистік идеологиялардың негіздерін, олардың қалай пайда болатындығын, неліктен қоғамда, шетелдерде белгілі бір сұраныстарға ие болатын болса, солардың алғышарттарымен себептерін ашып, көрсетуіміз қажет. Сондықтан осы өзекті мәселені діни лаңкестік пен экстремизмнің алдын алуға бағыттауымыз керек. Бұл жерде тек қана дәрістер оқылуымен ғана шектелмей, жастарды салауатты өмір салтына тарту бағытында өте қажырлы қызметтерді жүзеге асыру керек. Мысалы, қазіргі уақытта көптеген Қазақстандағы жасөспірімдердің спорт секцияларына барудың немесе жаңағы әр-түрлі үйірмелерге қатысуға жағдайлары жоқ, көптеген ауылды жерлерде, қалалық жерлерде де айталық бұрыңғы жас техниктер, бұрыңғы пионерлер үйі деген сияқты үйірмелер мүлдем жұмыс істемейді. Сондықтан, біз осындай жасөспірімдерді ғылымға, білімге, техникаға, спортқа тартатын ұйымдардың жұмыс істеуіне көңіл бөлуіміз керек. Өйткені, өкінішке орай мемлекет осындай істермен айналыспайтын болса, лаңкестердің осындай әрекеттермен айналасуы сөзсіз. Сондықтан, біздің жастарымыз өзіміздің еліміздің жастары болып өсу үшін біз бұдан ешқандай қаржыны, ешқандай мүмкіншілікті аямауымыз керек. Міне, сондықтан мектеп жасындағы балаларды көбінесе техникаға, ғылымға бейімделуге барынша жағдайлар жасауымыз керек. Олардың қызығушылығын арттыруға бағытталған шараларды жүзеге асыруымыз қажет.

Түйін сөздер: діни экстремизм, лаңкестік, діни сауаттылық, толеранттылық, дәстүрлі діни құндылықтар.

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Роль повышения религиозной грамотности в профилактике экстремистских и террористических идей в религиозном контексте Казахстана

Что касается религиозной грамотности, то, конечно же, в настоящее время нам необходимо выявить основания упомянутых выше террористических и экстремистских идеологий, как они возникают, почему они имеют определенные требования в обществе и за рубежом, а также их предпосылки и причины. Поэтому актуальной проблемой является предотвращение религиозного терроризма и экстремизма. Здесь необходимо провести очень напряженную работу в направлении привлечения молодежи к здоровому образу жизни, не ограничиваясь лекциями. Например, в настоящее время многие подростки в Казахстане не имеют возможности ходить в спортивные секции или участвовать в различных новых кружках, во многих сельских и городских районах такие устаревшие секции как «Дом юных техников» и «Дом пионеров» вообще не работают. Поэтому следует обратить внимание на функционирование организаций, привлекающих такую молодежь к науке, образованию, технологиям, спорту. Потому что, к сожалению, если государство не будет заниматься такой деятельностью, этим могут заняться террористы. Поэтому, чтобы наша молодежь выросла в духе патриотизма, мы не должны жалеть ни денег, ни возможностей. Поэтому нам кажется, что мы должны создать максимальные условия для адаптации детей школьного возраста к технике и науке. Нам необходимо реализовать меры, направленные на повышение их заинтересованности.

Ключевые слова: религиозный экстремизм, терроризм, религиозная грамотность, толерантность, традиционные религиозные ценности.

Introduction

Recently we have seen two trends fighting in the world. On the one hand a new level of inter-religious interaction in resolving the problems facing society has begun to take shape; on the other hand, the political, economic and social conflicts, exacerbated at the beginning of this century, have increasingly turned into religious conflicts, which has become a suitable environment for the growth of extremism and terrorism. In serious cases, religious extremism and religious intolerance and confrontation can be considered inadequate responses to the processes of globalization that have begun to enter the spiritual and intellectual life of peoples.

Many researchers believe that the meaning of the term "extremism" is too broad and not very correct in terms of jurisprudence. If we take into account the lack of a legal definition of religion, it should be noted that the unwarranted use of the term "religious extremism" is a threat to civil rights and constitutional foundations. Assessing the state of national security related to religious extremism, it is necessary to note "religious expansion from other countries," which "causes a wide spread of new religious movements," along with internal and inter-confessional conflicts of confessions, it is also necessary to mention religious extremism formed on religious grounds. The term "political Islam" is

as abstract as "religious extremism. The guidelines and goals of specific Islamic movements need to be taken into account. The rapid development of certain politicized Islamic structures disturbs the existing ethno-confessional harmony in the country and causes inter-confessional competition and public discontent. Islam is not just a religion, it is a way of life (Seytakhmetova, Smagulov, 2015: 52).

We should distinguish between political Islam and Islamic fundamentalism, Islamist movements can also call for modernization and sustainable development (Fuller Graham, 2003). Freedom of religion and belief is a fundamental human right, underpinning the following international rights: The Universal Declaration of Human Rights (1948), the International Covenant on Civil and Political Rights (1966), the Declaration on the Prevention of All Forms of Religious Intolerance and Discrimination (1981), the Declaration on the Rights of Persons Belonging to National, Ethnic, Religious, and Linguistic Minorities (1992) (Interfax-Kazakhstan Agency, 2018).

In today's world, new approaches used in Islamic education aimed at limiting extremist and terrorist ideas in the religious sense seem productive not only for the manifestation of the creative potential of Islam, but also for the general educational practice of today. Muslim scholars say that critical thinking has always been "the property of Muslims"

and that, this attitude was one of the main pieces of advice the Prophet gave to his disciples, they say, "Think well!" (Sardar, 2016). The importance of critical thinking in the Islamic tradition needs to be reasserted in the modern world, where ideas of totalitarianism and Islamophobia are present. It is argued that contemporary Islam is characterized by a diversity of cultural expressions, dialogue, development of humanistic potential, and intellectual reflection, while anti-democratic and authoritarian manifestations often justify slavish consciousness, fanaticism, xenophobia, and pernicious social relations (Ignatenko, 1994: 47).

Contemporary Western and Eastern countries cannot be imagined outside Islamic structures, and the new era, already called "trans-modern," reveals the relevance of trans-modern thinking, which eliminates strict binarism and deductivism (Baidarov, 2011: 21). Critical thinking, based on a communicative culture of communication, is capable of open dialogue and, at the same time, of transcending moral models of thought. All of this needs to be taught. It is not the Islamization of education, but Islamic education can reveal a person's creative cognitive potential and form a harmonious personality of a "perfect man - insane al-Kamil," a "critical Muslim" (Sardar, 2016). Whatever we call him, he is the one who discerns the essence of existence through his mind. The structure of the Islamic education model should be based primarily on creativity and the idea of educational development, which should be personal.

Scientific research methodology

The article uses the theological methodology based on the paradigm of the modern humanities and conducts theoretical and field analysis. The potential and possibilities of religious education in combating extremism and terrorism in the religious sphere, within the framework of national values, are considered based on the method of unity of historicity and logic, systematicity, and historical and methodological principles are part of the general scientific methodology. Also, attention is paid to the formation and development of spiritual values necessary to limit extremism in inter-civilizational relations, the disclosure of their regularities, and their general and individual characteristics. Scientific methods of analysis and synthesis, abstraction, generalization of domestic and foreign experience, and literature are used as the methodological basis of the study.

Justification of the choice of articles and goals and objectives

The article aims to identify ways and directions to improve general religious-legal literacy in limiting extremism and terrorism in the religious sense. The emphasis is on practical and theoretical suggestions for effective lectures among young people, such as high school, college, and university students, and valuable lessons on extremist and terrorist beliefs and penalties for related crimes.

The article's practical methodology is based on the results of empirical field research aimed at identifying extremism and terrorism in the country. Although the issue has been widely considered, it still needs further study. To date, the essence of religious fundamentalism and its impact on people's psychology and behavior in Kazakhstan's science has not been thoroughly studied. Why do people's actions on the path of terrorism are associated with religion? Why is the fight between terrorism and anti-terrorism based on religion? To what extent does the revival of religious ideas affect the growth of religious extremism in Kazakhstan? What is the measure (criterion) for determining whether a person or a particular group is a terrorist?

Research indicates that socio-economic, political, and religious tensions are at the root of it. At the very least, religious extremism has something to do with that religion. To define it, it is necessary to comprehend the history of the emergence of fundamentalism. Our research on this issue proves the following.

It is increasing religious literacy as a factor in combating extremism and terrorism.

Main part

The period of renaissance of religious consciousness in the 1990s, when the Soviet Union collapsed and independent states emerged, is part of history. Along with the celebration of independence, democratic reforms, and the opening of borders, ideologies of various orientations began to flow into our country. It is also known that most of them were religious. Behind these religious organizations were foreign religious centers and associations with significant financial resources. Thus, Central Asia and the Caucasus republics, rich in natural resources, became an arena of conflict and "political competition". In countries where institutions of state governance are not formed, the economy is stagnant, and economic and financial difficulties exist, groups that

aspire to power begin to appear. Among them were those who tried to apply religious values, principles, and slogans to their interests. Political confrontations in Daghestan and Chechnya, the Batken oblast of Kyrgyzstan, Uzbekistan, and Tajikistan, revealed the weakness of local government structures in addressing the socio-economic problems arising under the new conditions. Taking into account the significant influence of the Islamic religion on the spiritual life of these countries, it is understandable that it tends to assess and analyze social life, including current difficulties, from a religious perspective. The acquisition of financial and economic means in a short time by certain groups and their desire for unlimited wealth, the poverty of ordinary people, and the inability to solve accumulated social problems in a timely manner encouraged them to consider and solve them in terms of religious values.

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As mentioned in the Special Handbook, religious extremist or terrorist organizations have the following characteristics:

- "A religious extremist organization is accepted into membership by reckoning and formed as an organization with a division of roles; a religious-extremist organization has a system of subordination to the leadership (two or three levels of highly organized structure, universality, strict order);

- A leader will lead a religious extremist organization with strong and unhindered power. The members of the organization blindly obey the leader and are convinced of the truth of the leader's teachings; the behavior of believers is under strict control. A person who wants to leave the organization faces harassment and persecution, threats, and temptation;

- The leaders of religious extremist organizations to master the minds of believers

Leaders of religious extremist organizations use a system of psychological influence; Religious extremist organization has their own subjective culture. Many members of a religious extremist organization are guided in their daily life by the demands of a religious association, while their responsibilities to the state and society take a back seat;

- in a religious-extremist organization, confidentiality is preserved (the organization depends on keeping its illegal activities secret, so ordinary members of the organization separate from their leaders; it clouds their minds, and they continue to act as if they obey the law;

- To ensure the complete security of the religious extremist organization in all respects (use of accomplice relationships within political and law enforcement activities; formation of a system of protection against interference; preparation of a program against law enforcement; use of tactics of mental and physical influence on witnesses and victims, behavior during arrest, trial, and investigation, replacement of arrested members of the religious extremist organization with hostages);

- Distortion of the words of sacred scriptures and using them for one's understanding and purposes (e.g., using words from the scriptures aimed at a specific community against modern people) (Author's Team, 2014: 67).

Allow and permit unreasonable immorality among members of religious extremist organizations, contrary to the principles of true religion in general.

Extremists are characterized by creating a mood of distrust, fear, and depression among the intelligentsia and the mass public consciousness. Russian scholars also note this; in their opinion, extremists take as their "rules" beliefs and customs that are entirely contrary to the Holy Scriptures, distort the texts of the Holy Scriptures with the addition of criminal overtones, use various methods to convince their members, and use hypnosis or other forms of attraction to bring them into membership.

Terrorists are also characterized by criminal organizations, political forces, intelligence organizations, and other accomplices providing religious

extremist organizations, funding, patronage, and additional assistance (Rafik Muhamedd Haji, 2011: 150)

The deepening of religious rites and practices is a major factor in combating extremism and terrorism. Some people believe that only people closely associated with religion encounter such phenomena. However, such rituals have long been intertwined with the everyday life of ordinary people.

Religious customs and rituals are an integral part of this existence. Despite this, however, many interesting questions remain in the shadows. For example, the meaning of the word "religious rite" also causes several misunderstandings. A religious rite is a specific activity based on a person's mystical vision of the surrounding reality. That is, the main task of such traditions is to strengthen believers' connection with themselves or God. Whether such action is performed individually or as a collective action makes no difference.

Of course, teachings close to Muslim liberalism (e.g., the Jadidists and Euro-Islam) tend to use such clauses as "shura" and "interview" in religion. Islam is not against democracy. The elite and the masses must follow Sharia rules. But in some cases, along with Western ideas of democracy and liberalism, a culture of divination and "mass values" alien to Islamic values and life principles began to seep into countries that had gained independence and sovereignty. Extreme forms of hedonism, liberalism, and feminism in the West lead to Islamophobia (Sater-shinov, 2014: 94-95).

All this caused doubts about the correctness and justice of the political and economic direction. Various ideas and ideals were born as alternative directions; among them were extremist groups, which one-sidedly assessed the situation and tried to find an uncompromising and radical (radical) solution. The emergence of extremism is due to the factors mentioned above: socio-economic crises and a sharp decline in living standards, deformation of political institutions and power structures, their inability to solve urgent problems of social development, as well as the totalitarian nature of the political regime, persecution and suppression of the opposition by the government, national oppression, personal goals of isolated groups - their desire to solve the tasks set quickly, the ambition of political leaders, etc.

Politically, extremism seeks to undermine the foundations of established social structures and political institutions to achieve its goals and tries to realize this goal through force and weapons. Ideologically, extremism rejects other views and ideas

and denies the possibility of political and ideological dialogue. Thus, they try to show and impose on their opponents the superiority of their political, romantic, or religious position. Extremist organizations demand total obedience from their members and unquestioning compliance with orders and instructions. These needs are absorbed in individual and group consciousness through religious or national characteristics, ideals of sacrifice in the way of the religious or historical mission, blood revenge for suffering people and comrades, and uncompromising struggle against world evil.

Even in Muslim countries, there have been religious disputes over the interpretation of the principles of the Qur'an and surahs, hadiths, and how to apply the norms of Shariah in life. In the process, various currents and groups formed. But it was impossible to deny the religion of Islam and its canons. It was not a matter of fearing severe punishment for apostasy. It was widely supported by the clarity of Islam's principles and cult, its social teachings and moral norms stabilized and deeply immersed in spiritual life. This is why these features of Islam may seem incomprehensible or even strange from the perspective of another religion, culture, or political position. Instead of trying to change Islam according to one's ideas, understanding it, accepting it as it is, and establishing a dialogue (political, cultural, economic, etc.) would contribute to developing many different civilizations. At the same time, many people regard others' views, understandings, and beliefs as one-sidedly wrong and consider only their teachings and principles as the last spark of truth. It is a historical fact that inevitable differences in understanding religious principles have led to centuries of bloodshed.

Several scholars who have studied religious extremism and terrorism link it to the processes of liberalization and globalization. Globalization leads to an increase in the number of marginalized groups in society. Extremist interests can spread among these groups, deprived of the consumption of civilized values and benefits. The community and the state must keep such groups from increasing excessively. In other words, when implementing the process of liberalization and globalization, it is necessary to focus on the maximum mitigation of its consequences.

The Role of Religious Literacy in Preventing Religious Extremism and Terrorism

The Constitution of the Republic of Kazakhstan affirms that "ideological and political diversity is recognized. In addition, the idea of creating

a "single Islamic state" has led to the use of force and even terrorism, creating conditions for the co-existence of different pluralistic views and currents. Some political parties rationally took advantage of Kazakh solidarity to allow various religious sects to invade the country. And the consequences of this do not promise to be good.

Overall, 21 terrorist and extremist organizations are banned in Kazakhstan. Relevant laws and regulations have been adopted in this area and are being implemented in real life. Attempts of foreign special services to join the state secret and to conduct intelligence in different spheres are more frequent than ever. They include reserves of natural resources and raw materials, the defense complex, nuclear potential, the deployment and size of the armed forces, the composition and activities of security forces, scientific and technological developments and innovations, the political structure of society, inter-ethnic relations in society, and many others. Information on many important issues is of interest. In Kazakhstan, there are enough cases against several foreign spies and persons with suspected connections to foreign secret services.

The fight against Islamic extremists can be divided into three stages:

- 1) General educational and charitable activities;
- 2) Organizational period, expansion and strengthening of the organization; training and education of its members. The goal is to prepare a "mujahid" (warrior and army) from a member of the organization;

- 3) Power display stage. It begins with a call for jihad and ends with a determined struggle for power. Islamic extremists' main activities are aimed at seizing power in the state through a coup d'état and military expansion.

According to the Law of the Republic of Kazakhstan "On Public Associations", the establishment of public associations with extremist aims and their activities, as well as the creation of paramilitary formations not provided for by the legislation of the Republic of Kazakhstan, is prohibited, the Law "On Combating Extremism" prohibits the establishment of extremist organizations and branches in the territory of the Republic of Kazakhstan and bans their activities.

Given all of this in politics, implementing measures to prevent religious extremism is complex and challenging. Discord between the power and the masses is due to escalating corruption among the top leadership, an unfair solution to a land dispute, etc. Disputes have spawned a flood of revenge. Where

there is no justice, there is enmity. For example, one of the protests has to do with the issue of land sales, and people suffering from unemployment, poverty, begging, and illiteracy are suitable for terrorism. Very dangerous are those who have reached a dead-end and find no other way out; such people cannot easily follow the path of extremism and terror. In such a situation, it is necessary to implement many preventive measures to prevent the spread of religious extremism in Kazakhstan.

First, a legal ban on the activities of various sects aimed at undermining stability in the country.

Second, the activation of religious education exposes the ideas of religious fundamentalism.

Third, to strengthen the education of young people in educational institutions in the spirit of secularism.

Fourth, and most importantly, the implementation of special measures of state social assistance to poor members of society and many others (Abuseitova, 2001: 38).

The demand for religious education in Kazakhstan, where the majority of the population professes the Islamic religion, increases yearly. The destruction of the former atheistic system and the emergence of newly independent states have created a tremendous demand for faith. In Islam, education is the responsibility of every Muslim and Muslim woman. Religion must be taught appropriately to people in schools and religious, educational institutions. Then faith will find complete harmony with social life and positively influence the next generation's education.

In this regard, on February 18, 2005, the law "On Countering Extremism" was adopted in the country (Extremismge karsy is-qimil turaly, 2005). Article 10 of this law is entitled "Interaction of state bodies of the Republic of Kazakhstan with bodies of foreign states and international organizations in preventing, detecting, and suppressing extremism. This article was prepared by the "Combating Global Terrorism" strategy adopted by the UN General Assembly on September 8, 2006. Therefore, our country is ready to fight extremism and terrorism with other countries using the law adopted one year before the mentioned strategy.

In its principles, totalitarian religious organizations direct and control the lifestyle and thinking style of all their members: at regular meetings (can take place in designated rooms, apartments, private homes, offices of institutions and organizations, in public places) organized by each of its members. The "employment" is checked, and the respondents

in small groups (cells) are informed about the intensity of their participation in prayer, rituals, and other activities and about their financial involvement in supporting the organization. Analysis of sermons and events held by pseudo-religious organizations shows that the clergy consistently and persistently pays attention to the socio-economic issues of life of Kazakhstanis. Negative or neutral assessment of the ongoing social changes is politicized, and the cause-and-effect relations of reality are replaced by false mythological forecasts, distancing the thinking of adherents from reality (Author's Team, 2001: 194).

Civilization, a solid cultural structure, is the main guarantee of a nation's honor and religion. Therefore, it is necessary to stop comparing values to each other and consider them as a whole. In this regard, it is required to take decisive steps to prevent and prevent religious extremism in the country. As part of this, the following must be done:

- improve the education of young people, cultural life, sports, and recreation, creating ample opportunities to participate in other valuable forms of pastime;

- to increase the share of young people in labor and employment, in this regard, constantly monitor the level of unemployment among young people;

- to help solve the housing problems of young people in Kazakhstan, to glorify family values in society, and to strengthen state support for young families;

- to try to destabilize the social situation in Kazakhstan by strengthening information and preventive work so that young people can resist extremist manifestations;

- Outreach work should be carried out to increase opportunities for adolescents and young people to find answers to related questions in the area of religion.

All interested and authorized bodies and organizations should be involved in implementing these proposals.

The formation of a criminal personality, in the religious-extremist sphere, is influenced by the ideological propaganda of the leaders or ideologists of the religious extremist organization, as well as the perception of these ideas by self-consciousness. Who is a religious fanatic? What applies the non-traditional to the current? - questions the extremist does not care about. As a result, the notion that "what I do" is based on religious principles is formed in his mind. The fanatic is not interested in other people's faith and worldview. A representative of a non-traditional current has yet to admit that he has left the tradition-

al religious space. At the same time, in the mind of such a person is formed the idea that "there is no sin in my actions, I am doing right because I am doing the will and order of God, so it is not a crime. As the academician, A. Nysanbayev, said, the religious fanatic does not notice that he moved from subculture to counterculture (Nysanbayev, 2012: 86).

At present, the dangers of religious extremist activity can be divided as follows:

- The intentional creation of danger to innocent people, more dangerous than a natural disaster, creating and having a particular plan;

- Committing dangerous acts against the citizens of the state on religious, political, and other grounds;

- non-recognition of state laws and symbols, false patriotism, committing unexpected acts;

- oppose historically established, within the framework of the Shariah, social traditions, religious beliefs, and norms;

- the content of such concepts as "jihad," "shirk," "pure Islam," commitment to a policy of distortion, "Arabization";

- an independent religious organization that does not conform to the tenets of traditional religion or propaganda of charismatic personalities who create sects and commit crimes, mass spreading sectarian "virus";

- putting the interests of other states above one's nation (Author's Team, 2017: 360).

Based on the constitutional law that provides the right of any citizen to disseminate their religious faith, the relationship between believers and the leaders of religious organizations, as well as between religious organizations and the state, must be based on the following principles. Radical Islamic groups constitute only a tiny proportion of the total Muslim population. Freedom of conscience, the expression of one's religious views and opinions, and the striving to prove the truth of one's position to others are integral parts of the right of any citizen. At the same time, every citizen has the right to choose their religious faith without external pressure or coercion; forced acceptance, retention, or rejection of religion should be criticized and rejected.

Results and discussion

An essential source of information gathering on religious extremism and terrorism is working with experts in the religious sphere (interviews and focus group discussions in 2022 in Almaty). Students in religious studies majors and experts in the field of religion refer to the signs of religious extremism and terrorism as:

- According to the population, the hierarchy of reasons that may influence the activity of extremist movements in Kazakhstan is related to a wide range of circumstances. In the first place, the lack of knowledge of legal responsibility for extremism and terrorism (39.3%), and lastly, the worsening political situation in Central Asia (18.9%) (the deteriorating economic situation of the population, the silence on extremism and terrorism in the media, the funding of these activities by foreign centers, the lack of public awareness by law enforcement agencies and the lack of explanatory work by the state.

Respondents assessed the measures aimed at improving religious literacy and education, prioritizing informational and educational opportunities for advertising and coverage in the media, communications, and public transport (62.8%). Various events and activities related to informing in the territory of average values (range 23.2% -27.7%), in organizations (educational, labor collectives), as well as in the place of residence are shown (Atash, 2013: 88).

The experts were asked the following questions:

- How objective is the expert assessment of the risks of the influence of religiously motivated radical ideologies and means of countering them?

- What is the danger of the influence of religiously motivated radical ideologies in Kazakhstan?

- How and by what means can the influence of extremist ideology be countered in Kazakhstan?

- How alarming is the issue related to the spread and active operation of various religious sects, false religions, and radical Islam?

The answers can be grouped as follows:

* Inertia of traditional religious institutions, their lack of experience in active proselytizing.

* Low level of religious literacy and religious illiteracy of the population.

* Application of complex approaches, considering regional specifics in cultivating national traditions, customs, and values.

* Creating a system of secular religious education. Educating radicalism within a specific framework of romantic perception as a struggle for faith and justice against the government and society against corruption.

* Increased opportunities for counter-propaganda on the Internet, in the media, and through the arts, the need for more efforts for a practical, consistent, balanced state policy on religion.

* Strengthening the directions of joint activities of traditional religions, state structures, and civil society for a new experience of forming a worldview culture.

Different values of the relevance of obtaining information reflect the need for differentiated methods of religious education for the population, depending on the type of settlement.

Particular attention was paid to the role of increasing religious literacy in the prevention of extremist and terrorist ideas of religious orientation in Kazakhstan in an interview in 2021 with Kairat Aitbekuly Zaton, professor at the Egyptian University of Islamic Culture Nur-Mubarak:

Currently, there are 18 confessions and more than 3,800 religious associations belonging to these confessions in Kazakhstan. To prevent this, paying great attention to civic consciousness is necessary. First, a person must bring civic identification to the forefront, not religious identification. We must group ourselves based on civic consciousness, not spiritual knowledge, as ethnic consciousness. Representatives of various religions and nationalities of Kazakhstan should feel themselves citizens of Kazakhstan and implement actions to form this civil consciousness.

Comprehensive political and social measures must be implemented to combat extremism and terrorism. All in all, there are three grounds behind any terrorist and extremist organizations:

1. ideological grounds;
2. economic grounds;
3. social grounds.

The basic principles in the sphere of combating religious extremism are:

* legality - strict compliance with the requirements of the Constitution of the Republic of Kazakhstan, international treaties and agreements of the Republic of Kazakhstan, and other national legislative and regulatory legal acts in the application of countermeasures;

* Comprehensiveness - efforts to unite the main antagonists in preventive work to combat the phenomena of religious extremism;

* Efficiency - the achievement of results in reducing material, financial and resource costs in combating religious extremism;

* Responsiveness - striving for adequate criminological conditions.

Here, the leading positions and directions in the sphere of combating the phenomena of religious extremism were defined. Now the subjects of law enforcement agencies directly combating religious extremism are internal affairs bodies. To eliminate the phenomena of religious extremism, the following cases must be identified by internal affairs officers:

* Identification of leaders and members of religious extremist organizations, as well as persons prone to commit extremist crimes;

* carrying out operational and investigative measures to document the person identified for committing a criminal act;

* Individual preventive measures related to persons involved in religious extremist activity.

Comprehensive measures should be taken to prevent specific unlawful actions by members of religious extremist organizations. In combating religious extremism and terrorism, one must distinguish between objective-external (the acts of international terrorism, external religious fundamentalist influences, Islamophobia, etc.) causes of these phenomena (Shaykemelov, 2012: 61-69) and subjective-internal (Shaimerden, 2018: 214).

Conclusion

One of the most critical conditions for effectively combating extremism and terrorism is the creation of a systematic nationwide program, which, in turn, not only improves human rights measures to suppress terrorism but also identifies the social causes of terrorist activity: political, social, economic, legal, ideological, preaching, informational, force, special (operational, search, technical, control). This measure will consider the typology of terrorism to predict and determine the level of preparation and implementation, the general state, and the development of terrorism.

As noted in the research paper, to solve this problem, a conceptually sound, multi-level system of prevention of extremism and terrorism is necessary.

In regulating the activities of new religious movements, the state pursues a policy of liberalizing laws, tolerating all religious beliefs, mutual tolerance, and religious pluralism. In connection with the current religious situation in the country, the state authorities have set as their goal the development of a system of religious associations and relations, the strengthening of tolerant consciousness of citizens, the development of spiritual values of society, providing a scientific approach to the analysis and forecasting of trends in the development of the religious situation, coordination of inter-religious relations, prevention of religious extremism, developed recommendations that provide information and educational and organizational measures. Some restric-

tions were imposed on new religious associations' activities to protect the citizens' national identity and constitutional rights.

Strict and consistent opposition to any manifestations of extremism and radicalism in society and actions aimed at suppressing the constitutional rights of our citizens is comprehensively considered by the state. The reason for the emergence of religious conflicts and the spread of religious extremism is the low level of religious literacy of the bulk of Kazakhstan's people, which allows them to take possession of people's minds and push citizens to negative religious worship. Therefore, information and education work should identify the anti-social core of religious extremist movements, inform citizens about antagonistic religions, and form goals of religious tolerance.

The most effective model for ensuring Kazakhstan's national security is secular education and national education. In the sphere of education, it is recommended to create and implement a state system of support for religious education in Kazakhstan with the participation of religious organizations aimed at organizing the educational process and its compliance with the state academic standard and training teachers in secular subjects.

The following areas are essential in combating religious extremism:

- Prevention, detection, suppression, and investigation of crimes of extremist nature, as well as reduction of their consequences;

- Improvement of the legal framework for joint actions of law enforcement agencies and religious and public organizations in combating religious extremist phenomena;

- Differentiating factors and conditions that allow religious extremism to emerge in the territory of the Republic of Kazakhstan and forecasting trends in its spread and development;

- Prevent the use or use of weapons of mass destruction, radioactive, toxicological, and other dangerous substances, materials, and technologies to threaten religious fanatics;

- Combating the financing of religious extremist organizations:

- Preventing the use of local or global computer networks for extremist purposes;

- To work together with public organizations and the media to improve the effectiveness of combating the phenomena of religious extremism;

- Combating campaigns of religious extremism.

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