

U. Kalyakbar¹ , K. Bishmanov^{1*} , D. Achilov² 

¹Al-Farabi Kazakh National University, Almaty, Kazakhstan

²University of Massachusetts Dartmouth, Massachusetts, USA

*e-mail: bkm58@mail.ru

DERADICALIZATION AND RELIGIOUS LITERACY: THE ROLE AND POTENTIAL IN KAZAKHSTAN'S SECULAR SOCIETY

In the context of globalization, religious radicalism and extremism have become significant challenges affecting national security, social stability, and the worldview orientations of young people. In this regard, deradicalization and the promotion of religious literacy are increasingly regarded as essential mechanisms for preventing extremist ideologies within Kazakhstan's secular society. The purpose of this article is to analyze the socio-cultural and ideological prerequisites of religious radicalization in Kazakhstan, to determine the role of religious literacy in preventing extremism, and to assess the potential of deradicalization measures within the framework of a secular state. The study employs historical-comparative, systemic, socio-philosophical, and hermeneutical methods. The findings indicate that religious extremism is influenced by socio-economic inequality, insufficient religious knowledge, identity crises among youth, and the spread of misleading religious narratives. The study also demonstrates that strengthening religious literacy, promoting critical thinking, providing scientifically grounded explanations of traditional religious values, and implementing theological, psychological, and social rehabilitation measures constitute effective components of deradicalization. The connection between religious education, public awareness, and social reintegration in opposing extremist ideologies is given special consideration. The study's thorough analysis of religious literacy and deradicalization as complementing strategies for fostering social cohesiveness and thwarting religious extremism in Kazakhstan is what gives it scholarly relevance. The findings might provide a useful foundation for enhancing public and governmental policies meant to guarantee social stability and religious security.

Keywords: Deradicalization, Religious Literacy, Religious Extremism, Kazakhstan's Secular Society, Religious Education

Ұ. Қалықбар¹, К. Бишманов^{1*}, Д. Ачилов²

¹Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан

²Дартмут Массачусетс университеті, Массачусетс, АҚШ

*e-mail: bkm58@mail.ru

Дерадикализация және діни сауаттылық: Қазақстанның зайырлы қоғамындағы рөлі мен әлеуеті

Қазіргі жаһандану үдерісі жағдайында діни радикализм мен экстремизм мәселесі қоғамдық қауіпсіздік пен әлеуметтік тұрақтылыққа ықпал ететін факторлардың бірі ретінде өзектілікке ие болып отыр. Қазақстандағы діни кеңістіктің соңғы жылдардағы трансформациясы радикализация құбылысын оның әлеуметтік және дүниетанымдық негіздері тұрғысынан қарастыру қажеттігін алға шығарып отыр. Радикалды идеялардың таралуы көбіне діни білімнің үстірт игерілуімен, жастардың өмірлік бағдарларындағы белгісіздікпен және цифрлық ортада таралатын діни мазмұнның бақылаусыз тұтынылуымен сабақтас келеді. Осы мәселені талдау барысында діни радикализацияға ықпал ететін факторлар мен олардың өзара байланысы қарастырылып, діни сауаттылықтың алдын алу сипатындағы мүмкіндіктеріне назар аударылды. Зерттеу материалы тарихи-салыстырмалы, әлеуметтік-философиялық және герменевтикалық талдау аясында зерделенді. Қарастырылған деректер экстремистік идеялардың таралуын бір ғана себеппен түсіндіру жеткіліксіз екенін, бұл құбылыстың әлеуметтік жағдайлармен, білім беру үдерістерімен және ақпараттық ықпалдармен астасып жататынын көрсетті. Осы тұрғыдан алғанда, дәстүрлі діни танымды ғылыми негізде түсіндіру, діни мәселелер бойынша сыни пайымдау мәдениетін қалыптастыру, теологиялық сүйемелдеу мен әлеуметтік қолдау тетіктерін дамыту радикалдану тәуекелін төмендетуге ықпал ететін бағыттар ретінде бағаланады. Қазақстанның зайырлы қоғамдық моделінде дерадикализация тек қауіпсіздік шараларының жиынтығы емес, тұлғаның дүниетанымдық орнықтылығын нығайтуға бағытталған кешенді әлеуметтік үдеріс ретінде көрініс табады. Мақалада радикалды идеологияларға қарсы тұрудағы діни білім беру, қоғамдық сана және әлеуметтік реинтеграция арасындағы өзара байланысқа ерекше назар аударылады.

құндылығы дерадикализация мен діни сауаттылықты Қазақстандағы діни экстремизмнің алдын алуға бағытталған өзара толықтырушы тетіктер ретінде кешенді қарастыруында. Зерттеу нәтижелері діни қауіпсіздік пен қоғамдық тұрақтылықты қамтамасыз етуге бағытталған мемлекеттік және қоғамдық бағдарламаларды жетілдіруге тәжірибелік негіз бола алады.

Түйін сөздер: дерадикализация, діни сауаттылық, діни экстремизм, қазақстандық зайырлы қоғам, діни білім беру

У. Калякбар¹, К. Бишманов^{1*}, Д. Ачилов²

¹Казахский национальный университет имени аль-Фараби, Алматы, Казахстан

²Университет Массачусетс Дартмут, Массачусетс, США

*e-mail: bkm58@mail.ru

Дерадикализация и религиозная грамотность: роль и потенциал в светском обществе Казахстана

В условиях глобализации религиозный радикализм и экстремизм становятся серьезными вызовами, оказывающими влияние на национальную безопасность, общественную стабильность и мировоззренческие ориентиры молодежи. В этой связи процессы дерадикализации и повышения религиозной грамотности рассматриваются как важнейшие механизмы профилактики экстремистских идеологий в светском обществе Казахстана. Цель статьи заключается в анализе социально-культурных и идеологических предпосылок религиозной радикализации в Казахстане, определении роли религиозной грамотности в предупреждении экстремизма и оценке потенциала мер дерадикализации в условиях светского государства. В исследовании использованы историко-сравнительный, системный, социально-философский и герменевтический методы. Результаты показывают, что распространение религиозного экстремизма обусловлено социально-экономическим неравенством, недостаточным уровнем религиозных знаний, кризисом духовных ориентиров молодежи, а также воздействием ложной религиозной информации. Вместе с тем установлено, что научное разъяснение традиционных религиозных ценностей, развитие критического мышления, повышение религиозной грамотности, теологическая коррекция, психологическая поддержка и социальная реабилитация являются эффективными компонентами дерадикализации. Особое внимание уделяется взаимосвязи религиозного образования, общественного сознания и социальной реинтеграции в противодействии радикальным идеологиям. Научная значимость исследования заключается в комплексном рассмотрении дерадикализации и религиозной грамотности как взаимодополняющих механизмов профилактики религиозного экстремизма в Казахстане. Полученные результаты могут служить практической основой для совершенствования государственных и общественных программ, направленных на обеспечение религиозной безопасности и социальной стабильности.

Ключевые слова: дерадикализация, религиозная грамотность, религиозный экстремизм, светское общество Казахстана, религиозное образование

Introduction

In the context of globalization, religious radicalism and extremism have emerged as significant challenges affecting national security, social stability, and the value orientations of contemporary societies. The growing complexity of social, political, and cultural processes has increased the influence of religious factors on public consciousness and social relations. Even while religion is still a significant source of moral and spiritual principles, extreme ideologies and attitudes may proliferate as a result of misinterpretations of religion. As a result, preventing religious extremism has grown in importance for academics and governments.

Kazakhstan has historically been a place where many cultures, ethnic groupings, and religious traditions have coexisted harmoniously, creating a

special paradigm of tolerance and interreligious dialogue. However, after independence, grounds for the spread of radical religious beliefs were created by the liberalization of the religious domain, the entry of foreign religious movements, and the low level of religious literacy among some demographic segments. In this sense, the problem is not religion per se, but rather the rise of perverted theological interpretations that go against the values of national security, civic duty, and social peace.

The Republic of Kazakhstan's Constitution states that democratic, secular, legal, and social foundations form the basis of the state. Within this framework, the state maintains its neutrality toward religious institutions while guaranteeing freedom of conscience and religion. At the same time, effective strategies for avoiding radicalization and bolstering public resistance to extremist narratives are neces-

sary to preserve a balance between social security and religious freedom.

In recent years, deradicalization has gained increased attention as a complex process that attempts to prevent violent extremism and assist those exposed to radical ideologies in reintegrating into society. Consequently, special academic emphasis should be paid to the connection between deradicalization and religious literacy. It is crucial to consider their potential and position in Kazakhstan's secular society in order to comprehend modern strategies for combating religious extremism, fostering social stability, and bolstering the state's spiritual security. This study aims to assess how important religious literacy is as a defense against radicalization and how deradicalization strategies contribute to the growth of a strong and diverse secular society in Kazakhstan.

Justification of the choice of articles and goals and objectives

The choice of sources for this study is determined by the interdisciplinary nature of the research topic, which combines the issues of religious extremism, religious literacy, deradicalization, religious education, social rehabilitation, and the functioning of religion within a secular society. Contemporary challenges associated with the spread of radical ideologies cannot be adequately explained through a single disciplinary perspective. Rather, they require an integrated approach that takes into account religious, social, educational, political, cultural, and psychological factors influencing both radicalization and deradicalization processes (Huntington, 1998; Fuller, 2003).

It constitutes a coherent body of research that addresses different dimensions of the same phenomenon. Together, they provide a comprehensive understanding of how religious literacy contributes to the prevention of extremism and how deradicalization mechanisms facilitate rehabilitation and social reintegration. The integration of these studies allows the present research to examine the relationship between preventive and corrective approaches within Kazakhstan's secular social framework.

The issue of religious extremism has attracted considerable scholarly attention in both international and regional academic literature. Researchers have emphasized that radicalization is a multidimensional process shaped by political, social, cultural, and ideological factors. Where some researches indicate that religious education is crucial to uphold-

ing traditional religious values and preventing the emergence of erroneous religious interpretations. Similarly, Khabibullina (2008a, 2008b) emphasizes the importance of modernizing Islamic educational institutions and employing innovative instructional techniques that could answer contemporary ideological concerns. Sardar (2016) argues that critical thinking has historically occupied an important place within Islamic intellectual tradition and should be revitalized in modern educational practice. According to this perspective, religious education should not merely transmit doctrinal knowledge but should also encourage analytical thinking, dialogue, and intellectual reflection. Such an approach contributes to the development of informed religious identities capable of resisting extremist narratives and ideological manipulation. Similar conclusions are found in studies devoted to religious education and the intellectual development of Muslim communities (Khabibullina, 2008a; Sardar, 2016).

In modern academia, the connection between religion, secularism, and social cohesiveness has also drawn a lot of attention. According to Seitakhmetova and Smagulov (2015), societal cohesion in multicultural society is largely dependent on interreligious communication and mutual respect between various religious communities. Their examination of Kazakhstan's experience shows that religious diversity and secular government are not mutually exclusive but rather may serve as components of societal stability. The significance of intercultural and interreligious communication in fostering public unity and averting ideological polarization is further highlighted by related research by Seitakhmetova, Bektenova, and Zhandosova (2017).

In the meanwhile, researchers studying religious extremism in Kazakhstan have emphasized how critical it is to deal with the issue using both preventative and rehabilitative measures. Beisembaev (2015) argues that rather than being only ascribed to theological factors, modern religious extremism in Kazakhstan has to be considered in the context of broader social and political tendencies. Similar conclusions are drawn by Nurgalieva (2011), who emphasizes the necessity for comprehensive solutions that include public awareness, education, and cooperation between governmental organizations and religious organizations in order to address the issue of religious extremism.

In a similar vein, Bovin, Moskvitina, and Bovina (2020) emphasize the significance of psychological elements in comprehending female radicaliza-

tion, stressing the part played by emotional fragility, social isolation, and identity-related difficulties. Herrington (2019) additionally argues that effective prevention policies must incorporate gender-sensitive approaches capable of addressing the specific pathways through which women become involved in extremist networks.

The literature additionally demonstrates that contemporary deradicalization programs increasingly rely on multidisciplinary approaches integrating theology, psychology, education, and social work. Research conducted in various countries indicates that sustainable rehabilitation outcomes depend on long-term support mechanisms, community participation, family engagement, and opportunities for social reintegration (Bjorgo & Horgan, 2011; Hedges, 2017). Such approaches reflect a broader shift from purely security-oriented responses toward more comprehensive models of prevention and rehabilitation.

Particular attention is devoted to the role of religious education, critical thinking, psychological support, social rehabilitation, and community engagement in strengthening societal resilience. Through a synthesis of contemporary theoretical and empirical research, the study seeks to identify the opportunities and challenges associated with implementing effective prevention and rehabilitation strategies within the framework of Kazakhstan's secular model of statehood.

The purpose of this study is to determine the role and potential of deradicalization and religious literacy in preventing religious extremism and strengthening social cohesion within Kazakhstan's secular society.

To achieve this purpose, the following objectives have been formulated:

- to identify the socio-cultural and ideological factors contributing to religious radicalization in Kazakhstan;
- to analyze the role of religious literacy in preventing extremist interpretations and strengthening critical religious awareness;
- to examine the relationship between secular principles, religious education, and religious security;
- to evaluate the significance of theological, psychological, and social components of deradicalization;
- to assess the potential of deradicalization and religious literacy as complementary mechanisms for ensuring social stability and preventing religious extremism in Kazakhstan.

Scientific research methodology

The methodological framework of this study is based on three complementary research methods: comparative analysis, content analysis, and the hermeneutical approach. By combining these methods, the relationship between religious literacy, deradicalization, and the functioning of Kazakhstan's secular society may be thoroughly examined. The comparative analysis method is employed to identify similarities and differences in scholarly approaches to religious extremism, religious education, religious literacy, and deradicalization. Through comparison of the selected studies, common factors contributing to radicalization and the principal mechanisms for preventing extremist ideologies are identified. The content analysis method is used to examine the main concepts, arguments, and conclusions presented in the selected academic publications. Particular attention is devoted to the notions of religious extremism, religious literacy, religious education, social rehabilitation, and deradicalization. This method makes it possible to identify the dominant themes and conceptual links between the studies and to evaluate their contribution to understanding contemporary religious challenges in Kazakhstan.

Religious Radicalization in Contemporary Kazakhstan

Following independence, Kazakhstan experienced an active religious revival accompanied by a significant increase in religious diversity and the emergence of various religious movements. The liberalization of the religious sphere created favorable conditions for freedom of conscience and religious expression. However, the absence of sufficient religious knowledge among parts of the population and the lack of systematic religious education created opportunities for the dissemination of radical religious ideas (Bishmanov & Orynbekov, 2021; Bishmanov & Orynbekov, 2022).

Researchers emphasize that religious extremism does not emerge solely from theological disagreements. Rather, it develops through the interaction of social, economic, political, cultural, and psychological factors. Socio-economic inequality, unemployment, social marginalization, identity crises, dissatisfaction with state institutions, and the weakening of traditional social structures often increase individuals' susceptibility to radical ideologies (Huntington, 2001; Bishmanov & Orynbekov, 2022).

Due to globalization and growing transnational religious networks, Kazakhstan, which has historically been known for its tolerance and interfaith coexistence, has seen significant changes in its religious landscape. This has increased the significance of coordinated efforts by educational institutions, religious organizations, and state agencies to foster intellectual curiosity, scientific thinking, social responsibility, and respect for religious diversity among adolescents and young adults, who are particularly vulnerable to simplified ideological interpretations during the formation of their identities (Kurmanaliyeva & Orynbekov, 2019).

Furthermore, scholars emphasize that religious education should be harmonized with national cultural traditions and the principles of secular governance. Such an approach contributes to the preservation of social stability, interfaith harmony, and national security while reducing the attractiveness of radical narratives (Seytakhmetova & Smagulov, 2015; Bishmanov & Orynbekov, 2022).

The term “deradicalization” is a methodical procedure designed to change extreme viewpoints and make it easier for a person to reintegrate into society. According to recent studies, a multidisciplinary strategy that incorporates theological correction, psychological therapy, social rehabilitation, educational assistance, and community participation is necessary for successful deradicalization (Zhetpisbay et al., 2025), while the deradicalization’s theological component aims to refute erroneous interpretations of religious doctrine and substitute them with fair views based on conventional religious studies. Participants are urged to reevaluate extreme ideas and create more positive religious identities via discussion, instruction, and critical reflection (Bishmanov & Orynbekov, 2021). Ideological change by itself, however, is insufficient. Psychological vulnerabilities, such as social isolation, mental anguish, identity uncertainty, trauma, and a weakened sense of personal purpose, are common among those who engage with extreme settings. Receptivity to radical narratives is typically influenced by these variables. Thus, a key element of deradicalization efforts is psychological assistance (Frankl, 1963; Rogers, 1961).

Equally important is the process of social rehabilitation. Former adherents of extremist groups frequently encounter difficulties in rebuilding relationships with family members, obtaining employment, continuing education, and restoring trust within local communities. Effective deradicalization programs address these challenges by providing vo-

cational training, educational opportunities, family counseling, and community-based support mechanisms (Zhetpisbay et al., 2025).

Psychological and Social Rehabilitation Mechanisms

Studies examining victims of destructive religious movements demonstrate that psychological manipulation often plays a central role in recruitment and retention processes. Through systematic psychological influence, recruits may gradually lose their capacity for independent judgment and become increasingly dependent on group authority (Baitenova & Dauletbekkyzy, 2019).

In line with the latest research, women play a variety of roles in radicalized environments, from being actively involved in recruitment and propaganda activities to being victims of ideological influence. This underscores the need for gender-sensitive approaches to be incorporated into religious literacy programs and deradicalization initiatives in Kazakhstan’s secular society (Zhetpisbay et al., 2025). In order to prevent radicalization and promote long-term social reintegration, special attention should be given to bolstering family relationships, increasing social support networks, and raising women’s religious understanding and civic involvement.

The findings of recent research indicate that successful reintegration depends largely on the availability of comprehensive support systems that address psychological, social, educational, and economic needs simultaneously. Such programs contribute not only to individual rehabilitation but also to broader social stability and community resilience (Zhetpisbay et al., 2025).

Deradicalization and Religious Literacy in Kazakhstan’s Secular Society

The relationship between deradicalization and religious literacy is particularly significant within Kazakhstan’s secular social framework. The secular model guarantees freedom of conscience and religious practice while establishing legal and institutional mechanisms to prevent the spread of extremist ideologies that threaten public security and social cohesion (Bishmanov & Orynbekov, 2023).

The integration of educational, psychological, theological, and social approaches reflects the multidimensional nature of contemporary radicalization processes. Therefore, sustainable prevention and rehabilitation strategies require continuous cooperation among state institutions, educational organizations, religious communities, civil society actors, and local communities. Such cooperation creates the conditions necessary for strengthening resilience

against extremism and fostering a stable, inclusive, and secure secular society.

Results and discussion

The analysis of the contemporary religious situation in Kazakhstan demonstrates that deradicalization and religious literacy should not be considered as separate mechanisms. Rather, they function as interconnected components of a comprehensive strategy aimed at preventing religious extremism and strengthening social stability. The findings reveal that radicalization emerges through the interaction of ideological, social, economic, psychological, and educational factors, confirming the multidimensional nature of the phenomenon (Huntington, 2001; Fuller, 2003).

One of the principal findings of this study is that insufficient religious literacy remains a significant factor contributing to individual vulnerability to extremist ideologies. The analysis indicates that individuals possessing limited knowledge of religion are more likely to accept simplified interpretations of sacred texts and ideological narratives promoted by radical groups. Effective protection against radicalization requires critical thinking skills, media literacy, civic awareness, and the ability to evaluate religious content independently. These findings correspond with psychological theories emphasizing the importance of existential needs and social attachment in human behavior (Frankl, 1963; Rogers, 1961). Individuals recruited into destructive religious movements often seek certainty, identity, and emotional support rather than ideological confrontation.

The study further reveals that theological correction alone is insufficient for achieving sustainable deradicalization outcomes. While correcting distorted religious interpretations remains necessary, long-term success depends on the integration of psychological counseling, social rehabilitation, educational support, and community engagement. Such findings correspond with contemporary rehabilitation models emphasizing holistic intervention and social reintegration (Hassan, 2000; Rogers, 1961).

Another significant result concerns the role of social rehabilitation in preventing recidivism. Former adherents of extremist ideologies often encounter substantial challenges when attempting to reintegrate into society. Family conflicts, social stigmatization, unemployment, and weakened social networks may increase the likelihood of renewed

radical involvement. The findings indicate that effective reintegration requires cooperation among educational institutions, psychologists, religious scholars, social workers, local communities, and family members (Frankl, 1963; Hassan, 2000).

The analysis also highlights the importance of gender-sensitive deradicalization strategies. Studies on women in extremist settings show that they play a variety of roles, from passive victims to active recruiters and propagandists. As a result, consistent rehabilitation methods might not be sufficient to meet the demands of every participant. The results imply that tailored treatments including religious counseling, psychological support, career training, family support, and social reintegration strategies are necessary for effective programs for women (Achilov, 2020; Hassan, 2000).

Contrary to claims that secularism weakens religious identity, the evidence suggests that secular governance creates institutional conditions enabling constructive interaction between religion, state institutions, and civil society (Seytakhmetova & Smagulov, 2015). Within this framework, religious literacy contributes to the formation of informed religious identities, while deradicalization mechanisms address existing manifestations of extremism.

The findings additionally reveal the importance of youth-oriented preventive measures. Young people remain one of the primary target groups of extremist organizations due to ongoing identity formation, active engagement with digital environments, and increasing exposure to transnational ideological influences. The results suggest that educational initiatives focused exclusively on religious instruction are insufficient. Instead, comprehensive prevention strategies should include opportunities for participation in science, technology, sports, cultural activities, and civic engagement (Sardar, 2016; Fuller, 2003).

Overall, the results demonstrate that deradicalization and religious literacy represent complementary mechanisms within a broader system of counter-extremism measures. Religious literacy primarily functions as a preventive instrument that decreases vulnerability to radical narratives, whereas deradicalization serves as a corrective mechanism aimed at rehabilitation and reintegration. Their combined implementation strengthens social stability, enhances interfaith harmony, supports national security, and contributes to the development of a resilient secular society (Huntington, 2001; Fuller, 2003; Sardar, 2016; Frankl, 1963).

Conclusion

The present study examined the role and potential of deradicalization and religious literacy within the context of Kazakhstan's secular society. The findings demonstrate that religious extremism and radicalization are multidimensional phenomena shaped by the interaction of ideological, social, psychological, cultural, and educational factors. Contemporary studies increasingly suggest that radicalization develops not through a single determinant but through a combination of structural conditions and individual vulnerabilities, making comprehensive prevention strategies essential (Gelfand et al., 2013; Herrington, 2019).

The research confirms that religious literacy remains one of the most effective preventive instruments against extremist narratives. Religious literacy contributes not only to a better understanding of religious traditions but also to the development of critical thinking, civic responsibility, and resistance to ideological manipulation. In this regard, strengthening religious knowledge within the framework of national traditions and social values contributes to the formation of a stable religious identity and reduces susceptibility to extremist interpretations.

The findings further indicate that deradicalization should be understood as a long-term and multidimensional process rather than a simple ideological correction. Successful rehabilitation requires the simultaneous application of theological, psychological, educational, and social interventions. International experience demonstrates that sustainable disengagement from extremism becomes possible when ideological transformation is accompanied by social reintegration and psychological recovery (Bjorgo & Horgan, 2011; Bovin et al., 2020).

An important conclusion concerns the significance of psychological support within rehabilitation programs. Individuals affected by extremist ideologies frequently experience social isolation, emotional instability, identity crises, and reduced trust in social institutions. Consequently, rehabilitation efforts should prioritize psychological resilience, social adaptation, and the reconstruction of personal identity. These measures contribute substantially to reducing the risk of recidivism and improving long-term reintegration outcomes (Bovin et al., 2020; Hedges, 2017).

The study also demonstrates the growing importance of gender-sensitive deradicalization policies. Contemporary research emphasizes that women should not be viewed solely as passive victims of

extremist movements. Their participation in radical environments may involve multiple social and ideological roles, requiring rehabilitation approaches specifically adapted to their experiences and needs. Therefore, individualized interventions and community-based support systems remain essential elements of effective deradicalization strategies (Bloom & Lokmanoglu, 2020; Atran, 2014).

Another important finding concerns the role of education and socialization in preventing radicalization among young people. The development of educational opportunities, civic participation, technological literacy, and constructive social engagement reduces the attractiveness of extremist narratives. Research conducted in Kazakhstan and other countries indicates that strong educational environments and positive social integration significantly strengthen societal resilience against extremist recruitment (Nurmanova & Izbairov, 2009; Nurgalieva, 2011).

The results additionally suggest that Kazakhstan's secular model creates favorable conditions for balancing religious freedom, interfaith dialogue, and social stability. The preservation of traditional spiritual values alongside modern educational and civic institutions contributes to the formation of a tolerant social environment capable of resisting extremist influences. In this regard, interreligious dialogue, cultural continuity, and social cohesion remain important resources for strengthening national security and social harmony (Seitakhmetova et al., 2017; Shajmerden, 2018).

In conclusion, deradicalization and religious literacy possess considerable potential for strengthening social resilience in Kazakhstan's secular society. Their effectiveness increases when implemented through integrated educational, psychological, theological, and community-based approaches. Future policies should focus on expanding religious literacy, promoting critical thinking, supporting vulnerable social groups, and strengthening rehabilitation programs aimed at sustainable social reintegration. Such measures will contribute to the prevention of religious extremism, the protection of social stability, and the development of an inclusive and harmonious society capable of responding effectively to contemporary ideological challenges (Beisembaev, 2015; Khabibullina, 2008; Gelfand et al., 2013).

Acknowledgement

This scientific article was funded by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan on the

basis of the Project (Grant No. AP26104327 «Development of an Artificial Intelligence algorithm to promote interreligious dialogue and strengthen national unity: algorithms for analyzing religious texts and creating a platform for cultural interaction»).

Author Contributions

Kalyakbar, U.N. – conducting an extensive literature review, systematization of theoretical approaches, data collection and analysis, interpretation

of the findings, and preparation of the original manuscript draft.

Bishmanov, K.M. – conceptualization of the study, development of the research design, contribution to the analytical framework, and assistance in structuring and editing the article.

Achilov, D. – scientific supervision of the research, methodological guidance, critical review of the manuscript, and contribution to the interpretation of the results.

References

- Atran, S. (2014). Martyrdom's would-be myth buster. *Behavioral and Brain Sciences*, 37(4), 362–363. <https://doi.org/10.1017/S0140525X13003555>
- Beisembaev, S. (2015). *Religious extremism in Kazakhstan: Between crime and jihad*. Public Foundation Strategy.
- Bishmanov, K., & Orynbekov, N. (2021). The threat of religious extremism in Kazakhstan and the role of religious education in limitation. *Eurasian Journal of Religious Studies*, 26(2), 33–40. <https://doi.org/10.26577/EJRS.2021.v26.i2.r5>
- Bishmanov, K., & Orynbekov, N. (2022). Opportunities and trends in the emergence of religious extremism and terrorism in Kazakhstan society. *Eurasian Journal of Religious Studies*, 30(2), 56–67. <https://doi.org/10.26577/EJRS.2022.v30.i2.r6>
- Bishmanov, K., & Orynbekov, N. (2023). Enhancing religious literacy to counter extremism and terrorism in Kazakhstan's religious context. *Eurasian Journal of Religious Studies*, 34(2), 23–33. <https://doi.org/10.26577/EJRS.2023.v34.i2.r>
- Bjorgo, T., & Horgan, J. (Eds.). (2011). *Leaving terrorism behind: Individual and collective disengagement*. Routledge.
- Bloom, M., & Lokmanoglu, A. (2020). *From pawn to knight: Women's evolving role in terrorism and counterterrorism*. *Studies in Conflict & Terrorism*. Advance online publication. <https://doi.org/10.1080/1057610X.2020.1759263>
- Bovina, I. B., Moskvitina, M. M., & Bovin, B. G. (2020). Radicalization of women: The explanatory potential of social psychological knowledge. *Journal of Modern Foreign Psychology*, 9(3), 97–107.
- Frankl, V. E. (1963). *Man's search for meaning: An introduction to logotherapy*. Beacon Press.
- Gelfand, M. J., LaFree, G., Fahey, S., & Feinberg, E. G. (2013). Culture and extremism. *Journal of Social Issues*, 69(3), 495–517. <https://doi.org/10.1111/josi.12026>
- Hassan, S. (2001). *Releasing the bonds: Empowering people to think for themselves*. Freedom of Mind Press.
- Hedges, P. (2017). Radicalisation: Examining a concept, its use and abuse. *Counter Terrorist Trends and Analyses*, 9(10), 12–18.
- Herrington, L. (2019). Predicting and preventing radicalization: An alternative approach to suicide terrorism in Europe. *Intelligence and National Security*, 34(4), 480–502. <https://doi.org/10.1080/02684527.2018.1560670>
- Kurmanaliyeva, A. D., & Orynbekov, N. A. (2019). Islamic education in the context of the secular state policy. *Eurasian Journal of Religious Studies*, 17(1), 10–20.
- Malthaner, S. (2017). Radicalization: The evolution of an analytical paradigm. *European Journal of Sociology*, 58(3), 369–401. <https://doi.org/10.1017/S0003975617000182>
- Rogers, C. R. (1994). *On becoming a person: A therapist's view of psychotherapy*. Houghton Mifflin.
- Sandybayev, Zh., & Sabdin, A. (2023). Quran as the philosophy of rights. *Eurasian Journal of Religious Studies*, 33(1), 41–49. <https://doi.org/10.26577/EJRS.2023.v33.i1.r5>
- Zhetpisbay, N., Kalyakbar, U., Bishmanov, K., & Achilov, D. (2025). Key aspects of conducting deradicalization efforts among women. *Eurasian Journal of Religious Studies*, 42(2), 30–39. <https://doi.org/10.26577/EJRS20254223>

Information about the authors

Kalyakbar, Uldana Naurzbaikyzy – PhD student of the Department of Religious Studies and Cultural Studies of Al-Farabi Kazakh National University, Almaty, Kazakhstan, e-mail: umka_993@mail.ru.

Bishmanov, Kakimzhan Muratzhanuly (corresponding author) – Candidate of Legal Sciences, Acting Professor of the Department of Religious Studies and Cultural Studies of Al-Farabi Kazakh National University, Almaty, Kazakhstan, e-mail: bkm58@mail.ru

Achilov, Dilshod – PhD, Associate Professor (Political Science) at the University of Massachusetts Dartmouth, Massachusetts, US, e-mail: dachilov@umassd.edu.

Авторлар туралы мәлімет

Қалықбар Ұлдана Наурызбайқызы – әл-Фараби атындағы Қазақ ұлттық университеті философия және саясаттану факультеті дінтану және мәдениеттану кафедрасының PhD докторанты, Алматы, Қазақстан, e-mail: umka_993@mail.ru.

Бишиманов Кәкімжан Мұратжанұлы (корреспондент автор) – заң ғылымдарының кандидаты, әл-Фараби атындағы Қазақ ұлттық университеті философия және саясаттану факультеті дінтану және мәдениеттану кафедрасының профессоры, Алматы, Қазақстан, e-mail: bkm58@mail.ru.

Ачилов Дилиод – PhD, Массачусетс Дартмут университетінің қауымдастырылған профессоры, саясаттану, (Массачусетс, АҚШ, e-mail: dachilov@umassd.edu.

Сведения об авторах

Калякбар Улдана Наурзбайқызы – PhD докторант кафедры религиоведения и культурологии факультета философии и политологии Казахского национального университета имени аль-Фараби, Алматы, Казахстан, e-mail: umka_993@mail.ru.

Бишиманов Какимжан Муратжанович (автор-корреспондент) – кандидат юридических наук, профессор кафедры религиоведения и культурологии факультета философии и политологии Казахского национального университета имени аль-Фараби, Алматы, Казахстан, e-mail: bkm58@mail.ru.

Ачилов Дилиод – PhD, ассоциированный профессор (политология) университета Массачусетс Дартмут, Массачусетс, США, e-mail: dachilov@umassd.edu.

Registered 23 December 2025

Accepted 20 June 2026