



REHABILITATION OF RADICAL PERSONS AND THE ESSENCE OF REHABILITATION PROCESSES

Nodir T. Shomirzayev

Committee on Religious Affairs, General Specialist of the Department Information, and Analysis and Propaganda Activities, 12, Navoi str., 100011, Tashkent, Uzbekistan.

ANNOTATION

This article discusses the pressing issues of rehabilitation and reintegration into society of people involved in the ranks of some pseudo-religious groups, as well as important tasks posed to psychologists, Islamic studies and religious scholars. At the same time, some aspects are described that need to be paid attention to when educating people who are influenced by destructive ideas.

KEYWORDS: *ideological threats, subversive groups, rehabilitation, humanitarian operations, alienation, globalization, theology, slogans, mentality, psychosocial support, bigotry, respect for national and religious values.*

Today, the issue of re-adapting individuals who have joined the ranks of various disruptive currents into society is becoming more important. In particular, in the process of rehabilitation of a person who joins the ranks of extremist and terrorist groups, the correct instructions given to him by an experienced and potential consultant are of great importance. This situation will not be an exaggeration to say that this is an important indicator of the global world today. The reason is, religious globalization is characterized, first of all, by a change in consciousness. [1-24].

At this point, it is natural to ask the question of what is rehabilitation, what is the essence of rehabilitation processes. Rehabilitation is derived from the Latin word "rehabilitatio" ("rehabilitation"), "re" means "again", "again", "back" and "habilitatio" means "recovery", "ability". In short, it is used in the sense of "restoration", "recovery".

Currently, the concept of rehabilitation is used in a number of areas. Including psychology, pedagogy, economics, politics, music, health, nature, physical education, etc. Among them, legal rehabilitation, medical rehabilitation, and social rehabilitation are widely used among representatives of such disciplines and fields. Since the re-education of radical individuals includes a large process and systematic stages, the services of the representatives of the three areas listed above are observed.

1. Legal rehabilitation. The term "rehabilitation" was originally used by representatives of the legal field. Historically, this concept was used in the Middle Ages as a policy of "restoring former rights" and "pardoning" prisoners. This word was first used by the French jurist (jurist) Bleyonianus. It is used in the sense of restoring the former rights of prisoners who were pardoned and released [2-17].

Currently, "legal rehabilitation" is used in the sense of restoration of social, political and civil rights of citizens in a judicial or administrative procedure and vindication of their name and position.

Article 3 of the Law of the Republic of Uzbekistan "On the Prevention of Offenses" provides for the provision of legal, social,

psychological, medical, pedagogic and other types of assistance to the victim of an offense, to persons with antisocial behavior, who are inclined to commit offenses, and to persons who have committed offenses highlighted. It is also defined as a set of measures aimed at instilling in them the norms and rules of behavior accepted in society [3].

2. Medical rehabilitation. The term rehabilitation is also widely used in the field of medicine, and it is considered a set of medical, pedagogical and social measures aimed at full or partial recovery of patients and people who have lost their ability to work [4-364].

In the rehabilitation and reintegration into society of those affected by extremist ideas, timely medical assistance is important. Reasonably fit prisoners receive information and advice from specialists and trainers. Due to the help aimed at the treatment of their medical illness, the mindset of the individuals with a radical view changes and the state of socialization accelerates.

3. Social rehabilitation. Social rehabilitation is a set of measures implemented by state, public and non-governmental organizations aimed at protecting the social rights of citizens. The process of social rehabilitation is a process of interaction between a person and society, which on the one hand is a way to transfer social experience to a person and include it in the system of social relations, and on the other hand includes a process of personal changes [5].

The role of social rehabilitation is incomparable in the rehabilitation of persons involved in extremist and terrorist activities and their family members, and this concept is used as the restoration of the position of a person who has lost his place in society, to help him become an active and useful person for society.

In the process of rehabilitation of radical persons, it is observed that the countries of the world work on the basis of different approaches. However, they can be broadly divided into two groups. These are "Basic" and "Advanced rehabilitation programs".



Basic rehabilitation programs: including psychological, religious and social approaches, it includes a set of special tests, programs, educational and practical measures designed to re-educate a person who has experienced various ideological and bloody trials.

Advanced rehabilitation programs: based on each country's domestic policies and rehabilitation experience, it encompasses a set of skills and methods in addition to the "Basic Rehabilitation Programs" [7-27].

Looking at the experience of the countries of the world, it can be observed that the rehabilitation process is divided into three components. These are "psychological rehabilitation", "religious rehabilitation" and "social rehabilitation" programs.

1. Psychological rehabilitation program. Psychologists regularly meet radical persons undergoing rehabilitation, give them psychological counseling and study their mental state in prison. In doing so, they determine their ability to cope with stress, their tendency to hatred and violence, and their susceptibility to the influence of radical ideas (with the help of special tests and programs). Psychologists also study the success rate and cognitive aspects of inmate rehabilitation.

In addition, physical and psychological problems that prevent prisoners from fully participating in rehabilitation programs are identified in advance and classified according to their condition. Psychological testing, treatment, and a deradicalization program with the participation of qualified psychologists are important in this regard.

2. Religious rehabilitation program. This includes dialogue, discussion and conversation on religious topics. Many terrorists rely on misinterpreted religious concepts to justify their acts of violence. Furthermore, the evidence shows that most terrorists will have no or very little religious knowledge. Therefore, religious rehabilitation is necessary in order to discredit the theoretical and ideological foundations of various interpretations embedded in the minds of terrorists [8-177].

In the process of religious rehabilitation of radical individuals:

- Explained that the ideology embedded in the minds of the beneficiaries is negative;
- Negative ideology is replaced by the right ideology;
- The sacred concepts and slogans of Islam are explained correctly;
- It is explained on a religious basis that it is correct to live in a society inhabited by people of many nationalities and religions [9-71].

3. Social rehabilitation program. It includes assistance in the form of social support to ensure the smooth reintegration of prisoners into society after release. In this regard, the role of the family is incomparable. Detainees receive family visits and receive medical, social and material support to preserve the family as much as possible.

Also, assistance to increase the scientific and professional skills of the beneficiaries and problems of employment after release are considered as part of the social rehabilitation program.

In this sense, the President of the Republic of Uzbekistan Sh.Mirziyoyev expressed the following words at the 72nd session of the UN General Assembly. "The threat of terrorism in the world has been increasing in recent years, and the method of fighting against them by force is not justified. In this regard, it is limited to combating the consequences of threats, not the main reasons that cause them. International terrorism and extremism are rooted, among other factors, in ignorance and intolerance. In this regard, it is the most important task to form and educate the consciousness of people, first of all, young people on the basis of enlightenment" [12, 1-2].

Studies still show that a lot of research and analysis should be carried out in this area. In particular, it is required to analyze these processes and make the correct diagnosis in order to return to the right path those individuals who have joined the ranks of lost flows under the influence of a religious factor, to prevent, correct and rehabilitate fanaticism and improper propaganda.

The government of Uzbekistan has been involving specialists from various fields in the process of rehabilitation of lost persons. In particular, a Special Commission was established under the leadership of the Deputy Prime Minister of the Republic of Uzbekistan. It includes relevant leaders and specialists from the Ministries of Health, Public Education, Preschool Education, Justice, Internal Affairs, Emergency Situations, Center for Spirituality and Enlightenment, Committee on Religious Affairs, State Committee for Family and Women, Youth Union, Republican Cultural Center. In the decision, specific tasks were assigned to officials of all responsible ministries and agencies.

Uzbekistan has taken measures to provide medical and psychosocial assistance to persons in need of social assistance, restore personal documents, ensure their employment, participate in education and other social programs, and pay social benefits.

It is also stipulated that a lot of psychological, spiritual and educational work should be carried out for the rehabilitation and social reintegration of persons in need of social assistance. The reason is that in order for rehabilitation to be effective, it must be organized and continuous based on a special system and program. In this regard, we still need to conduct a lot of research and develop rehabilitation mechanisms that are suitable for our mentality and nationality.

There is no universal form of rehabilitation programs for those affected by extremist ideas. Because different-looking social and cultural software systems can have different effects depending on the region. Therefore, it is impossible to directly transform various rehabilitation programs. It is effective to influence rehabilitation programs using national, cultural norms and values.

In conclusion, it should be noted that the systematic analysis of the scientific-theoretical problems of mistakenly joining extremist and terrorist activities, neglecting religious and national values, creating methodological guides aimed at their prevention and elimination, ideological propaganda in the places, purposeful organization of educational work, and in this regard, the study of public opinion is important.

**REFERENCES**

1. Камиллов К.С. Глобализув шароитида диний соҳа ривожланишининг ўзига хос хусусиятлари: Филос. фан. номз.дис. автореф. – Т.: 2011. – 42 б.
2. Миромобов Н. И. Реабилитация как специальный правовой институт. – Казань: типолит. Ун-та, 1902. С. 68.
3. Ҳуқуқбузарликлар профилактикаси тўғрисида Ўзбекистон Республикасининг Қонуни. (2013 йил 30 октябрь). <https://www.lex.uz/docs/2387357>.
4. Маддалиев А. Реабилитация // Ўзбек тилининг изоҳли луғати. – Т.: Давлат илмий нашриёти, 2008. – Б. 407.
5. Социальная реабилитация (2021 г. 15 июнь). <https://sotsiaalkindlustusamet.ee>
6. Jesse Martin, Mitchell D.Silber. *When terrorists come home: rehabilitation of america's convicted islamists.* – Washington DC: Counter Extremism Project, 2019. 62 pp. <https://www.counterextremism.com>
7. Sabariah Mohamed. *Strategic counterterrorism, terrorist rehabilitation and community engagement: the Singapore experience.* – Annual report and resource material series; №.104. 2018, Pages: 27-35., URL: <https://www.unafei.or.jp>
8. Энджел Э., Гунаратна Р. Реабилитация террориста: опыт США в Ираке. Бока Рапон: ЦРЦ Пресс, 2011 г. - с. 258.
9. Rohan Gunaratna. "Terrorist Rehabilitation: A Global Imperative." *Journal of Policing, Intelligence and Counter-Terrorism* 6, no. 1: 2011. – 248 pp.
10. Холмуродов А. Абдуллоҳ ибн Аббос Солиҳ сиймолар силсиласи. – Т.: "Азон китоблари" нашриёти, 2021. – 270 бетлар.
11. Saloni K. *Bridging the gap between theory and praxis: An exploration of international society's responsibility towards instability in Pakistan, 1947-2020.* – United Kingdom: Lancaster University, 2021. – p. 461.
12. Мирзиёев Ш.М. Бирлашган миллатлар ташиқоти Бош ассамблеясининг 72-сессиясида сўзлаган нутқи / Халқ сўзи, – Тошкент, 2017. 20 сентябрь.