

#105: Take real action and eradicate the “cancer” head-on

Irkindi Village, located in Taldy Town, Kunes County, is an ethnic minority village with agriculture as the mainstay and a combination of farming and animal husbandry. The village has a population of 2,163 people, with ethnic minorities accounting for 96.6% of the total. The village has a strong religious atmosphere, and some individuals exhibit extreme behavior by openly spreading seditious remarks. This has fostered unstable and disharmonious factors. In the Fanghuiju campaign, we immersed ourselves in the frontline and did some “digging and shoveling.” We have effectively eliminated the negative impact of religious extremism on local production, livelihoods, and social stability. Additionally, we have guided and educated people from all ethnic groups to enhance their resistance against the infiltration of religious extremism, hence, we have discovered a path to “de-extremism” involving a military-civilian union.

Firstly, we strengthened our power and enhanced the combat effectiveness of the village cadre team. After our arrival, we utilized the dual role of the Political Commissar of the People’s Armed Forces Department as both the chief officer of the Department and a standing member of the county Party committee. We collectively utilized the strengths of military and civilian members of the *Fanhuiju* task force and established a provisional Party branch and a joint meeting policy, thus creating a mechanism for military-civilian coordination. To improve the ideological awareness of the village Party branch and village committee, rigorous efforts were made in the study of theories of the village cadres and Party member backbone teams. Special attention was given to studying the Party’s policies on ethnicity, religion, and benefiting the people. Methods such as collective training, daily morning briefs, and theoretical guidance by county and village cadre leaders were employed to enhance the ideological awareness of the village cadres and Party member backbone teams. The aim was to guide them in recognizing the evil nature and actual harm of religious extremism, refuting fallacies such as “jihadist martyrs would enter heaven,” and fostering a sense of responsibility and urgency in the “de-extremification” work. Relating to the practicalities of the village and developmental necessities of local Party organizations, timely coordination was carried out with the township Party committee to assign a deputy-section-head-level cadre with rich grassroots work experience and familiarity with religious affairs management policies to serve in the village, thus strengthening the workforce for “de-extremification” work.

Secondly, we conducted extensive educational activities to improve ideological understanding. We adhered to the three-pronged approach of “extrude extremism by righteous belief, hedge with culture, and constrain by the rule of law.”

“Enriching the mind” was taken as the entry point and focus of the work. We strengthened propaganda and education to enhance ethnic unity and suppress the space for religious extremism. Party school teachers were selected from the county’s propaganda and organization departments to form a military-civilian preaching group. They delved deep into promoting legal awareness, the “Three Histories,” the “five views,” and the “five identities.” This rectified misconceptions among the masses of believers, such as “believing in religion but not in law” or “religion above the law,” continuously strengthen the recognition of all ethnic groups towards the Chinese nation, Chinese culture, and Chinese history, established a sense of rule of law, and ensured compliance with discipline and laws. Through the distribution of over 2,100 propaganda booklets, organizing five analytical sessions, and displaying more than 30 banners in eye-catching positions in the village, we effectively guided the various ethnic groups to recognize the dangers of religious extremism and educated the masses to understand the reactionary nature of extremist religions that undermine economic development, ethnic unity, and social stability. The chairman of the county Islamic Association was invited to the village mosque on “Juma” to interpret and preach the *Quran*, refute religious extremism, and help the masses of believers distinguish between what is legal and illegal, discern right from wrong, and differentiate between friends and foes. This guided the masses back onto the “righteous path” of religion. At the same time, exemplary figures were vigorously promoted, positive energy was promoted, and we assisted the village Party branch in utilizing events such as International Women's Day, Labor Day, and Ethnic Unity Education Month to commend exemplary figures in ethnic unity, achieve prosperity through labour, respect for the elderly, and care for the young. This encouraged everyone to unite around the Party and the government, repeal the distractions of religious extremism, and focus together on development and stability. By doing so, we guided the masses toward a healthy and positive life.

Thirdly, we firmly carried out ideological and political work with a focus on transforming key individuals. For certain stubborn and extreme members of the masses, we explored and developed a five-step approach: work delegation, tracking and persuasion, swaying with warmth, regular return visits, and focused assistance. We actively worked on the transformation of each individual by assigning specific personnel to take responsibility. Individuals who had undergone successful transformations were encouraged to step forward, expose the shortcomings and flaws of religious extremism, and share their own experiences, highlighting the dangers brought about by religious extremism, which served as a warning to those influenced by it. We set practices like “one-on-one” or “many-on-one” assistance. We also set and enforced “weekly meetings, monthly talks, and seasonal assessments” and rules for asking permission when leaving the village. We effectively facilitated the transformation of key individuals through those control and education measures. By fully mobilizing the masses, we implemented the “families jointly defend, and relatives jointly guarantee” system, whereby family members, relatives, and neighbors of key individuals signed the

“Commitment Letter to Resist Religious Extremism” and collaborated with the working teams to work together, and thus formed a powerful joint force of “de-extremification.”

Fourthly, we thoroughly investigated and severely punished the hidden manipulators behind the scenes, focusing on eradicating the poisonous roots of the “cancer.” Through in-depth visits to all 563 households in the village and individual conversations with over 1,500 villagers, the root causes of the spread of religious extremism were identified. Subsequently, we coordinated with different departments such as the Political and Legal Affairs Commission, Public Security Bureau, and the Committee of Ethnic and Religious Affairs to hold three research and analysis meetings to assess the situation. Key individuals who displayed arrogance, acted lawlessly, and frequently gathered in their homes to hold *namaz* were identified as the hidden manipulators behind the scenes. As a result, seven stubborn individuals engaged in illegal religious activities were thoroughly investigated and severely punished. For those who refused to accept education from the work teams, exhibited stubborn thoughts, and showed no signs of repentance, coordination was made with the Political and Legal Affairs Commission, Public Security Bureau, and the Committee of Ethnic and Religious Affairs to subject them to one month of criminal detention. Through a series of strict actions, the hidden manipulators behind religious extremism were eliminated, the arrogance of extremist forces was struck down, the social stability was maintained, and the general public was educated.

Photo caption: Visiting local residents to understand the situation



Through the resolute actions to eliminate the “cancer,” illegal religious activities no longer have a “market,” and people from all ethnic groups have strengthened their sense of right and wrong. The villagers have spontaneously formulated the “Village Regulations and Covenants,” strictly prohibiting illegal religious activities in the village. A new atmosphere of integrity and morality is gradually taking shape, with fewer people attending mosques and more participating in cultural activities. The village organizes activities such as the selection of “Star-Rated Civilized Households,” encouraging villagers to become “Civilized Families,” and “Civilized Villagers.” The desire for this is strong, promoting a new atmosphere of integrity and morality. Currently, there are harmonious relations between different ethnic groups and neighbors, ethnic unity prevails, and villagers live in harmony, creating a more harmonious social environment in the village. The concept of achieving prosperity has taken root in people’s minds, thus the focus of their energy and thoughts has shifted towards achieving prosperity and a well-off life. More and more people are participating in practical technical training courses such as those on animal husbandry, and fruit and vegetable cultivation. The villagers have spontaneously established cattle, sheep, and fertilization co-op, and

ethnic embroidery processing companies. The pursuit of a happy and prosperous life has become everyone's "dream of wealth."

(Kunes County People's Armed Forces Department's Work Team stationed in Irkindi Village, Taldy Town)