

ПОДХОДЫ К ИЗУЧЕНИЮ СОДЕРЖАНИЯ НЕМЕЦКИХ РЕЛИГИОЗНЫХ СМИ НА ВЕБ-САЙТАХ

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Религиозный медиаконтент в Интернете и СМИ, внося огромный вклад в развитие мировой культуры, одновременно создает угрозы экстремизма под прикрытием религии. В религиозно-образовательном поле нового Узбекистана идеи, связанные с системой корректировки темпов роста, используются для воздействия на сознание людей всех возрастов и сословий, формирования их мировоззрения. Поэтому позитивный опыт религиозного медиаконтента Узбекистана и Германии, его влияние на общественное сознание и поведение, безопасность национального информационного пространства, научные концептуальные исследования процессов, связанных с религиозным фактором, приобретают актуальное значение.

Ключевые слова: Религиозный медиаконтент; толерантность; обустройство; информационное пространство; проверка фактов; диаспора; религиозная свобода.

APPROACHES OF STUDYING GERMAN RELIGIOUS MEDIA CONTENTS ON WEBSITES

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Religious media content on the Internet and mass media, while making a huge contribution to the development of world culture, also creates threats of extremism under the guise of religion. In the religious-educational field of new Uzbekistan, the ideas related to the system of corrections in growth rates are being used to influence the minds of people of all ages and classes, and to shape their worldview. Therefore, the positive experiences of religious media contents of Uzbekistan and Germany, as well as their impact on social consciousness and behavior, the security of the national information space, and the scientific conceptual research of the processes related to the religious factor are becoming of urgent importance.

Key words: Religious media contents; tolerance; arrangement; information space; fact checking; diaspora; religious freedom.

Mass media in written, spoken, or broadcast forms has a significant impact on the masses. Commercials on TV, billboards, and social media platforms allow brands to build brand awareness. Mass media informs, educates, and entertains people in a wide variety of ways. Brands can educate users to get the most out of their products. The majority of companies now use social media platforms, create blog posts on their sites, and launch commercials on YouTube to describe their best features, the problems their products can solve, and provide step-by-step guides[1]. What is written above clarifies that mass media has always been vital. When it comes to the religious content, the importance increases.

Every year more and more developed countries increase financially because of mass media, spread their ideas throw-out this magical tool. Media use has become the dominant leisure activity in modern industrial and post-industrial societies, and in Germany (as elsewhere) ranks behind only sleep and work as a proportion of most people's time budgets. The media have been an integral part of the 'affluent society' as well as a driving force behind its advance, filling increased leisure time, creating new 'needs' and constantly offering new ways of satisfying them [2].

With more than 38 million TV households, Germany is the largest and most competitive television market in all of Europe. Strong commercial operators compete for viewers with the numerous regional and national public broadcasters, which are organized in accordance with the federal political framework. The 16 regions of Germany each have their own laws governing both private and public broadcasting. Deutschlandradio, the ZDF television network, and Das Erste are the national public broadcasters. Each family makes a "broadcasting contribution" to support public television and radio. Deutschland's worldwide broadcaster is called DeutscheWelle (DW).Some of the biggest media giants in the world, such as Bertelsmann and publisher Axel Springer, are based in Germany. RTL Group and ProSiebenSat1 Media run the top commercial TV networks that are available for free to the public.

When it comes to Religious especially media contents. Germany is a nation with multiple religions and cultures. It is essential to comprehend that, in addition to the main Christian religions (Catholicism and Protestantism) and a few minority beliefs, approximately a third of Germans are atheists. The predominant church in Germany is the Christian church, which includes Protestantism and Catholicism. Nevertheless, many other popular religious practices in Germany include Hinduism, Islam, Judaism, and Buddhism. Which mean that they all have their own gathering places, materials and media.

Before we proceed to break down the conclusive established system for the relationship being referred to, we ought to investigate the historical backdrop of this relationship and the particular lawful guideline. It will assist us with understanding the hypothetical and academic foundation of the legitimate

developments and accordingly the actual development. The constitution precludes strict separation and accommodates opportunity of confidence and inner voice and the act of one's religion. Calling for violence, inciting hatred, arbitrary actions against religious groups or their members, and defaming religious groups are all against the law. The country's 16 states have a lot of say in how religious groups are registered. Tax benefits are not available to religious groups that are not recognized. The law allows the central government to describe "modern" strict gatherings as "factions" and to give "exact data" or alerts about them to people in general.

Freedom of religion in Germany is guaranteed by article 4 of the German constitution. This states that "the freedom of religion, conscience and the freedom of confessing one's religious or philosophical beliefs are inviolable. Uninfringed religious practice is guaranteed". In addition, article 3 states that "No one may be prejudiced or favored because of his gender, his descent, his race, his language, his homeland and place of origin, his faith or his religious or political views". Any person or organization can call the Federal Constitutional Court of Germany for free help [3].

The constitution prohibits religious discrimination and provides for freedom of faith and conscience and the practice of one's religion. The country's 16 states exercise considerable autonomy on registration of religious groups and other matters. Unrecognized religious groups are ineligible for tax benefits. The federal government banned the Muslim association Ansaar International, stating it financed terrorism, and Hamburg's intelligence service said it would classify the Islamic Center Hamburg (IZH) as an organization receiving "direct orders from Tehran." Federal and some state offices of the domestic intelligence service continued to monitor the activities of numerous Muslim groups and mosques, as well as the Church of Scientology (COS). Certain states continued to ban or restrict the use of religious clothing or symbols, including headscarves, for some state employees [4]. A ruling on two German cases by the Court of Justice of the European Union said the needs of employers could outweigh an employee's right to wear religious clothing and symbols. Senior government leaders continued to condemn antisemitism and anti-Muslim sentiment and acts. In speeches in September and October, then Chancellor Angela Merkel expressed regret that public antisemitism had increased in the country and said Germany would expend great strength to resist it. The first antisemitism commissioner for the state of Hamburg assumed office in July; Bremen remained the only state without such a position.

The German system of state support for otherwise independent religious institutions assists all religions equally in principle, though in practice it has been unable to fully encompass some minority faiths [5]. The government has granted most of the country's major religious communities "public law

corporation” (PLC) status – *Körperschaft des öffentlichen Rechts* in German – which allows for numerous benefits. Traditions that lack a centrally organized national structure – most notably Islam – have had difficulty attaining PLC status and the benefits that come with it.[6]

The oldest form of human expression of values, identity, and community – religion – has always been mediated. Through a variety of media, religious ideas are communicated, learned, represented, enacted, and opposed in contemporary society. Religion is discussed in the news, spreads through social media, and becomes a source of imagery for films, television, and websites. Since the so-called “mass media” emerged in the late nineteenth century, the media have become increasingly involved in social and cultural life. Even though oral transmission, ritual performance, writing, visual representation, and printing played an important role in the transmission of social and cultural knowledge in the past, they were less explicit about the processes they enabled. The interaction of social and technological advancements led to the development of the mass media. Automated printing, which created with the modern upset and tracked down its direction into mass-market correspondence in England during the 1870s, achieved significant changes underway, in gathering, and in the political economy of media.

To summarize, the religion in Germany which is seen and spread on websites varies. Journalism has traditionally been the primary means by which religion has been presented to the public by the media. The era of mass media began with the creation of a mass press, which led to the creation of new audiences and economies as well as new content. The majority of the press in Europe and North America prior to the mass media was partisan in some way and beholden to political, clerical, or even corporate authority [7]. Because of the new economy of mass publication, the press could no longer depend on patronage and would receive a wider range of content from new readers and audiences than in the past. The result was the idea that newspapers and magazines were public records. This was probably said by people who didn't think like special interests did. This sort of reporting expected to get comfortable with its, and new models of reporting and new jobs for reporting openly and political life arose. Religion and religious content have been independent of the entertainment media. These media have had a tendency to view the relationship in dualistic terms, as shown by the fact that religious and non-religious book bestseller lists are kept separate. Although the religious “market” for commercialized religious films, magazines, and books is now a multi-million-dollar industry all over the world, it is still regarded as a distinct field from the dominant and more substantial “secular” market [5].

Changes in religions of Germany and the media led to these trends. The media saw an exponential rise in the ubiquity and number of electronic and

digital media channels that were fed into homes around the world as a result of rapid changes in their structure and regulation. The media were simultaneously motivated to seek out new content and audiences and to become increasingly capable of providing material tailored to specialized tastes due to the simultaneous increase in the differentiation of printed media into smaller and smaller “niche” markets.

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