

THE CONCEPTUAL ASPECT OF THE CONFESSION

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ABSTRACT

The main purpose of this article is to conduct an initial analysis of the meaning of the word "confession". The importance of this issue is related to the correct application of the word "confession" in the definition of scientific phenomena. In most cases, when we study relations in the sphere of religion in Kazakh society, under the boundary of "interfaith dialogue" and "confessional identity", we have the risk of confusing the phenomenon behind it with another. In this regard, this study will be aimed at defining the concept of the word "confession". Within the framework of content analysis of the theoretical foundations of the term confession, the study is carried out in the context of the corresponding article, examining its various aspects of manifestation. The conceptual features of the phenomena of religion, religiosity, confession, and denomination are presented in the research. The characteristics of religious identity and religious association within the essence of confession are analyzed within the main research framework of this article. The theoretical foundation of the article has been developed at an interdisciplinary level. The term "confession" is analyzed from religious studies, sociological, cultural, and philosophical perspectives. Based on content analysis and comparative analysis, the theological and philosophical dimensions of the concept of confession are discussed. The research conducted within the scope of this article contributes to defining the conceptual framework in social science studies related to the notions of confession, religion, religiosity, and denomination.

Key words: Confession, Religious Identity, Religious Faith, Institutionalized Religiosity, Religious Association, Denomination.

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Конфессияның тұжырымдамалық аспектісі

Аңдатпа. Мақаланың негізгі мақсаты «конфессия» терминінің ұғымдық-мағыналық мәніне тұжырымдамалық талдау жасау. Бұл істің өзектілігі қазіргі таңда қоғамдағы ғылыми феномендерді белгілеуде «конфессия» терминін орынды пайдалануға септігін тигізумен байланысты. Біз көп жағдайда Қазақстан қоғамында болып жатқан дін саласындағы қатынастарды «конфессияаралық диалог», «конфессионалды бірегейлік» қырынан зерттеп жатып, «конфессия» терминінің тұжырымдамалық кеңістігіне терең мән бермегендіктен, оның астарындағы феноменді басқамен шатастыру тәуекеліне түсеміз. Осы орайда, ағымдағы зерттеу «конфессия» терминінің ұғымдық арнасын айқындауға бағытталады. Конфессия терминінің теориялық негіздерін контент талдау аясында, әртүрлі аспектідегі көрінісін зерделеу тиісті мақаланың кеңістігінде жүзеге асырылуда. Дін, діндарлық және конфессия, деноминация феномендерінің концептуалды ерекшеліктері зерттеуде көрсетіледі. Конфессия болмысындағы діни бірегейлік және діни бірлестіктің сипаттамасы осы мақаланың негізгі зерттеу шеңберінде талданады. Мақаланың теориялық негізі пәнаралық деңгейде қалыптастырылды. «Конфессия» термині дінтанулық, әлеуметтанулық, мәдениеттанулық, философиялық өлшемде талданды. Контент-талдау, салыстырмалы талдау негізінде «конфессияның» теологиялық, философиялық өлшемдері талқыланды.

Мақала көлемінде жүзеге асырылған зерттеу «конфессия», «дін», «діндарлық», «демонация» ұғымдарына байланысты әлеуметтік саладағы зерттеулерде ұғымдық шеңберді айқындауға қолдауын тигізеді.

Түйін сөздер: конфессия, діни бірегейлік, діни сенім, институционалданған діндарлық, діни бірлестік, деноминация.

Концептуальные аспекты конфессии

Аннотация. Основная цель статьи — осуществить концептуальный анализ понятийно-семантического содержания термина «конфессия». Актуальность исследования обусловлена необходимостью корректного использования данного термина при обозначении научных феноменов в современном обществе. В отечественной научной и общественной практике, исследуя религиозные процессы в Казахстане через призму понятий «межконфессиональный диалог», «конфессиональная идентичность», мы нередко не придаем должного значения концептуальному пространству самого термина «конфессия», что приводит к риску его подмены и смешения с другими явлениями. В этом контексте данное исследование направлено на выявление и уточнение понятийных границ термина «конфессия». В рамках контент-анализа изучаются теоретические основы понятия конфессия и особенности его проявления в различных аспектах. В исследовании раскрываются концептуальные особенности феноменов религии, религиозности, конфессии и деноминации. В пределах основной исследовательской рамки статьи анализируются характеристики религиозной идентичности и религиозного объединения в контексте сущности конфессии. Теоретическая

база исследования сформирована на междисциплинарном уровне, охватывающем религиозный, социологический, культурологический и философский аспекты. Посредством контент-анализа и сравнительного анализа рассматриваются теологические и философские измерения понятия конфессия.

Проведённое в рамках статьи исследование способствует уточнению понятийных границ в социальных науках, связанных с такими категориями, как конфессия, религия, религиозность и деноминация.

Ключевые слова: конфессия, религиозная идентичность, религиозная вера, институционализированная религиозность, религиозное объединение, деноминация.

Introduction

In recent years, we have often heard the word "confession" in mass discourse. Google finds twenty-nine thousand results of the words "confession in Kazakhstan". The confession has become one of the most widely used names in public sources. The government also often uses the word "confession". For example, the word "confession" appears in the Messages of the President of Kazakhstan since 1997. We can find this word in eleven Messages. The phrases "interfaith harmony", "polyconfessional" are often used in these messages. In general, in Kazakh society, the word "confession" is a sign of a religious phenomenon.

Together with the wide spread of the word "Confession" in the mass space, its phenomenon becomes an actual object of religious studies. In the scientific discourse, the phenomenon of the word "confession" has attracted the attention of Kazakhstani scientists. Regarding the existence of the confession, domestic authors have achieved results in several directions. In this field: A. Nysanbayev, K. G. Sokolovsky, K. Borbasova, Sh. Rysbekova, K. Zaton, N. Balpanov, Z. N. Ismagambetova, A. G. Karabayeva, A. B. Shabdenova, G. T. Alimbekova published studies on interfaith harmony in our country. The authors B. A. Auelbayev, H. Bielefeld, B. Bekturganova, M. Nurgalieva, N. Balpanov presented works on the ethnicity of confessions. The authors N. J. Baitenova, A. D. Kurmanalieva, K. K. Begalinova, G. Konov, E. U. Baydarov, E. E. Burova, A. G. Kosichenko investigated the relationship between the state and the confession. E. Toylybekova showed the vision of the legal regulation of interfaith relations. A. Sailaubekova considered the modern feature of confessional unity. Depending on the difference of confessional affiliation, scientists have done scientific research. At the same time, Kazakh scientists are trying to comprehensively explain the realities of confessionalism in our country.

Despite intensive scientific research in the field of confession, we see only a small number of systematic studies to determine its meaning. Not much attention is paid to the systematic examination of the meaning of the confession. It is difficult to find data on the analysis of the meaning of the confession in Kazakh scientific works. Many scientists attach great importance to the study of various phenomenal aspects of the confession, but they do not always conduct a systematic analysis of its meaning. In turn, this raises the question of the reasonable use of the word "confession" in scientific research. In this regard, there is doubt about the ambiguous description

of various phenomena in the field of confession. In the semantic sphere of the word "Confession" there are risks of a homonymous situation. A systematic analysis of the concept of confession is important to prevent semantic distortions in future research. This contributes to a deep understanding of the trends of "interfaith relations", "relations between the government and the confession" based on the definition of the meaning of the confession.

Research methodology

The present article is devoted to the conceptual exploration of the term "confession" within the framework of the current research theme. The primary objective of the study is to analyze and interpret the semantic, theoretical, and philosophical dimensions of this concept. The methodological framework of the paper integrates several complementary methods and analytical approaches.

Through content analysis, the concept of *confession* is examined within theological, philosophical, and sociological contexts. This method also enables the tracing of the evolution and transformation of the term *confession* in its political and philosophical dimensions. Using comparative analysis, the study identifies and distinguishes the conceptual differences among the notions of *confession*, *religion*, *religiosity*, and *denomination*. In this regard, the research relies on the comparative examination and synthesis of scholarly views that contribute to clarifying the conceptual boundaries of *confession*. The theoretical foundation of the article is constructed within an interdisciplinary paradigm, encompassing philosophical, sociological, and cultural perspectives. This approach allows for a comprehensive understanding of the multifaceted nature of *confession* as both a religious and socio-cultural phenomenon.

Problems of explaining the concept of "confession" by Kazakhstani researchers

In connection with the concept of a confession, we analyze a scientific article of G. Konova [1, p. 90]. The author proposes to recognize the confession as a religious association. The author defined "relations between the state and the confession" as "the state's policy in the religious area." Here we see two moments. Firstly, "confession" means "religious association". Secondly, the reflection of the field of confession in the general area of religion. In this formulation, the author

describes the confession in the form of a religious organization and aligns the area of religion and the area of confession.

Moreover, we highlight the following moments regarding the confession. According to S. Alimova, the description of the confession in the image of religion and religious trend. The researcher shows religion and religious trend in the concept of the same confession [2, p. 124]. This means that there are two phenomena in the confession. From the conclusions of the researchers, we will highlight several questions regarding the confession concept. Is the association a religious confession? Does the confession as a religion and a religious trend mean? Is the religious sphere limited to the concept of confession? Based on these questions, it becomes necessary to define the concept of "confession". It is important here that we analyze several aspects of the existence of the confession.

A confession as a religious faith. The meaning of the confession can be found in the works of Russian scientists. Among them, the dictionary of I.N. Yablokov has the main priority. The author explains the word "confession" as a religious faith. In this regard, I.N. Yablokov recognizes religious teaching, association with religious faith, cult, organization. We see that the confession expresses a certain religious teaching. Moreover, we see that a person includes his faith in this teaching. Analyzing the definition of I.N. Yablokov, we find that "confession" means a special faith in the area of a specific religious teaching. In addition, in the concept of a confession, people are united by religious faith. Thus, according to a modern scientist, the concept of confession means the perception of religious faith [3, p. 147].

Regarding the confession, it is necessary to consider the study of S. P. Petrenko. According to the scientist's research, confession in Latin means denomination, Faith. "In the first theological meaning, a confession is understood as a set of basic principles of a particular religion" [4, p. 24]. S. P. Petrenko believes that the nature of these sets is recognized in the expression of the symbols of faith. Therefore, in accordance with the scientist's search, we distinguish confession in the context of the articles of faith. But S. P. Petrenko does not limit his work to the above explanation. The author noted that in the theological sphere, the meaning of a confession is used in combination with the concept of a religious creed. Religion is defined in the encyclopedias of the last century as the recognition of special religious teachings, adherence to the symbols of faith of a particular church. In general, S. P. Petrenko prefers to understand the confession in the sense of a united religious community from the point of view of faith [4, p. 24]. Summarizing the thoughts of this author, we understand the confession in the essence of a joint community of adherents of religion in line with a particular doctrine. Summarizing the work of S. P. Petrenko, we

see his similarity with the ideas of I.N. Yablokov.

The continuation of this idea we can find in the definition of Z. E. Chernyshkova. The author Z. E. Chernyshkova also considers "confession" and "religious confession" as one concept. The author pointed out two values of the confession that are close to each other. In the first case, a confession means following a certain religious teaching and, in this connection, performing a cult or non-cult action. In the second case, a confession means a religious association with its beliefs, cult, organization [5, p. 15]. According to Z. E. Chernyshkova, we observe a confession in the form of a religious association, the confession of people of a certain religious faith in the form of a religious community and the performance of a cult. Therefore, we know that a confession is a collective religious form. According to the scientist A. Kadrashovsky, a confession is a spiritual institution whose external form manifests itself in real life. According to the author, it is necessary to take into account the fact that a confession is a social institution that has formed a spiritual, stable social identity [6, b. 4].

So, we know that on the basis of a conceptual analysis of the confession, there is a common vision of this phenomenon. Summarizing the authors' opinions, by confession we mean the unity of adherents of religion to a certain line of doctrine.

The concepts of confession and denomination

One of the basic issues related to the concept of confession concerns its relation with the concept of denomination. The only reason this is considered relevant is that scientists are replacing the concept of a confession by word denomination. Based on the research of E. Arinin, A.V. Davedyanov, V. A. Medvedeva, who dive into the conceptual problem of these terms, in post-Soviet religious studies, "confession" and "denomination" are broadly described as synonyms.

The above mentioned scientists, based on the results of the analysis of the historical reality of these terms, conducted a number of studies [7, p. 15]. As the authors explain, in the English-speaking scientific community, the concept of a confession is widely known as the word denomination. A number of historical data are known about this concept. Firstly, according to the authors, in the early medieval era of Europe, the essence of religion was expressed mainly on the basis of the Theodosian Code, published in 438.

This code states that only the liturgical practice and belief system of the tsarist Church are recognized as a religion, while other established belief systems and practices are recognized as a "sect" and constitute a heretical division. In accordance with this, there is an opposition of "church" and "sect" in public relations. At the same time, the concept of religion means the

church's commitment to faith in the truth in a special tradition. Thus, the expression of a confident commitment to the truth has become fixed in the concept of religion. Initially, the meaning of religion was used only for the Catholic Church. But the above mentioned authors believe that this status has been used by many communities since the Reformation.

In the diplomatic and philosophical direction, the concepts of religion, confession, denomination were widely used, in order not to reduce the status of one religious movement, before another. Due to the fact that various Christian movements have become more active in the United States, their separation into the categories of "church" and "sect" has led to an increase of generalizing everything with the name "denomination". For the first time the concept of denomination was presented in the scientific space in a neutral sense between the church and the sect in accordance with the initiative of Niebuhr.

Thus, the denomination was considered as an intermediate stage in the evolution of the sect, oriented to the church level. Within the denomination, the characteristics of the sect and the church were investigated. By size the denomination is larger than a sect, but smaller than a church. In most cases, the denomination is characterized by optimal proximity to society, but there is a restriction of growth depending on ethnicity, social affiliation [8, p. 1]. Thus, we recognize the word denomination as a connecting structure between the sect and the church. As we understand, denomination manifests itself as a collective view formed in a certain way in the structure of religion.

In this part, denomination is shown as a branch of religion. Since religion is expressed in society in ecclesiastical and sectarian form, we can note its denominational character. In summary, we define a denomination as a major trend formed in a special faith in the field of a particular religion. Thus, a denomination is part of a particular religion, characterizing its special state. Summarizing, we note that historically and by meaning, the word "denomination" is closely related to the concept of "confessions". Both of these concepts include the same elements. For example, we can find a religious association in the nature of the two concepts. They manifest themselves within their dogmatic system and experimental tradition. But we observe a number of characteristics which separate these two concepts.

If a denomination is always designated as an association between the church and the sect, then a denomination as a special system of beliefs and uniqueness of people with practical principles in a certain religion, or as a separate religious position. Thus, the confession is represented not only as a branch of one religion, but also as a spiritual institution that generally has its own faith. The status of a confession is assigned to spiritual institutions with a special system of religious

teachings and practical traditions. In this case, the denomination was used to highlight Christian movements in accordance with Niebuhr's initiative. Niebuhr separated this foundation from the Anglican Church of the XVII century. But there is a possibility that religious movements who respect the British Kingdom, can be called by the word denomination. Based on the analysis of the above mentioned concepts of "confessions" and "denomination", we notice that in a broad sense they are synonyms. But we realized that the difference of "denomination" is connected with the designation of Christian movements. We denote the concept of a confession in the form of its own dogmatic system and the tradition of a cult as institutionalized spiritual identity. Thus, we find the essence of a denomination not only in a branch of a particular religion, but also in a religious identity in which a special system of religion has developed, an ingrained tradition of worship. In general, any religious trend or institutionalized religiosity can be represented in the form of a denomination in the social sphere, depending on the specificity, specificity of faith, doctrine or cult. Due to confession, we see the presence of a religious identity with a different doctrine or tradition. A confession combines religious beliefs, traditions of worship, and religious association as an identity, that is practiced within the framework of a certain religious teaching. In social reality, the form of a special religion is formed in genesis [9, c. 11].

The concepts of religion, religiosity and confession

In scientific discourse we often notice when the phenomenon of a confession is equated with religion. At the same time, the question arises as to how much a denomination is equivalent to the concept of religion. It seems interesting to find important signs of confession and religion in scientific discourse. In order to find an answer to this question, we should analyze the relationship between religion and religiosity, confession and religion.

In real social life in history, philosophers and scientists basically explained religious actions, religious attitudes, and religion. But in recent years, defining the complex essence of the phenomenon of religion, the analysis of its nature in the social sphere has become very important. First of all, scientists paid attention to the issues of religion and religiosity. According to scientists, religion is a phenomenon associated with the socio-cultural process. Especially religious existence is explained within the framework of social beliefs. For example, according to M. Y. Smirnov, religion as a spiritual system arises from a socio-cultural community. According to the author, religion is a phenomenon that manifests itself in the social area. The traceability of religion in the social area has led to the emergence of a new view of its ex-

istence. This is due to the fact that religion manifests itself unevenly in the social space. Here we take as a basis the connection between religion and religiosity. Despite the fact that religion is a spiritual institution, it is difficult to consider it beyond the boundaries of social religiosity.

Although religion is a special phenomenon, it is influenced by epistemic, cultural factors which associated with its existence in the social space. In such case, the concept of religiosity establishes the nature of the internalization of religion in society. The existence of society goes not only along the religious path. Public life is closely connected with secular culture. Even if religion is a monopoly orientation in society, its content is heterogeneous, depending on the conscious perception of each person. In this regard, we describe the social picture of religion based on religiosity. But it is inappropriate to equate religion with the concept of religiosity. According to scientists, religiosity illustrates the nature of the perception and worship of religion by society. Throughout religiosity, we observe a picture of religion under the influence of a subjective factor. We take into account the content of religion on a subjective manner. Through general religiosity, we find out the situations when religion manifests itself in a subjective form. Revealing the objective content of religion is a difficult problem. According to M. Y. Smirnov, "religion always manifests itself in one form or another of beliefs. This name does not require any special definition, but shows a general outline of the phenomenon, which should be analyzed in a priority manner" [10, p. 63].

Based on the author's conclusions, we understand the religion as a phenomenon which is difficult to define. In fact, we define the phenomenon of faith associated with an external force in the social aspect using the word religion. Summarizing the results of ideas about religion and religiosity, we observe the mutual continuity of these phenomena. We realized that religion is religiosity in social reality. But in religiosity we observe a picture of religion under the influence of a subjective factor. To explain our position in this way, we must pay attention to the discussion of essentialists and anti-essentialists. If essentialists believe that religion makes sense in the social area, then anti-essentialists express a backlash. Extrapolating the opinion of anti-essentialists, we notice that religion is always included in the socio-historical context of society and cannot be understood separately from such context. For example, A. Asad claims that the orthodoxy of Islam retains part of the essence. He criticized that the truth is manifested only in orthodoxy. In this regard, it is impossible to find a common meaning of religion for everyone. Despite the fact that O. Ajum did not agree with the ideas of A. Asad, he proved the viability of orthodoxy. He limited its role to create the possibility of the universe by preserving the singularity in Islam [11, p. 140]. Thus, speaking about the discourse of scientists,

we consider the contextualization of religion in the socio-cultural environment as a widespread trend. The institutionalization of religion in the socio-cultural environment is associated with a wide manifestation of the confessional form. Thus, a confession is an institutionalized form of religion in the socio-cultural space. The nature of the confession is mixed with the perception of religion at the socio-cultural and cognitive level. The confession is based on the doctrine of religious knowledge in the socio-cultural space. A confession is a cultural and instructive form of religion. The denomination is institutionalized in comparison with religiosity and is interested in objectivity. Each confession considers the true version of religion, despite its creation in the socio-cultural space. In this regard, the confession becomes a representative of a certain religion. The confessional form of religion is a phenomenon optimally adapted to the social environment. The confession is the result of localization and contextualization of religion in a socio-cultural, epistemic environment. Therefore, for the first time the concept of a confession was introduced by ethnographers. This is due to the fact that the denomination and the ethnos developed in parallel in history [4, b. 26].

A typological expression of a confession

Despite the differences of society in modern countries, the existence of a confessional form of religion as a separate spiritual institution has become the world norm. Confessions manifest themselves in different manner in countries. According to S. Petrenko's classification, we separate between universal (widespread in different nations) and ethno-local confessions that live only within one ethnos [4, p. 25]. The concept of a confession within the framework of its religious teaching includes associations who worship faith. According to D.O. Mashkur, this area includes a church, a confession and a sect.

Therefore, it is advisable that the confession must be represented from the perspective of these religious associations. Taking into account importance of classification of the confession, the scientist warned that it can be classified from different angles. According to the author, depending on whether God exists, confessions are divided into metaphysical and empirical forms. The peculiarity of metaphysical confessions is that God considers the world and man to be creators. Among them, the author included Judaism, Christianity, Islam, Sikhism and some currents of Hinduism. Now the block of empirical confessions includes Buddhism, Taoism, Shintoism, Confucianism and some types of Hinduism due to the absence or appearance of God in a secondary role. In addition to this classification, D. O. Mashkur noted that confessions can be of polytheistic and monotheistic type, depending on the number of God. Similar to S. P. Petrenko's classi-

fication, D. O. Mashkhur supported the existence of confessions in tribal, national, territorial and world forms, depending on their territorial and ethnic character [12, pp. 463-466].

In the classification developed by scientists, we understand that confessions exist in a heterogeneous form. It is noted that confessions differ doctrinally, geographically, and quantitatively. In general, we observe their classification from different angles. For example, Universalist, particulars, or current state-cultural norms can be recognized in a loyal form.

In our opinion, since the confession is a widespread religious form in the public environment, the classifications developed by scientists regarding religion also correspond to this phenomenon.

The problem of religious identity and religious association in the direction of the confession

In the above mentioned chapters, we already know that the confession as a form of unification. But it is important that we must discuss one warning about understanding of a confession as a religious association. We prefer to know the existence of a confession in the nature of religious identity, rather than religious affiliation. Here the problem is connected with the fact that the confession is a phenomenon of faith. The nature of a confession is recognized in its institutionalized appearance of religious beliefs. In this case, a confession is a form of religiosity, institutionalized in terms of belief and conviction. Based on the current definition, we describe a confession as a religious identity, but not as a religious association. In the process of analyzing, we support the emergence of associations of various forms based on the identity of the confession. It is known that the confession is the reason for the formation of organizations of various forms in society. For example, we take into account the emergence of a government regime, political parties, sects and social movements based on confessional identity. As a religious identity, the confession is recognized by society in the existence of a spiritual institution. From the nature of the confession, we distinguish ideological, normative and identifying components that have an impact on society. Based on these components, we formulate the potential of a confession that contributes to social processes. In a thousand-year history the confession plays a special role in preserving the inviolability of the religious worldview of societies. The worldview and ideological basis of the confession is closely connected with the problem of "religious education". Each confession is considered as a source of certain knowledge that answers questions about the world, man, the meaning of life and other issues. General confessional knowledge gives meaning of the existence of a person in the world. It itself forms the philosophy of a systematic understanding of the surrounding

world. A confession keeps a religious worldview in a public environment. Through the sacred significance of religious knowledge for society, faith created a sacred cosmos. On this basis, society found a way to understand the world and to establish values in life.

According to P. Berger, the religious worldview covers a person with a sacred grid and symbolizes the sacred cosmos. In turn, the religious worldview strengthens the religious dimension in the human mind, giving him semantic coordinates. Of course, in this context, the religious worldview forms ideological boundaries. Based on the conclusion of A.V. Kardashevsky, we define the high influence of religious worldview on social consciousness as an ideological tool [6, p. 5]. The ideological potential of confessional doctrines was previously described in the works of M. Weber on the "ideal type" and K. Marx "On common religion".

An important moment here is that we observe the predominance of the religious worldview in the confessional plan in the real social environment. For example, in the Islamic world, there is a widespread understanding of religion in the Shiite, Sufi, Sunni directions. Although Islam is a common faith for everyone, but in society it is recognized by essentially different teachings. A similar situation also exists in Christianity and Buddhism. Therefore, it is important to highlight the role of confessional worldview and ideology in the social environment. Under the influence of ideological and ideological potential, the ability of a religious confession are to normalize and to integrate social actions.

Religious confessions highlight their fundamental teachings. They normalize and moralize life guidelines among people within the framework of the doctrine. People's compliance with norms is related to their assessment as a moral value. In principle, the consequences of people's actions within the framework of religious norms develop the integration of social relations. The norm-integration component in the teaching of confessions is clearly expressed in E. Durkheim's theory of social integration on a sacred basis. The denomination differed in the social environment as a social system. In the nature of a denomination, opportunities are created that form a social system. The role of spiritual leaders in the part of the confession is especially important. Spiritual leaders are recognized as entities that ensure the consolidation of the community on the basis of confessional teaching. Confessional governance of society is often carried out in a totalitarian, hierarchical and static order. This social system welcomes the development of a homogeneous culture on an ideocentric basis. Due to the normative and integration component of the confession, we can see the implementation of a system model related to the management of society. Thus, we see the confession as an institution of public administration, as a factor that contribute

to social trends. In other words, the confession is reflected and recognized in the existence of the phenomenon of a spiritually identifying institution due to the components of managerial response to public activity. Based on the works of scientists, we observe the nature of religion as a spiritually identifying factor.

Conclusion

According to the results of the study, we proposed a number of definitions regarding the concept of a confession. Based on the views of scientists, we explained the conceptual essence of the confession. At the same time, we see that a confession is recognized as a certain form of religious faith. We learned that this phenomenon lives in a state of institutionalized religiosity. In addition, we noticed that the confession as a spiritual institution influences social processes. We identified the inexpediency of restricting a common confession at the level of a denomination or religious association.

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