Shahzoda A. ABDURAIMOVA,
Doctoral Student, International
Islamic Academy of Uzbekistan.
A.Kadiri str. 11, 100011, Tashkent, Uzbekistan.
E-mail: Shahzoda.1998@mail.ru

THE DISTRIBUTION OF RELIGIOUS MEDIA CONTENTS ON WEBSITES IN GERMANY

GERMANIYA INTERNET SAYTLARIDA DINIY MAZMUNDAGI MEDIA KONTENTLARNING TARQALISHI

РАСПРОСТРАНЕНИЕ РЕЛИГИОЗНОГО МЕДИА-КОНТЕНТА НА ВЕБ-САЙТАХ В ГЕРМАНИИ

INTRODUCTION

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 and the problems their products can solve, and provide step-by-step guides. 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, spreading their ideas through 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 advancement, filling increased leisure time, creating new 'needs', and constantly offering new ways of satisfying them.

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 Deutsche Welle (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 Religion, especially media content. 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. This means that they all have their own gathering places, materials, and media.

The Arrangement of Religious Media Contents in Germany

Before we proceed to break down the conclusively 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 the opportunity for 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.

Abstract. *Religious content on the Internet and mass media, while making a great contribution to the development of world culture, also creates threats of extremism under the guise of religion. The ideas related to the system of correction of growth rates in the religious and educational sphere of New Uzbekistan are influencing the minds of people of different ages and classes, and serving to shape their worldview. Therefore, it is important to study the positive experiences of Uzbekistan and Germany in the context of religious media and their impact on social consciousness.*

Therefore, the positive experiences of Uzbekistan and Germany regarding the content of religious media, their impact on social consciousness and behavior, the security of the national information space, and scientific conceptual research of the processes related to the religious factor are gaining urgent importance. Determining the features of the content of European religious media in the example of Germany and studying and analyzing the methods used by such developed countries increase the relevance of the topic. It defines the importance and purpose of studying the dissemination of religious materials, identifying scientific-methodological, and socio-ethical issues, and solving practical problems related to the research of religious media content in Germany.

Keywords: *Religious media content, constitution, tolerance, regulation, translation, information space, fact-checking, diaspora, religious freedom.*

Annotatsiya. *Internet va ommaviy axborot vositalaridagi diniy mazmundagi kontent jahon madaniyati rivojiga ulkan hissa qo'shish bilan birga, din niqobi ostidagi ekstremizm tahdidlarini ham yuzaga keltirmoqda. Yangi O'zbekistonning diniy-ma'rifiy sohasida o'sish sur'atlarini tuzatish tizimi bilan bog'liq bo'lgan g'oyalar har xil yoshdagi va tabaqadagi kishilar ongiga ta'sir ko'rsatish, ularning dunyoqarashini shakllantirishga xizmat qilmoqda. Shu bois O'zbekiston va Germaniyaning diniy axborot vositalari mazmunidagi ijobiy tajribalari, ularning ijtimoiy ongga ta'sirini o'rganish muhim ahamiyat kasb etadi.*

Shu bois O'zbekiston va Germaniyaning diniy axborot vositalari mazmunidagi ijobiy tajribalari, ularning ijtimoiy ong va xulq-atvorga, milliy axborot makonining xavfsizligiga ta'siri, diniy omil bilan bog'liq jarayonlarni ilmiy konseptual tadqiq etish dolzarb ahamiyat kasb etmoqda. ahamiyati. Germaniya misolida Yevropa diniy media kontentining xususiyatlarini aniqlash va shu kabi rivojlangan davlatlar tomonidan qo'llanilayotgan usullarni o'rganish va tahlil qilish mavzuning dolzarbligini oshiradi. Bu diniy materiallarni tarqatishni o'rganish, ilmiy-uslubiy, ijtimoiy-axloqiy muammolarni aniqlash va Germaniyada diniy media kontentini tadqiq qilish bilan bog'liq amaliy muammolarni hal qilishning ahamiyati va maqsadini belgilaydi.

Kalit so'zlar: *Diniy ommaviy axborot vositalari mazmuni, konstitutsiya, bag'rikenglik, tartibga solish, tarjima, axborot maydoni, faktlarni tekshirish, diaspora, diniy erkinlik.*

Аннотация. *Религиозный медиаконтент в Интернете и средствах массовой информации, внося огромный вклад в развитие мировой культуры, также создает угрозы экстремизма под прикрытием религии. В религиозно-просветительской сфере нового Узбекистана идеи, связанные с системой коррекции темпов роста, используются для воздействия на сознание людей всех возрастов и сословий, формирования их мировоззрения. Поэтому актуальным становится положительный опыт религиозного медиаконтента Узбекистана и Германии, а также его влияние на общественное сознание и поведение, безопасность национального информационного пространства, научно-концептуальные исследования процессов, связанных с религиозным фактором. Определение особенностей контента европейских религиозных СМИ на примере Германии, а также изучение и анализ методов, используемых аналогичными развитыми странами, повысит актуальность темы. Это определяет важность и цель изучения распространения религиозных материалов, выявления научно-методологических, социально-этических проблем и решения практических вопросов, связанных с исследованием религиозного контента СМИ в Германии.*

Ключевые слова: *Контент религиозных СМИ, конституция, толерантность, организация, информационное пространство, проверка фактов, диаспора, свобода вероисповедания.*

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.

The Constitution prohibits religious discrimination and provides for freedom of faith conscience and the practice of one's religion. The country's 16 states exercise considerable autonomy in

the 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. 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. 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.

In order to give an outline of the relationship between state and religion in the Federal Republic of Germany in general and its legal fundaments in particular, let us start off with some brief remarks on the social context of this relationship. During the last sixty years, these basic sociological conditions have changed dramatically. In 1950, more than 96 percent of the population in the Federal Republic of Germany belonged to one of the major Christian confessions. About 50 percent were Protestants, about 46 percent belonged to the Catholic confession. Until the beginning of the 1960s, this situation had hardly

changed. Then, however, the decline of the Christian confessions began and the number of persons leaving the churches increased. The present relationship between state and religion is fundamentally constituted by the legal statutes of the Grundgesetz. These norms have a double function: On the one side, they set the stage for the role of religion with respect to the individual and his or her relationship to the state.

Religious Representatives on the Broadcasting Councils

A peculiarity of German broadcasting law is the existence of broadcasting councils. Their existence is predicated on the idea that civil society, not the state or commercial interests, should be in charge of PSB supervision and control. As a result, members of so-called "socially relevant groups" like labor unions, professional associations, NGOs, political parties, and religious communities make up the broadcasting councils.

While these are clear signs of the effect that religious diversification is having on media regulation, the developments are not consistent. For example, at the last revision of the RBB-Treaty, it was decided against the inclusion of Muslims in the broadcasting council, with politicians-quite originally-arguing that the Muslim community was already sufficiently represented through the representative of the migrant community.
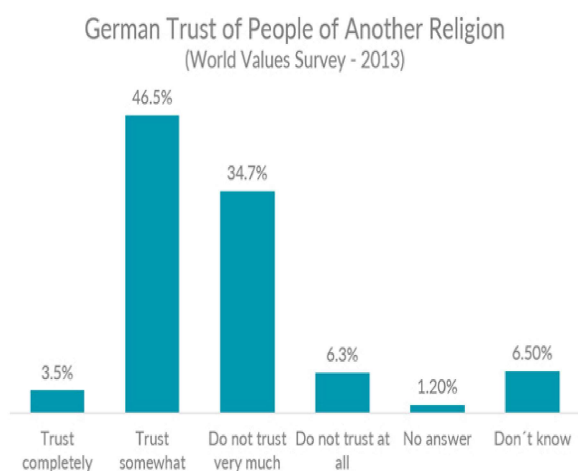

How Often Germans Attend Religious Services
(World Values Survey - 2013)
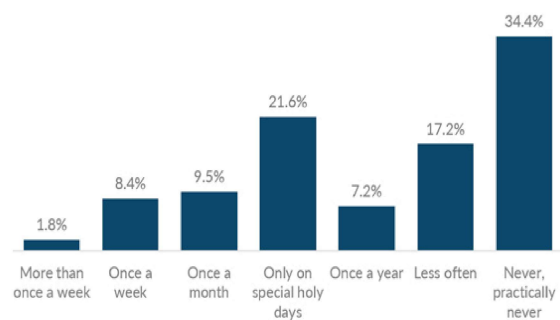
According to the chart (based on 2013), one can understand that, in Germany, people were not practicing religion or attending religious services at all. However, over time, tables have changed. People came to believe in one particular religion. Because of that more and more religious materials are being worked on and spread as well.

The table below proves the fact that, even though people did not practice or use service of reli-

gious practices, most of them believed. Over time (up to 2023), the rate increased, also, people started practicing it. All Christians, Muslims, and Buddhists have been actively working on their media materials.

German Trust of People of Another Religion
(World Values Survey - 2013)

46.5%

34.7%

3.5%

6.3%

1.20%

6.50%

| Trust completely | Trust somewhat | Do not trust very much | Do not trust at all | No answer | Don´t know |

The common regulation, as a rule, doesn't perceive legitimate impacts to acts performed by strict gathering individuals as per strict regulation. An interesting aspect of the civil legal effects of religious acts can be seen in a recent civil law modification involving the marriage of the state and the church.

This specific importance of religious self-conception is the result of a developing jurisdiction. Indeed, within former decisions of the Bundes-verfassungsgericht, there have been attempts to establish narrower and more concrete definitions. The Court tried to establish a "clause of the adequacy of culture" determining religion with regard to "those confessions which have in the course of time been developed by civilized people on the basis of common moral convictions".

RACE AND THE MEDIA

Even though roughly 35 percent of Germans are non-religious, claiming membership in no church or religion at all. In some cases, this is more a financial decision than a religious one. The German government collects a church tax, the so-called Kirchensteuer, that supports the Catholic and Protestant churches, as well as some Jewish communities (Kultussteuer) in Germany. Many Germans avoid the church tax (9% of a person's total income tax; 8% in Baden-Württemberg and Bavaria) by legally declaring to the state that they are not a member of any church. Austria and Switzerland, as well as some other European nations, also collect a church tax, but at a lower rate than in Germany.

Currently, Islam is one of the most prominent issues in the German Media. Although there has been a significant increase in the news coverage on Islam and Muslims in the post-9/11 era, it should be noted that controversial discourses about Islam and Muslims have a long tradition in German Media, as shown by the coverage of the Iranian Revolution of 1979 and the affair around Salman Rushdie's novel "The Satanic Verses" in 1988. However, in the aftermath of 9/11, barely a day passes without news coverage about Islam and Muslims, be it of local, national, or international relevance. Parallel to this development, the image of Islam, and the construction and portrayal of Muslims in German Media has been the subject of numerous academic studies such as those by Jäger and Halm (2007), Hafez and Richter (2007) and Schiffer (2005). The general tenor of these studies is that the coverage of Islam and Muslims is predominantly negative, stereotypical, sensationalist, and hostile. Islam is mainly covered concerning conflict issues such as terrorism, fundamentalism, violence, intolerance, backwardness, suppression of women, honor killings, and forced marriages. Muslims, portrayed as a homogenous entity, are often represented as the 'other' and a threat. As most majority society Germans have little or no direct contact at all with Muslims, their image of Islam is significantly influenced and shaped by the mass Media. The negative portrayal of Muslims may serve to build or provide evidence for existing anti-Muslim attitudes and prejudices. Parallel to this, several surveys show an increase in anti-Muslim resentment in Germany.

To understand religion today, we must understand how religious ideas and practices are communicated, learned, represented, enacted, and resisted through media. Religion circulates through social media, is discussed in the news, and becomes a source of imagery for film and television. Popular understandings of religious belief and practice are formed by encounters with their representations in journalism and entertainment media. Religious institutions produce their own media, too, from radio and TV preachers to religious videogames. This journal seeks to provide a venue for sharing new empirical research and theoretical analysis of these and other intersections between religion, media, and culture.

RMDC distributes unique work that adds to the social-logical conversation of the connection between religion, media, and culture. Any religious tradition, medium, or geographical region is wel-

come to be studied. While historical studies may also be considered, the journal's primary focus is on contemporary and contemporary media. Writings on theology are rarely accepted for publication.

ISMRC is an international organization dedicated to the academic study of religion and the media. A biennial series of International Conferences on Media, Religion, and Culture has been held since 1996, and its meetings began in 1994. These conferences now take place in North and South America, Europe, and Asia, and affiliated conferences have been organized in numerous nations. RMDC got the authority underwriting of this general public in 2017 and is trying to proceed with this worldwide academic discussion.

Following, the table of religions and denominations in Germany clarifies the fact that less population are non-religious or in other faith as stated above.
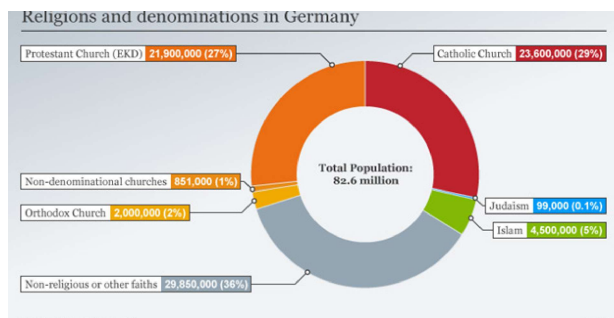
To regard the privatization of religion and the principle of the "neutrality" of the state in religious matters as the central elements of the constitutional status of religion. While simultaneously downplaying the "public role of religion within the state" can be observed in recent German debates on the relationship between religion and the state. This perspective misconceives the productive role that the German model has played in the past. Additionally, it misunderstands this model's potential for the future. A purely individualistic conception of religion is insufficient, even in today's pluralist society. It understates how important religious beliefs can be to society as a whole and its cultural processes, as well as to individual citizens.

SUMMARY

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 was 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 before the mass media was partisan in some way and beholden to political, clerical, or even corporate authority. 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 was 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 tended 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.

Changes in the 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.

REFERENCES

1. Karl Christian Führer and Corey Ross. (2006). "Mass Media, Culture and Society in Twentieth-Century Germany", Palgrave Macmillan.
2. Fact sheet on the constitutional complaint at the Federal Constitutional Court Archived 2011-09-06 at the Wayback Machine
3. "Germany". Berkley Center for Religion, Peace, and World Affairs. Archived from the original on 2013-10-12. Retrieved 2011-12-29. See drop-down essay on "Religious Freedom in Germany"
4. Stefan Korioth "Jeder nach seiner Façon": Grundgesetz für die multireligiöse Gesellschaft", Kritische Justiz, Beiheft 1 (2009), 175.
5. Ruth Tsuria (Editor). (2023). Religion, Media and Digital Culture". Brill.
6. Karl-Heinz Ladeur and Ino Augsberg. "The Myth of the Neutral State. The relationship between state and religion in the face of new challenges", German Law Journal.
7. Stefan Muckel. (1999) The Church of Scientology. under German Law on Church and State," German Yearbook of International Law 41: 299.
8. https://platform.globig.co/knowledgebase/DE/landscape/holidays-in-germany-festivals
9. https://platform.globig.co/knowledgebase/DE/landscape/holidays-in-germany-festivals
10. Heinig, "Law on Churches and Religion in the European Legal Area", 567
11. Hakan Tosuner. (2023). The Media and the Muslims. EUV.,
12. https://www.garnertedarmstrong.org/6-facts-about-catholic-and-protestant-influence-in-germany/?print=print
13. Karl-Heinz Ladeur, "The Relationship of State and Religion in the Face of Fundamentalism", 30 Cardozo L. Rev. (2009). 2445, 2451.
14. https://sendpulse.com/support/glossary/mass-media
15. https://www.state.gov/reports/2021-report-on-international-religious-freedom/germany.