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N. L. Seitakhmetova[1], Sh. M. Zhandossova[1], T. T. Aimukhambetov[2], Zh. Zh. Turganbayeva[2]

[1]Institute for Philosophy, Political Science and Religion Studies CS MES RK, Almaty, Kazakhstan,
[2]al-Farabi Kazakh national university, Almaty, Kazakhstan.
E-mail: natalieseyt@mail.ru, sholpan_zhandosova@mail.ru, timnesh@mail.ru, zhanara0890@mail.ru

RELIGIOUS CONFESSIONS IN THE INTERNET SPACE: RELIGIOUS ANALYSIS

Abstract. The relevance of the research topic is explained by the small number of articles and publications on this topic in the post-Soviet space. Attention is paid to the first studies of Western researchers. This article discusses Kazakhstan's Internet sources, as well as the very theme of religion in the Internet space. The modern world, which is characterized by diverse and large processes, is changing very quickly. The process of globalization is growing in the modern postmodern society, its structure is changing. The religious segment of the Internet has an increasing influence on the religious life of the society and gradually occupies an equal place in the religious media system, along with the press, radio and television. In the future, more detailed study of this subject is expected.

Keywords: Religiousness, Kazakhstan, Internet, Religion.

Today the Republic of Kazakhstan has created a universal model of consent between different religious denominations. This model is based on the exceptional characteristics of the development of the history of the people who lived in Kazakhstan. The revival of religious life, which began in Kazakhstan in the last decade of the 20th century, coincided chronologically with the emergence of an information society around the world and the emergence of a new information and communication environment - the Internet.

It's not a coincidence. According to many Western researchers, secularization was a characteristic feature of industrial society, but now, at the time of the formation and development of the information society, when ethnocultural-national and religious identity has an increasing influence on the socio-political. In many countries, the process of desecularization has begun. These two directions - unfinished secularization and the beginning of desecularization - characterize the religious and social life at the present stage.

In Kazakhstan, where in the Soviet Union for a long time dominated by atheism, religious organizations and associations began to develop actively. Issues of tolerance, interreligious and interreligious relations have acquired particular urgency. In parallel, the search for new forms of relations between religion and society, religion and the state was conducted. One of the central issues in the world is the access of religious organizations to the media and the use of the media for the dissemination of their worldview, informing society about their activities. By the beginning of the 21st century, a system of religious media was gradually developing in Kazakhstan, uniting printed periodicals, radio stations, as well as individual television channels and TV programs. A special place in this system is occupied by religious Internet resources.

Today, the Internet is one of the main channels for disseminating information about religion, an important platform for exchanging information and communication within a religious organization and as one of the means to realize one's cultural and religious identity. The religious segment of the Internet has an increasing influence on the religious life of the society and gradually occupies an equal place in the religious media system, along with the press, radio and television. Moreover, it is impossible to study the development of mass media of various religious organizations at the present stage without studying Internet publications of the corresponding religious affiliation. It should be noted that the emergence and

formation of religious Internet resources occurred with the rapid development of the Internet and the return of religion to society. Both these processes developed quite chaotically, which made the work of researchers.

The methodological basis of this article was the following methods:

Logical method: The article has a logical structure that considers the foreign experience of religion research in the Internet space. On the basis of this analysis, a short analysis of religious websites was conducted in the"kz" domain zone.

Method of comparative analysis: Based on the analysis of religious websites, located in the "kz"domain zone, a comparative analysis method was performed in this article. This method was used in comparison of websites of religious content located in the "kz" domain zone and Internet sites of religious content in the domain zone "ru".

The method of theoretical and legal forecasting: Based on the historical and legal method, a small forecast was made on the main aspects of the development of religious content sites located in the"kz" domain zone in the context of building a secular, democratic and independent country.

Religion in the Information Society. The first studies of religion in the Internet space were published in the mid-1990s. This is the work of David Lohad, Stefan O'Leary and other researchers. Recently, Brenda Brasher, Lorne Dawson, Morten Hosgaard deal with this problem. Most of the great thinkers of the second half of the twentieth century, considered in their work understanding of social transformations of recent decades, associated with the ever-growing influence of the media. Most of them marked the beginning of desecularization - the revival of the influence of religion on the individual and public consciousness. The Internet is the most organic media channel for religious organizations, since it reproduces the system of verbal communication "from person to person". This communication channel is most adequate to the discussion of religious communities and individual believers. Religious organizations use various channels of mass communication, not only for missionary purposes, but also for their internal needs as one of the factors supporting the integrity of the organ of the religious community and its development, providing the necessary intensity of information exchange [1]. Today the Internet is one of the main information channels where news about religious life in Kazakhstan appears and spreads. In addition, the religious Internet segment has become the main resource for journalists writing about religion, a source of reference information for publications on topics related to religion.

Thus, Herbert Marshall McLuhan believed that figurative systems created by religions acquire a new potential in the information society. Sociologist Alvin Toffler also notes that religion in the information society is much more important than in an industrial society. One of the chapters of his work "Metamorphosis of power", which describes the changes associated with the transition to a new type of society in various spheres of human life, is called "Revival of Religion." On the example of Islamic and Catholic leaders, Toffler reflects the fact that religions claim the corresponding supranational authority as "global control over the mind." Various religious tendencies in different states demonstrate Toffler's tendency to be the "apostasy of secularism" when the religious factor becomes increasingly important, primarily in political life and culture, in the functioning and interaction of state institutions, in shaping the mood of society [2]. Toffler tends to negatively assess this trend, treating it as a threat to democracy and a "return to dark times." Religion as a state institution is a complex system of communication. This was noted by many researchers, both by religious scholars and theologians. For example, British researcher on religious activities of religious communities Chris Arthur believes that "any expression of human religiosity is inevitably mediated, media expression." In this sense, a significant part of the activities of religious organizations in society can be analyzed from the point of view of the functioning of communication systems. Preaching, religious education, worship and social work are various acts of communication. It is not by chance that in European languages the word denoting the central Christian sacrament, the sacrament or communion, has a common root with the word «communication», «communication» (communication) [1].

In this context, the analysis of the information activity of religious organizations is of particular importance. Experts, both theologians and religious scholars, are just beginning to study the spiritual foundations of the information society, so today there are more questions in this area than answers. It is important that both Christianity and Islam, despite the fact that these religions associated with the book, with written text, were distributed orally. No traditional religious organization, even when it was completely disconnected from the official channels of communication and information, as happened with the Orthodox churches and mosques in the Soviet period did not disappear from the public consciousness.

Probably, this is due to a special way of religious communication. A religious organization can use any modern media and communications, but the basic, essential and constructive way of communication, and also a millennium ago, remains an oral message, a direct transmission of tradition and spiritual experience from person to person.

Internet and its specific properties in the context of religious communications. Religious organizations are actively using the Internet than other media channels. The number and quality of Internet sites about religion can be compared with the resources included in other subject areas of Kaznet. It should be noted that there is no religious Kaznet as a holistic phenomenon. Orthodox, Muslim, Jewish, Protestant and other religious objects are separate thematic sectors of Kaznet, each of which is primarily due to the specifics of this religion and the understanding of information activities for its leaders has a number of very significant differences. These areas are not integrated with each other, and there is no reason to assert that such integration is possible in the future.

The Internet is the most organic for the media channel of religious organizations, as it reproduces the whole system of communication "from person to person" [3]. This channel of communication proves to be the most adequate discourse, which is used by religious communities and individual believers. Religious organizations use various channels of mass communication, not only for missionary purposes, but also for their internal needs, as one of the factors that support the integrity of the religious community and its development, providing the necessary intensity of information exchange. Today the Internet is one of the main information channels where news about religious life in Kazakhstan appears and circulates. In addition, the religious Internet segment has become the main resource for journalists writing about religion, a source of reference information for publications on topics related to religion. The most important role of the Internet in the religious life of Kazakhstan is that it is the only platform for interreligious dialogue at the present stage, and not at the official level, but at the level of ordinary members of religious organizations. In real life, representatives of different religions and confessions are quite rare to discuss a wide range of issues. On the Internet, they enter into a dialogue in one information space, for example, "The Missionary Forum of Deacon Andrey Kuraev".

The Internet promotes the transformation of forms of expression of religiosity. Because of the possibility of participating in various Internet communities, the believer receives a "second religious identity" - in addition to being a member of a real parish community, most often - territorial or connected with the circle of communication, he becomes a member of the worldwide dispersed community in which the interpersonal relations, there are discussions on theoretical and religious-social issues. Often this virtual life is more diverse and more in line with the spiritual and intellectual needs of the individual than the real parish community. In the case of Orthodoxy and Catholicism, the virtual community cannot replace the participation of a person in church services and sacraments, so he is forced to lead a "double" religious life. Other religions are more free to perform joint rituals, so, for example, you can become a member of the Muslim community or a supporter of neo-Protestant and Oriental cults, without departing from the computer and not actually meeting with a person. At the same time, members of virtual online communities can submit thoughts that are unacceptable from the point of view of traditional religious organizations. With the study of the development of religious communities on the Internet, one cannot help but notice that the missionary activity of traditional institutional religions on the Internet is much less effective than the propagation of new religious movements. For "old" religions, the Internet is another additional tool of the mission, which once became printed, whereas for religious and almost religious movements that emerged in the post-industrial era, it is often the only means of spreading its idea [3].

Review of Religious Sites of Kazakhstan Internet. To compare the content of Kaznet, we studied the results of the research conducted in Russia. In specialized Christian catalogs there are more than 3000 Christian sites, not counting other religions. In the sections "Religion" are the main online directories - "Yandex", "Mail.ru" - their number varies from 800 to 1700. Although the number of Muslim, Jewish and Buddhist sites of the catalog of data does not exceed 100 [4]. Researchers relied only on the data of open statistics Internet, rating sites and online catalogs, as well as various indirect indicators that allow us to draw conclusions about the relevance of the audience to religious sites.

Thanks to the openness of the data of counters and catalogs, researchers used other methods to study the level of interest of the audience to a particular thematic segment. These methods include analyzing the statistics of the search engine for selected keywords, analyzing the attendance statistics of sites included in the segment, if possible - the general audience of the segment, visitor surveys.

It can be concluded that the inquiry of the Internet audience about information about religion is stable. As a rule, the information itself is news, calendar and culture, as evidenced by the high attendance of texts about religious life on the websites of news agencies. Visiting Orthodox sites is higher than in other religions, in general, Christian themes attract more users than topics related to other religions. Since Islam and Christianity are some of the main denominations in Kazakhstan, the presence of religious sites over them prevails. If you take official and verified sites, then such quality and authentic content is available on the site www.muftyat.kz - "Official website of the Spiritual Office of Muslims of Kazakhstan. To take, for example, the largest group in the CIS space in the social network "In Contact", "Islam is the religion of peace and good," you can see that it is aimed at a younger generation. In this group, most of the quotations are for various kinds of divine revelations, where they refer to the word of Allah. Also this group has its own page in the social network "Instagram", which is by far the most popular among young people. In social networks, the positive image of the believer is moving forward and there is also some propaganda for a strengthened faith, which we usually call recruitment [4].

But already this area is engaged in religious scholars - experts who identify the most dangerous sites, hinting at recruiting for further terrorist or extremist nature. At this stage of the study, we can only conduct content analysis, because of a lack of professional knowledge and skills, but in the future, as our profession requires, we will engage in this kind of activity.

Conclusion. Considering the above, the proposed measures, in our opinion, will strengthen the secular principles of the state, restrict further Islamization of the country's indigenous population, to avoid conflict in the Kazakh society on interreligious grounds and thereby strengthen the inter-confessional agreement, and effectively counteract radicalism and religious extremism. The Internet, as a media channel, is the most appropriate information channel that meets the needs of religious organizations due to its unique capabilities - multimedia, hypertext and interactivity. The flexibility of reporting formats, the ability to form and maintain horizontal links, the possibility of creating personalized content - these properties of the Internet are used to convey religious knowledge, dissemination of religious information, missionary communication and internal interaction between members of religious organizations.

Despite the active formation of virtual religious communities on the Internet that are not connected with real territorial communities, speaking about the phenomenon of "cyberreligies", it is premature to assume that this will spread further. However, the Internet contributes to the creation of religious and social movements, which are formed and function for a long time on the Internet, and then come out in real life. Thus, a number of anti-globalization projects appeared that called for the abandonment of electronic documents and confrontation with the authorities - both the state and the church. Religious organizations pay great attention to activities that promote the spread of their worldview on the Internet, but they prefer to create media sites, where they mainly disseminate information. Interactivity is less involved [1].

The following conclusions were made during the research:

1. Religious organizations widely use the Internet and Internet technologies in information and communication activities aimed at:

a) Informing the public about their activities;

b) The creation and support of a common information space in religious communities;

c) Popularization of their teaching in different layers of modern Kazakhstan society.

2. The Internet more than other types of media corresponds to the information and communication needs of religious organizations based on the use of specific properties of the Internet - multimedia, interactive and cross-border.

3. The ability to create and maintain horizontal social networks via the Internet facilitates the development and communication and communication of both traditional religious communities and informal extraterritorial religious groups.

4. Interreligious dialogue on the Internet is insignificant; members of each religious organization make up their own, more often autonomous segment of Kaznet, not connected with the resources of other religions and confessions.

5. In the typological structure of religious resources, types of places are formed: religious affiliation, by the nature of the founder / creator, by the nature of the content and the like.

6. The most developed and higher in the areas of the audience type of sites in the religious segment is the media sites.

To date, a model of information support for major religious events has been developed, in which interaction between sociopolitical and religious online media plays a decisive role. We believe that this article will serve as an impetus for further in-depth study of this field of activity. Since it requires more investment and time for static data, which will later be used by researchers in this field. Serious calculation and qualitative research of the audience of the religious segment of Kaznet was not conducted.

Н. Л. Сейтахметова[1], Ш. М. Жандосова[1], Т. Т. Аймухамбетов[2], Ж. Ж. Тұрғанбаева[2]

[1]ҚР БҒМ ҒК Философия, саясаттану және дінтану институты, Алматы, Қазақстан,
[2]әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан

ҒАЛАМТОР КЕҢІСТІГІНДЕГІ ДІНИ КОНФЕССИЯЛАР: ДІНИ ТАЛДАУ

Аннотация. Зерттеу тақырыбының өзектілігі посткеңестік кеңістікте осы тақырып бойынша мақалалар мен жарияланымдардың аздығымен түсіндіріледі. Батыс зерттеушілердің алғашқы зерттеулеріне назар аударылады. Бұл мақалада Қазақстан Интернет-ресурстары, сондай-ақ ғаламтордағы дін тақырыбы талқыланды. Түрлі және үлкен процестермен сип-атталатын қазіргі заманғы әлем тез өзгеріп отырады. Қазіргі заманғы постмодернистік қоғамда жаһандану процесі өсіп келеді, оның құрылымы өзгеруде. Интернеттің діни сегменті қоғамның діни өміріне үлкен әсерін тигізеді және баспасөз, радио және теледидармен қатар діни медиа жүйесінде біртіндеп орын алады. Болашақта бұл тақырыпты егжей-тегжейлі зерделеу күтілуде.

Түйін сөздер: Дінтану, Қазақстан, Интернет, дін.

Н. Л. Сейтахметова[1], Ш. М. Жандосова[1], Т. Т. Аймухамбетов[2], Ж. Ж. Турганбаева[2]

[1]РГКП «Институт философии, политологии и религиоведения» КН МОН РК, Алматы, Казахстан,
[2]Казахский национальный университет им. аль-Фараби, Алматы, Казахстан

РЕЛИГИОЗНЫЕ КОНФЕССИИ В ИНТЕРНЕТ-ПРОСТРАНСТВЕ: РЕЛИГИОВЕДЧЕСКИЙ АНАЛИЗ

Аннотация. В статье рассматриваются религиозные конфессии в Интернет-пространстве. Современный мир, который характеризуется разнообразными и крупными процессами, меняется очень быстро. Процесс глобализации растет в современном постмодернистском обществе, его структура меняется. Религиозный сегмент Интернета оказывает все большее влияние на религиозную жизнь общества и постепенно занимает в системе религиозных СМИ равноправное место наряду с печатью, радио- и телевидением.

Ключевые слова: религиозность, Казахстан, Интернет, религия.

Information about authors:

Seytahmetova Natalya Lvovna, Corresponding Member of the National academy of sciences of the Republic of Kazakhstan, Doctor of Philosophycal Science, Professor, Chief Researcher at the Institute for Philosophy, Political Science and Religious Studies of the Committee of Sciences of the Ministry of Education and Science of the Republic of Kazakhstan; natalieseyt@mail.ru; https://orcid.org/0000-0001-6297-7317

Zhandossova Sholpan Mulkimanovna, leading Researcher at the Institute fo Philosophy, Political Science and Religious Studies of the Committee of Sciences of the Ministry of Education and Science of the Republic of Kazakhstan, PhD, Associate Professor; sholpan_zhandosova@mail.ru; https://orcid.org/0000-0002-6151-3788

Aimukhambetov Timur Talgatovich, PhD student of the al-Farabi Kazakh national university, Almaty, Kazakhstan; timnesh@mail.ru; https://orcid.org/0000-0001-5345-6843

Turganbayeva Zhanara Zhanatovna, PhD student of the al-Farabi Kazakh national university, Almaty, Kazakhstan; zhanara0890@mail.ru; https://orcid.org/0000-0002-5309-1677

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