

**ҚАЗАҚСТАН РЕСПУБЛИКАСЫ ҒЫЛЫМ ЖӘНЕ ЖОҒАРЫ БІЛІМ МИНИСТРЛІГІ**

**«Л.Н. ГУМИЛЕВ АТЫНДАҒЫ ЕУРАЗИЯ ҰЛТТЫҚ УНИВЕРСИТЕТІ» КЕАҚ**

**Студенттер мен жас ғалымдардың  
«GYLYM JÁNE BILIM - 2023»  
XVIII Халықаралық ғылыми конференциясының  
БАЯНДАМАЛАР ЖИНАҒЫ**

**СБОРНИК МАТЕРИАЛОВ  
XVIII Международной научной конференции  
студентов и молодых ученых  
«GYLYM JÁNE BILIM - 2023»**

**PROCEEDINGS  
of the XVIII International Scientific Conference  
for students and young scholars  
«GYLYM JÁNE BILIM - 2023»**

**2023  
Астана**

**УДК 001+37**  
**ББК 72+74**  
**G99**

**«GYLYM JÁNE BILIM – 2023» студенттер мен жас ғалымдардың XVIII Халықаралық ғылыми конференциясы = XVIII Международная научная конференция студентов и молодых ученых «GYLYM JÁNE BILIM – 2023» = The XVIII International Scientific Conference for students and young scholars «GYLYM JÁNE BILIM – 2023». – Астана: – 6865 б. - қазақша, орысша, ағылшынша.**

**ISBN 978-601-337-871-8**

Жинаққа студенттердің, магистранттардың, докторанттардың және жас ғалымдардың жаратылыстану-техникалық және гуманитарлық ғылымдардың өзекті мәселелері бойынша баяндамалары енгізілген.

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**УДК 001+37**  
**ББК 72+74**

**ISBN 978-601-337-871-8**

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ұлттық университеті, 2023**

UDC 291.7

**METHODOLOGICAL FOUNDATIONS OF FORENSIC RELIGIOUS STUDIES  
EXPERTISE: FRAME ANALYSIS APPROACH**

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**Introduction**

Understanding new directions for the development of religious expertise is a considerable challenge in the context of society with representatives of different religious trends. This article seeks to assess the prospects of religious studies expertise within the contemporary «religious diversity» paradigm. There is no doubt that in the last few years religion as a social phenomenon has moved to a new level of development. In this regard, a significant role is played by judicial religious studies expertise, which needs new methods. This study considers frame analysis as one of the promising methods for religious studies expertise. For the most detailed understanding of this method, a frame analysis was studied based on the radical Islamic book «Call to Global Islamic Resistance», which is one of the important works of the jihadist movement. The article is structured to identify the potential possibilities of religious expertise in the conditions of the modern development of religious materials.

**Forensic religious studies in Kazakhstan**

Due to the increase in the number of extremist crimes, an urgent problem is to establish the presence of signs of religious extremism and terrorism. In accordance with the Criminal Code of the Republic of Kazakhstan, these types of crimes relate to the disposition of Article 174 of the Criminal Code of the Republic of Kazakhstan («incitement to religious discord»), Article 256 of the Criminal Code of the Republic of Kazakhstan («propaganda of terrorism») and others.

Forensic religious studies research is one of the youngest areas in forensic science in Kazakhstan. Since 2015, this type of expertise has been conducted by forensic experts of the Center for Forensic Examinations of the Ministry of Justice of the Republic of Kazakhstan. The significance of research related to manifestations of extremism is indicated by the fact that in 2017 the Ministry of Justice of the Republic of Kazakhstan decided to develop a new type of expertise – «forensic religious studies and political science study of objects of a religious nature».

In order to obtain a special permit to conduct this examination, it is necessary to pass a number of conditions. Firstly, it is necessary to have a higher religious studies education, as well as knowledge in the field of criminal and criminal procedure legislation. Secondly, you need to complete an internship under the guidance of the chief expert in this field of the Center for Forensic Examinations. After that, you need to successfully pass the exam, which consists of three parts: testing, detailed questions and an interview. This type of forensic research is carried out only in cities of republican significance (Astana, Almaty, Shymkent) and in 2 regions (out of 17) - Aktobe region and East Kazakhstan region[1]. However, such an insufficient number of forensic experts is reflected not only in the quality of expertise, but also in the overall development of forensic expertise in the field of religious studies. The number of materials of a religious radical nature is growing every year, as well as their format and

methods of distribution are changing. In this regard, the judicial religious studies examination requires the use of new interdisciplinary methods. One of these is frame analysis, which is used for the study of texts.

### **Application of the frame method for religious studies expertise**

This article offers one such analysis, that can identify markers in the incitement of conflicts between certain groups of people. More specifically, we examine the main signs of hostility and hatred based on religious motives that correspond to the worldviews of certain groups. For the frame analysis, five-belief domain system was selected which are suitable for conducting an examination on materials of religious content[2]. This system consists of the following markers: superiority, injustice, vulnerability, distrust, and helplessness. We suppose that these indicators stand out as especially noteworthy, and each is considered in turn. Central to this concept is the idea that a group's beliefs color its perception of the world and, as a result, have a huge impact on the behavior of the group. In order to study the key role that certain beliefs can play in initiating or containing conflicts between groups, researchers draw parallels between individual core beliefs and group worldviews. They argue that certain «dangerous» beliefs can lead to destructive actions when group members formulate their collective worldview based mainly on these beliefs, and then use this worldview as a lens through which to judge the intentions and actions of other groups.

In this regard, the markers related to the intergroup conflict are explained below:

**Superiority:** The area of superiority beliefs reflects the group members' belief that they are better than others in vital, undeniable relationships. They often consider themselves a special people, chosen and «destined for greatness». Thus, the outgroup is considered inferior in many ways, including moral, spiritual and intellectual. Such a self-praising attitude often leads to the fact that the members of the group exaggerate their abilities and declare their invincibility.

**Injustice:** The area of beliefs about injustice is reflected in the perception of group members that they have been subjected to violence or ill-treatment by a certain external group. The external group is seen as the only source of complaints and difficulties faced by the internal group. Group members can often attribute unforeseen or unfavorable circumstances to the deliberate work of an external group, without necessarily resorting to hard evidence.

**Vulnerability:** The area of beliefs about vulnerability includes the perception by members of the organization of their own future as unreliable; the world is viewed as an inherently dangerous place where members of the organization constantly live under threat. This perception leads to an increased sense of intra-group solidarity with potentially devastating consequences, as members may begin to act proactively towards a particular external group in an attempt to ensure the continued survival of their own group.

**Distrust:** The belief area of distrust describes members of an internal group who believe that an external group is conspiring to intentionally harm them. Within this framework, every action of an outside group is automatically interpreted as hostile, although other explanations may be just as plausible. At times, a deep-rooted sense of distrust is rooted in historical evidence of intergroup conflicts. This rooting in the realm of beliefs of distrust ultimately makes the group members unable to ever trust the members of the external group.

**Helplessness:** This area of belief reflects the perception of group members that they are unable to change their status quo. Within the chosen framework, helplessness is the only belief that helps to contain the conflict; it incapacitates the participants and forces them to submit to the perception of absolute powerlessness. Since the members of the group can be mobilized to take the necessary risks associated with the conflict only when there is a reasonable chance of success, the area of beliefs about helplessness, in fact, demobilizes.

As noted earlier, this method was used in the study of the book «Call to Global Islamic Resistance» (GIR) - a prominent radical Islamic text published after the terrorist attacks of September

11, 2001 (9/11) by Mustafa bin Abd al-Qadir Nasar [3]. In this study, an attempt was made to study the beliefs, structure and persuasiveness of radical religious discourse promoting violence. This was done by applying the chosen model – the model of the five beliefs of Eidelson and Eidelson (2003) – to a key radical Islamic text to define a worldview that promotes ideologically based violence in the world.

The results showed that GIR is heavily loaded with four «conflict-provoking» areas of beliefs, namely superiority, injustice, distrust and vulnerability; and that beliefs are based on binary categories of «inside» and «outside» groups. The results also revealed various internal and external groups into which the text divides the world, and that these classifications were not fixed, but actually shifted in accordance with the author's mobilizing goals. The confluence of beliefs logically formed into a comprehensive narrative that served to satisfy the needs of the modern Muslim reader in social identity.

### **Conclusions**

We believe that the theoretical ideas discussed in this article can make a useful contribution to research in several areas, some of which are briefly described here. For example, the use of new research methods that are already being used abroad will open up new frontiers for religious studies expertise. This will lead to a more comprehensive analysis, the identification of new elements of radical ideas, which contributes to the development of forensic expertise.

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УДК 316.334

## **ОСОБЕННОСТИ ВОЗДЕЙСТВИЯ РАДИКАЛЬНЫХ РЕЛИГИОЗНЫХ ТЕЧЕНИЙ В МЕДИА-ПРОСТРАНСТВЕ**

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Приверженцы радикальных религиозных организаций, в поисках более эффективных форм и методов осуществления вербовки, осознали, что проповеди на улицах не имеют такой силы воздействия, как раньше, плюс ко всему прямую вербовку осложняет возможная административная и уголовная ответственность. Поэтому одним из основных средств воздействия вербовщиков стало медиа-пространство, а основной целью – молодежь, в силу своей не окрепшей психики, юношеского максимализма, недостатка знаний и жизненного опыта, а также основного потребителя контента в сети Интернет.

Чаще всего сегодня большинство людей используют интернет в первую очередь для общения. Разнообразные коммуникационные платформы гарантируют, что у каждого есть своя