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Table of Contents

Introduction **3**

Rapid growth 3

Complex growth 3

Exploring the Relationship 4

Literature review **4**

complicated nature of virtual connections and online groups 4

The "Religion, Social Networks, and Life Satisfaction" 5

When Facebook Becomes Faithbook: 5

The growth of religious activities 5

Digital Rituals and Worship 6

Twitter and Tear Gas 6

"Social Networking Sites and Our Lives" 6

Berkeley Talks 7

Media Form and Worship 7

Music as a Mediating 8
Conclusion 8
Result of Survey 10
Introduction 10
Profile of survey 11
QR Code 11
Detailed Analysis 11
Ethical Approval 11
Limitations 12
Conclusion 12
Mythology 13
introduction 13
First point 14
What proves how life is changing through the collision of technology and religion? 13
Do You Differentiate between the Terms Science and Technology? 14
What Does Religion Have to Say on Matters of Science and Technology? 14
Conclusion 15
Digital Artifact 15
Introduction 16
Getting results for my survey to complete the HTML 16
Why did I pick HTML, Java, and CSS 16
The benefits of using HTML, JAVA, and CSS 17
Donut Chart 17
Bar Chart 18
What is my artifact about? 18
Importance of this project 19
Conclusion 19
Analysis 20
The complicated relationship between people and technology 20
that has social media doubt your faith? 20
Do you believe that social media has the potential to positively or negatively impact religious tolerance and understanding? 21

How do you think Social Media contributes to religious tensions and misrepresentations of religious communities? 21

Are you actively involved in any religious practices in your community? 21

Conclusion 22

Conclusion for FYP 22

skills thought to be necessary in the twenty-first century 22

relationship between technology and religion will only get better in the future 22

To sum up, my final year project 22

Photos of past attempts 24

Pictures to back analysis 28

Pictures of code used for artifact 29

Pictures of backing Census Results 34

References 34

The End 36

Introduction:

In a time of rapid technological growth, technology affects nearly all aspects of human existence (Hughes, 2004). With its revolutionary impact on communication, business, entertainment, and education, technology has completely changed how we engage with our surroundings. However, the relationship between technology and religion is one field that has gotten comparatively little scholarly attention. Religion has been essential to human civilization for thousands of years, profoundly impacting communities, customs, and personal lives. However, in recent years, religious societies, practices, and beliefs have undergone significant transformations due to technology. With this final-year project, we aim to investigate the complex relationship between religion and technology and determine how it affects people individually, in groups, and in society.

At the heart of this inquiry lies a fundamental question: How is technology shaping the landscape of religious experience in the 21st century? To address this question, we must first recognize the diverse ways in which technology manifests within religious contexts. Technology has augmented and challenged traditional religious frameworks, from virtual congregations to digital scriptures, wearable religious symbols, to AI-driven spiritual counseling.

The relationship between religion and technology is changing significantly in the twenty-first century (Ella & Susan, 2006). Digitalizing sacred writings is one significant technological development that has allowed for never-before-possible access to and analysis of religious literature. Digital platforms and e-readers have transformed the distribution of religious texts, providing people with new avenues for interaction with their religious traditions. However, this digital revolution also calls into question the legitimacy and authority of sacred texts and puts established approaches to interpretation and transmission under strain.

Ella and Susan's (2006) writing explores the complex relationship between religion and technology in the twenty-first century. It looks at the digitalization of holy books, emphasizing how technological developments in digital platforms and e-readers have entirely changed how people may access sacred writings. The essay also discusses how social media has affected religious groups, highlighting how websites like Facebook and Twitter have changed how believers communicate and develop communities. The book provides insights on how religious societies, practices, and beliefs are changing in the digital age due to technology.

The book by Geraci (2008) explores the relationship between technology and religion, emphasizing the opportunities and problems brought about by discoveries in virtual reality (VR) and artificial intelligence (AI). It discusses using AI-powered chatbots and virtual assistants for immersive religious experiences, including worship services, virtual journeys, and religious therapy. The essay also examines the moral ramifications of modern technologies, emphasizing worries about the possibility of exploitation and the mediation of spiritual experiences. Similarly, this thesis seeks to critically evaluate these complex interactions by examining social media's influence on religious groups, the digitalization of holy texts, and the moral implications of AI and VR for religious practice. The project uses theoretical analysis and concrete research to enhance knowledge of how technology influences religious experiences and institutions in the digital era. This will contribute to broader discussions on the dynamic character of religion.

Literature review FYP:

The complicated nature of virtual connections and online groups are explored in N.K. Baym's 2015 book "Personal Connections in the Digital Age". When we combine this realization with the knowledge that social media has developed past its traditional role as a vehicle for communication, we see an essential change in how individuals communicate and engage with the outside world. Social media sites like Facebook, Twitter, and Instagram profoundly impact society beyond simple communication; they impact political environments, business tactics, everyday routines, and behavior. Understanding social media's complex effects on society is becoming increasingly important as people manage this complicated digital surface.

This literature review explores the diverse scholarly conversations surrounding social media, delving into various dimensions ranging from its profound implications on interpersonal relationships to its role in shaping global events. As we scrutinize the extensive body of research, it becomes evident that social media is not merely a technological phenomenon but a powerful societal force that necessitates careful examination.

The emergence of platforms such as Facebook, Twitter, Instagram, and others has revolutionized communication patterns and ushered in a new era of interconnectedness, where information travels at unprecedented speeds, and the boundaries between the physical and digital realms blur. Scholars, researchers, and practitioners have grappled with questions surrounding this digital revolution's psychological, social, and cultural implications.

Reviewing the literature, we aim to identify knowledge gaps, highlight important ideas, and identify the changing trends that characterize social media studies. Investigating social media's effects on mental health and wellbeing and its influence on political debate and activism necessitates a sophisticated approach to properly appreciate the medium's complexity.

This research attempts to provide a thorough overview by looking at critical studies and more recent additions, such as Bhimani, Mention, and Barlatier's (2019) systematic literature review on social

media and innovation. The aim is to contribute to an improved understanding of the digital world by bringing attention to the complex interactions between social media and society and appreciating its many opportunities and difficulties.

The "Religion, Social Networks, and Life Satisfaction" study by Lim and Putnam (2010) provides helpful data about the connection between social networks, religious beliefs, and general life satisfaction. When we combine this with the realization that there is growing interest in how social media affects religion, we explore how religious groups, practices, and beliefs are changing in the digital age.

Studies from many fields, including communication, sociology, religion, and digital media studies, are increasingly interested in how social media affects religion. This literature review aims to present a thorough summary of the major ideas and conclusions in this field of research.

In summary, the extensive and cross-disciplinary literature on the impact of social media on religion offers a wide range of academic views and research approaches. It highlights how religious expression has changed in the digital age and how further study is needed to understand the complex interactions between social media and religion.

In their research paper, "When Facebook Becomes Faithbook: Exploring Religious Communication in a Social Media Context," Henrik Åhman and Claes Thorén explore how religious communication and social media, such as Facebook, interact. This study investigates how people express their beliefs and have religious conversations on a widely used social media site.

The name suggests Facebook has become "Faithbook," highlighting the focus on religious components of social media communication. In particular, the study looks into how people use Facebook as a medium for religious communication. This involves looking at the content of conversations, religious manifestations, and interactions about religious subjects.

Also, the study could look at how social media affects how people express their religious views. This can mean examining how communication styles have changed and how the internet has impacted religious conversation. Using their research, Åhman and Thorén enhance our comprehension of the dynamic influence of social media on religious communication and expression.

In her book "It is Complicated," Danah Boyd explores teenagers' intricate and multifaceted world and their use of social media. The author emphasizes that the dynamics of online social networks are complex and not easily understood by adults. Boyd challenges common misconceptions about teens and technology, highlighting the nuanced ways young people navigate the digital landscape. The book delves into how teens construct and present their identities online. Boyd discusses the role of social media in identity formation and how teens manage their self-presentation in digital spaces. Boyd critiques the moral panics surrounding teens' online behavior. She argues that these fears are often exaggerated and that a more nuanced understanding is needed to appreciate the positive aspects of online interactions.

The growth of religious activities in the new media setting is explored in this anthology edited by Heidi A. Campbell in her text of which Digital Religion: Understanding Religious Practice in New Media Worlds. It looks into how the internet has changed everyday religious practices, such as how Christians use digital platforms for worship, prayer, and community service. The book also looks at how global connectivity—a product of the dot-com era—affects the spread of religious ideas and the growth of global religious communities.

The book discusses religious organizations' potential and difficulties in the digital era. Giulia Evolvi and other contributors discuss the challenges religious organizations face in adjusting to digital communication, maintaining authenticity in online interactions, and controlling the spread of false information.

The book examines Digital Religion and comprehensively explains how the digital landscape reshapes religious practices and experiences worldwide.

Digital Rituals and Worship: The book will address the evolution of religious rituals and worship in the digital era. It could look at the rise of virtual events, online prayer rooms, and online religious services. Building: Heidi A. Campbell may discuss digital media's role in developing religious communities. This includes digital platforms that promote religious dialogue and relationships, social media groups, and online forums. The book Theology in the Digital Age may examine how religious viewpoints adjust to the opportunities and difficulties brought up by new technologies. This might include discussing how religious texts can be transformed, how religious lessons can be shared online, and how religious identity can be expressed digitally. Sacred Spaces and Digital Pilgrimages: It could cover digital pilgrimages and how Christians interact with virtual sacred places. This can involve creating digital holy spaces, going on virtual travel, and taking virtual tours of places of worship. Opportunities and Difficulties: The difficulties and possibilities that result from the connection between religion and modern media are probably covered in the book. Talks about topics like social media's influence on religious discourse, digital ethics, and the possibility of religious creativity in the digital sphere should be included in this.

"Twitter and Tear Gas: The Power and Fragility of Networked Protest" is a book by Zeynep Tufekci, published by Yale University Press. The book explores the impact of digital technologies, mainly social media platforms like Twitter, on contemporary social and political movements. The book delves into networked protests, emphasizing the role of social media and digital communication tools in organizing and mobilizing movements. It explores how these technologies have changed activism, making it more decentralized and participatory. The book examines the impact of social media platforms, especially Twitter, on the dynamics of modern protests. It considers how these platforms facilitate the rapid spread of information, help in building solidarity, and contribute to the visibility of movements on a global scale.

In the conclusion of "Twitter and Tear Gas," Zeynep Tufekci reflects on the intricate relationship between digital technologies and contemporary activism. She emphasizes that while social media and networked protests have empowered individuals and groups to mobilize and amplify their voices, they also introduce new challenges and vulnerabilities.

"Social Networking Sites and Our Lives" by Hampton, K., Goulet, L. S., Rainie, L., & Purcell, K., published by the Pew Internet & American Life Project in 2011, explores the impact of social networking sites on people's lives. The report reveals that a significant portion of the American population uses social networking sites. It provides statistics on the percentage of adults who use these platforms and the frequency of usage. The report investigates the relationship between social media use and social isolation. It addresses whether social networking sites enhance or diminish users' feelings of connectedness. An aspect covered is the diversity of social networks on these platforms. The report explores the variety of people with whom users interact, both online and offline, and the role social networking sites play in diversifying social connections. Privacy is a significant theme in the report. It discusses users' concerns about privacy on social networking sites and how they manage their privacy settings. The study reflects on broader societal implications,

considering whether the use of social networking sites contributes to changes in social norms, attitudes, and behaviors.

In the report's conclusion, the authors likely summarize key findings and emphasize the implications of their research on social networking site usage. They may highlight the significance of social media in contemporary society and its impact on various aspects of individuals' lives, from social connections to privacy concerns.

In episode 127 of Berkeley Talks, a panel of scholars explores how digital technologies are changing how and when we practice religion and our notions of religious community, religious doctrine, and what it means to be religious.

"Unlike a book that is already written, the internet is kind of like a book that is constantly being rewritten by a collective of laypeople, each with unique experiences and perspectives," said Kelsy Burke.

What I took from this quote is that sections like "the internet is kind of like a book that is constantly being rewritten." Here, Burke compares the internet to a book that is continuously evolving. Unlike traditional books, the internet is dynamic, with content constantly updated, edited, and created by various contributors. This comparison highlights the ever-changing nature of online information, where new perspectives, opinions, and experiences continually shape and reshape the content available.

"By a collective of laypeople, each with their own unique experiences and perspectives": This part underscores the decentralized nature of content creation on the internet. Unlike traditional books authored by experts or established authorities, internet content is often generated by ordinary individuals ("laypeople") who may not have formal expertise in the subject matter. These contributors bring their diverse backgrounds, experiences, and viewpoints to the content they create, resulting in various online perspectives and information.

Overall, Burke's quote highlights how the internet, unlike traditional books, is characterized by its dynamic and decentralized nature. Information is continually shaped and reshaped by a diverse community of contributors. This ongoing creation and revision process reflects the democratization of knowledge and the plurality of voices that define the digital age.

Media Form and Worship: Researchers such as David Morgan and Stewart Hoover have examined the role of media in forming religious practices and personalities. Morgan's "media religion" concept emphasizes how different media shapes, including print, radio, TV, and computerized stages, intervene in religious encounters and expressions. Essentially, Hoover's work on "mediatization" investigates how media advances impact the spread of religious messages and the development of devout authority.

The investigation of "Worship Media as Media Form and Mediated Practice" speaks to a burgeoning range of thinking inside the intriguing fields of media, religious thinking, and social studies. This writing review points to supply a comprehensive diagram of existing grant and theoretical systems that educate our understanding of the intersections between media, music, and lived religion.

Building on "mediated practice," researchers like Mia Lövheim and Heidi Campbell have studied how modern media influence religious practices and citizenship. Lövheim's theories about "advanced religion" highlight how religious intelligence is fostered through online platforms, ranging from online prayer groups to virtual dating services. Campbell's "organized religion" research examines how

social media platforms help religious communities mobilize and transfer resources for social purposes.

Music as a Mediating: Investigating "musical intercession" analyses how music is a communicative device in devout settings, passing on philosophical subjects, fostering emotional encounters, and encouraging communal cooperation. Reily's work on "musical customs" explores the performative angles of devout music-making, highlighting its part in forming epitomized religious practices and identities.

The idea of "lived religion" focuses on the everyday interactions and activities that individuals use to shape their religious identities and convictions. Scholars such as Meredith McGuire and Robert Orsi have enhanced our knowledge of the intersections between lived religion, media, and music. McGuire's ethnographic research on "lived religion" reveals how individuals and communities interact daily with religious music and media, from personal rituals to shared behaviors. Orsi's research on "religious pluralism" emphasizes acknowledging the range of religious experiences and manifestations in modern society, especially those mediated by music and other media.

Irish ethnicity and Catholicism are treated critically in census statistics in the article "Religion, ethnicity and Nation in the Census: Some Thoughts on the Inclusion of Irish Ethnicity and Catholic Religion" from Radstats.org.uk. It explores the difficulties and consequences of classifying people according to their identities in the framework of national censuses. The essay closely examines the social and historical variables that have influenced the decision to include or exclude Catholicism and Irish ethnicity as distinct categories on census forms. It talks about how it could affect how data is represented. The article produces previous research and provides thoughtful views on the difficulties and subtleties of census classification through a literature review methodology. The paper adds to the current discussion on the difficulties of identity representation in census data by critically examining the subject.

In conclusion, the writing checked demonstrates the wealthy and complex crossing points between media, music, and lived religion. Researchers have highlighted the part of media as both a frame and a practice in religious worship, emphasizing its impact on custom exhibitions, community arrangement, and meaning-making forms. By theorizing these intersections, analysts have contributed to understanding how media and music mediate religious encounters and shape individuals' religious personalities and beliefs in different social contexts.

The history of Christianity in Ireland, from its time as a major influence on the development of Irish society to its current state of decline. This drop was caused by many important causes, including shifts in social, political, and cultural norms and a decline in confidence in the Catholic Church's institutional authority.

The peace process in Northern Ireland, which sparked efforts to remove politics from religious identity, was a major cause for this fall. Weekly church attendance declined as the region became more peaceful, which may indicate a trend away from sectarian divisions and toward more secular forms of community and identification.

Broader cultural changes, especially the globalization of popular culture and the deepening of connections with the United States, have impacted the Republic of Ireland's secularization process. Young people's shifting accents and increasingly global outlooks are indicative of the beliefs and attitudes brought about by this globalization of culture. Traditional Catholic doctrines became less influential, and moral authority declined as Irish culture grew increasingly interconnected with the outside world.

In the current setting, technology has influenced Ireland's declining Christian population. On the one hand, technical developments have made it easier for information to circulate and for critical conversation, increasing public knowledge of the Church's shortcomings and undermining its power. Survivors of abuse, in particular, now have a forum to share their tales and hold religious organizations accountable, thanks to social media platforms.

In addition, technology has made it possible to interact and form communities through channels other than established religious institutions. People can investigate spirituality, interact with like-minded people, and seek assistance outside established religious frameworks in online forums, virtual communities, and digital platforms.

However, religious organizations have also faced difficulties due to technology, especially when it comes to interacting with younger generations who are less committed to standard religious practices and more proficient with technology. Churches have had to modify their outreach tactics to stay current and connect with new audiences, including digital tools and internet platforms.

The fall of Christianity in Ireland results from a complicated interaction between social, cultural, political, and technical elements that have shaped and influenced the course of religious identity in modern society.

Conclusion:

In conclusion, the impact of technology on religion is a multifaceted phenomenon that reshapes religious practices, beliefs, and communities in profound ways. As technology advances, it offers new avenues for religious expression, communication, and engagement, challenging traditional boundaries and expanding the reach of religious institutions. However, this transformation has its challenges and complexities.

The 2005 study "Cultured Technology: The Internet and Religious Fundamentalism" by Barzilai-Nahon and Barzilai sheds light on how technology and religion interact, especially regarding religious fundamentalism. Their research examines how the Internet may be used to organize religious communities and spread extremist views.

The reference makes sense as it recognizes how technology has a broader influence on religious dynamics. Barzilai-Nahon and Barzilai's research on the function of technology in religious contexts aligns with the broader subject of technology's support of globalized religious concepts and communities, even though their specific focus may differ slightly from the paragraph's substance. The reference deepens the conversation by bringing to light the various ways that technology influences modern religious experiences, such as its impact on online religious communities and extremist groups.

However, alongside these opportunities, technology presents ethical dilemmas, cultural tensions, and social inequalities within religious contexts. The proliferation of online misinformation, the commodification of spirituality, and the erosion of traditional religious authority pose challenges to the integrity and authenticity of religious traditions. Moreover, digital divides, privacy concerns, and algorithmic biases exacerbate disparities in access to religious resources and opportunities for meaningful participation.

Serazin's (2020) article, "Is It Finally Time For Religion to Embrace Technology?" strongly corresponds with the subject matter. Serazin's paper may explore how technology might improve religious experiences, encourage creativity, and facilitate communication across religious communities.

Similarly, the paragraph highlights how technology may support cooperation, flexibility in response to shifting circumstances, and the propagation of fundamental religious principles—all of which can enhance religious life.

The text and the citation both emphasize how religious institutions and believers may benefit from the ethical and careful adoption of technology. They contend that technological advancements open new channels for religious research, interfaith conversation, and involvement, eventually promoting better mutual understanding and collaboration in an increasingly interconnected world.

Technology's impact on religion reflects the complex interplay between tradition and innovation, spirituality and materiality, and community and individuality. By critically engaging with these dynamics, religious practitioners, scholars, and leaders can navigate the opportunities and challenges of the digital age while remaining grounded in the enduring values and principles of their faith traditions.

Result of Survey

Introduction:

The influence of technology on belief systems and well-being is covered in the research "Internet paradox: A social technology that reduces social involvement and psychological well-being" and the paragraph about religion and technology. It considers the shift in dependence from conventional religious sources to online platforms, even if the study focuses on the potential of the internet to harm social contact and mental health. Both stress how important it is to understand how technology affects people's behavior and spirituality. They stress the significance of careful attention to how technology affects society and push for a balanced approach to its use. Together, they shed light on the potential and problems brought about by technological breakthroughs in modern society and help us hold the complicated interplay between technology, belief, and wellbeing.

Technology is advancing very fast, and developing how people think alters their mindsets and impacts their lives daily. This transformation extends to religion, where technology has brought about significant changes, reshaping religious practices, community dynamics, and spiritual experiences. Technology has democratized access to religious knowledge and scriptures. With the proliferation of the internet and digital libraries, individuals can easily explore religious texts, teachings, and interpretations. This accessibility has empowered believers to deepen their understanding of their faith independently.

Technology has advantages but also creates problems and ethical issues for religious groups. Concerns over the truth and relevance arise from the potential interruption of traditional beliefs and practices caused by the quick speed of technology creativity. Additionally, religious leaders need to carefully manage the moral issues posed by the world of the internet, which include those relating to privacy, false information, and online extremism.

The paragraph and reference provided by Johns (2021) in "Ethical Issues in the Study of Religion and New Media" draw attention to the difficulties that arise when religion and technology collide. They highlight the moral problems that religious groups encounter when managing the digital world and emerging technologies. Although technology can cause disruptions to customary religious rituals and raise ethical questions, it also presents an opportunity for religious traditions to grow and adapt. They emphasize the importance of carefully considering how technology may affect moral issues while studying and practicing religion.

Profile Of Survey:

The profile of the survey's target audience is UCC students between the ages of 18 to 25 as they are in the bracket of Gen Z. The reason for this crowd is that we are the age group where religion has hit a significant decline and technology has advanced the most in our lifetime.

Research comparing Gen Z's smartphone ownership and social media use to Millennials' shows that Gen Z members are often major technology users, including social media, cell phones, and online platforms (Curtis et al., 2019). They are more likely to interact with religious communities and material online due to their comfort and familiarity with technology, which offers helpful details on the relationship between religion and technology. Compared to other generations, Generation Z may have different views regarding tradition and authority, which might impact how they interact with religious organizations and teachings. Examining how technology affects people's perceptions of religion might reveal important information about how technology changes religious practice and belief systems.

Overall, targeting Generation Z for a survey on how technology impacts religion allows researchers to capture the perspectives of a digitally savvy and culturally influential demographic, offering valuable insights into the future trajectory of religion in the digital age.

QR Code:

To help myself get extra numbers for my survey, I made a QR code through a QR Code Maker website to get the odd person to complete the form. While doing it, I learned how easy it was to create. I went around campus to stick the QR code around campus and Western Gateway to provide as many numbers as I could, and it was nice to learn how to create a QR code. I did not realize how simple it was.

Detailed Analysis:

Graphs are a common method for visually illustrating relationships in data. They present data that could be more numerous or complicated to be described adequately in the text and with less space.

The paragraph and Slutsky's essay on "The Effective Use of Graphs" address the importance of using graphs as a visual tool to communicate complicated data properly. They underline the significance of readability and clarity in graph design, emphasizing the necessity of precise labeling and visual captions to guarantee understanding. Furthermore, they highlight how useful graphs are for simplifying enormous or complex datasets and improving information exchange. They highlight the essential ideas required to produce educational and aesthetically pleasing graphs communicating facts effectively.

Ethical Approval:

Ethical approval is crucial in research involving human participants, animals, or sensitive data for several reasons:

Protection of Participants: Obtaining ethical permission guarantees that research minimizes harm and upholds participant anonymity while prioritizing their welfare, safety, and rights. In discussing the moral dilemmas raised by anonymizing interview data, Saunders et al. (2015) stress the significance of safeguarding participants' identities to avoid harm or confidentiality violations.

Respect for Ethical Guidelines: Studies that have received ethical approval adhere to recognized standards such as the Declaration of Helsinki, which promotes honesty and openness. The authors'

investigation on anonymizing interview data complies with ethical standards, exhibiting a commitment to participant rights and confidentiality.

Public Confidence and Trust: Obtaining support for research efforts and ethical approval reassure users and volunteers that investigations are carried out fairly and ethically. The limitations and difficulties in anonymizing interview data are discussed by Saunders et al. (2015), highlighting the researchers' commitment to ethics and openness and building public confidence in qualitative research methods.

To get the ethical approval, I had to send off drafts to my supervisor and eventually send them to the year Head, James O'Sullivan. I had to complete a pacific form for this course. The first time I tried sending it off to James, it was the wrong type of form. I received the DH form, which I just learned. The second time, I had to make it longer to expand and explain my process in the form for further understanding of why I am doing this. Luckily, the third time was right before Christmas, and I got to stick the QR code and could send the survey to fellow students without the fear of harassment or any drawbacks.

Limitations:

Social Desirability Bias: Rather than sharing their opinions or experiences, respondents may give socially acceptable responses that fit societal norms. The study conducted by Scheitle and Hansmann (2016) on hate crimes connected to religion acknowledges the possible influence of social desirability bias on the data provided, emphasizing the importance of interpreting survey results carefully.

Restricted Scope: Survey questions that are too narrowly focused risk excluding critical aspects of technology and religion, which would restrict the range of the results. The study of hate crime data by Scheitle and Hansmann (2016) emphasizes the significance of thorough research questions in fully understanding societal phenomena' trends and patterns.

Cultural and Linguistic Differences: Differences in language and culture affect how survey participants understand the questions, which can affect the accuracy of the findings. To ensure the proper representation, Scheitle and Hansmann's (2016) study highlights the necessity of considering cultural diversity when assessing hate crime statistics.

Conclusion:

In conclusion, the survey on the impact of technology on religion has provided valuable insights into the complex relationship between these two domains. Through the responses gathered from participants, several key themes have emerged:

Increased Connectivity and Accessibility: Thanks to technology, religious communities, resources, and information are much more accessible. Thanks to online platforms, social media, and digital technologies, people may more easily discover and connect with their faith regardless of physical limitations or geography. In their investigation of students' religious beliefs and groups, Gutowski et al. (2023) show how technology developments make accessing religious communities and information easier, promoting more participation and connectedness.

Challenges and Ethical Issues: Although technology has many advantages, religious groups must deal with problems and ethical issues. Careful thought and reducing methods are needed in response to concerns over the accuracy of virtual religious experiences, digital privacy, and the effects of disinformation. According to Gutowski et al. (2023), there may be moral conundrums relating to the

veracity of religious teachings and the sharing of correct information online. These insights into students' understanding of and acceptance of evolution are essential.

Mythology

Introduction:

The connection between sociology and religion is explored through the complex web of spirituality and human society. Understanding the human experience is at the heart of religion and sociology, although the two do this differently. Sociology offers instruments for examining society's patterns, processes, and structures. Meanwhile, religion gives people a structure to view their existence, morality, and relationship with the transcendent. This entire method of studying human behavior considers the social structures and the physical and natural environments in which religious activities occur (Knott, 2010). In examining religion, location, and space, Knott contributes to the spatial shift in religious studies by highlighting the importance of geographical factors in comprehending religious occurrences in society.

How can sociology help us understand religious behavior and institutions? How can sociology give us insight into how religion operates worldwide and its impact on people and their behavior?

This essay examines how these two disciplines come together and sometimes move apart. We will examine how sociological theories help us better understand religious phenomena, from forming religious institutions to the links between religion and social norms and sacred symbols. We will explore how religious beliefs and practices influence social cohesion and identity formation in collective groups, sometimes for social and political ends.

In order to gain an understanding of religious phenomena and how religion influences societal institutions, we will examine the relationship between sociology and religion in this article. This conversation is aided by Edgell's book, "A Cultural Sociology of Religion: New Directions," which sheds light on the social aspects of religious occurrences. The close link between sociology and religion is emphasized in both books, which also acknowledge how one field informs and influences the other. Although the article looks at several sociological viewpoints on religion and how it affects society, Edgell's work provides fresh insights into how sociologists approach the cultural aspects of religion. When taken as a whole, they demonstrate the broad character of sociological research on religion and the dynamic frameworks and techniques found in cultural sociology. This essay seeks to unravel the intricate connections between sociology and religion, illuminating how these two disciplines converge, diverge, and mutually enrich our understanding of the human condition. By examining their interplay, we gain deeper insights into the complexities of belief, behavior, and belonging in a rapidly evolving world.

Sociology, religion, and technology collide because they offer distinct perspectives on human existence and societal development, often leading to tensions, conflicts, and profound transformations in various domains of life.

First point

First, because sociology examines social structures, laws, and relationships, it frequently conflicts with faith-based beliefs and behaviors that support accepted norms or destroy existing social institutions. Sociologists may examine religious practices and institutions closely, raising concerns about how they contribute to social injustices and community power structures. On the other hand,

sociological studies may be perceived by religious viewpoints as compromising moral values or holy traditions (Lynch, 2012).

Globally, the amount of religious content on the Internet is increasing. This special issue examines how religious organizations and individuals use digital media, how religion looks online, and how new technology influences modern religious practice (Lynch, 2012). This special issue examines religious authority, practices, communities, conflicts, and spiritualities in the digital era with a theoretical focus on religion and digital media. It includes pieces written in many languages that focus on distinct settings. Lynch's study, "The Sacred in the Modern World: A Cultural Sociological Approach," uses cultural sociological approaches to show how modern culture interacts with sacred materials. This aligns with the particular issue's focus on investigating the relationship between religion and digital media, emphasizing how technology influences religious groups, practices, and representations in the contemporary world.

This proves how life is changing through the collision of technology and religion. Sociology studies social change and adaptation—how societies change over time and adjust to changing conditions. Social media and other technological advances like the internet have completely changed how people communicate and share information (Postman, 2011).

Secularization Thesis: According to sociological hypotheses such as this one, religion's impact diminishes with society's modernization and rapid technological growth (Postman, 2011). The decline of religious influence in many civilizations may be attributed to several factors, including social networking replacing traditional communal bonds, science challenging religious dogma, and technology offering alternative explanations for natural events.

Do You Differentiate between the Terms Science and Technology? Furthermore, is there a difference between the Terms in Your Eyes?

Yes, I differentiate between the terms science and technology. While closely related, they refer to human knowledge and activity.

According to Lorenzano et al. (2010), science is concerned with the methodical study of the natural world through observation, experimentation, and developing theories and rules based on actual data. It aims to increase our knowledge and comprehension of the cosmos and to understand basic concepts guiding a variety of occurrences. Science includes a wide range of fields, each with unique methods and study areas, including physics, chemistry, biology, astronomy, and many more.

However, technology is the use of scientific knowledge in a practical way for specific goals (Lorenzano et al., 2010). It entails the planning, building, and using apparatus, systems, and procedures to accomplish valuable goals.

To put it simply, technology uses science's information about the basic rules and principles that control the natural world to invent, solve problems, and enhance human existence (Lorenzano et al., 2010). Technology builds upon the theoretical basis of science, but science also benefits from technology since it opens up new research directions and discoveries. Technology and science are crucial for advancing society and forming the contemporary world.

What Does Religion Have to Say on Matters of Science and Technology?

According to Szerszynski (2005), religion frequently offers viewpoints on issues related to science and technology that are influenced by the meanings of sacred texts, values, and beliefs. Despite the diversity of biblical perspectives, several similar elements show up.

Sociology offers an angle through which to view how science, religion, and technology interact in various communities (Szerszynski, 2005). It provides insights into how social structures, religious convictions, and cultural norms, and vice versa, influence people's views and behaviors toward science and technology.

Sociology studies the social construction of knowledge in particular cultural and historical settings, including the social construction of scientific and religious knowledge (Szerszynski, 2005). It looks at how scientific ideas about religious organizations and beliefs are produced, communicated, and accepted. It also examines how scientific advancements and technological discoveries affect religious practices and worldviews.

Social Impacts and Inequalities: Sociology studies how the advancement of science and technology has affected society and created new opportunities for inequality (Szerszynski, 2005). It explores how socioeconomic position, color, gender, and religious connection, among other things, influence people's ability to access and use scientific information and technology resources. The sociological study draws attention to differences in healthcare, education, and information technology access and how religion affects how people perceive and react to these differences.

In summary, sociology provides valuable insights into the complex interplay between religion, science, and technology, illuminating the social dynamics, power relations, and cultural meanings that shape individuals' experiences and perceptions in contemporary societies.

Conclusion:

In conclusion, the interplay between religion, science, technology, and sociology reflects the intricate tapestry of human beliefs, values, and social structures. As we navigate the intersections of these domains, it becomes evident that they are not isolated spheres of human activity but deeply intertwined aspects of our collective experience.

In order to comprehend social processes, the book "Sociology and Complexity Science: A New Field of Inquiry" examines the intersections between complex systems theory and sociology (Castellani & Hafferty, 2009). Religion provides moral advice and cultural narratives influencing attitudes toward science and technology. Innovation and advancement are fuelled by science and technology but also bring up ethical issues and societal injustices. Sociology is helpful in analyzing how religious convictions impact how science and technology interact with society, influencing social values and patterns of development.

The relationship between complex systems theory and sociology is covered in the book "Sociology and Complexity Science: A New Field of Inquiry" (Castellani & Hafferty, 2009). Innovation is fuelled by science and technology, but they can create ethical issues and societal unrest. Sociology examines how connections between science and technology, societal institutions, and cultural norms shape societal values and social development.

Ultimately, the collision and collaboration between religion, science, technology, and sociology highlight the complexity of human societies and the ongoing quest to reconcile diverse worldviews, navigate ethical complexities, and foster social progress. By engaging in dialogue, critical inquiry, and interdisciplinary collaboration, we can better understand the opportunities and challenges posed by these intersecting forces and work towards building more inclusive, ethical, and sustainable futures.

Digital Artifact

Introduction:

My digital artifact is based on a chart. I made a pie chart since it's the simplest to read among the chart types I might use to represent the findings of my poll. In a similar vein, Ma (2021/2022) addresses the importance of visuals and highlights how important they are for successfully displaying data. His work, "Pick your chart: a visualization for data visualization catalogs," aims to show survey findings appropriately, which is in line with how I use charts. In the same way that I want my chart to be easily understandable,

it highlights how important it is to survey Generation Z to learn about their views on technology and religion and how they will influence future trends. Pandit's book "We Are Generation Z: How Identity, Attitudes, and Perspectives Are Shaping Our Future," in a similar vein, probably investigates Generation Z's identity, attitudes, and perspectives, offering perceptions of their viewpoints and ideals. The text and the survey both recognize the importance of Generation Z in shaping societal trends and argue that their viewpoints will help predict future changes in many areas, such as technology and religion.

Because of experience and learning preferences, HTML and JavaScript were chosen to make the chart. H. da Rocha's book "Learn Chart.js: Create Interactive Visualizations for the Web with Chart.js 2" probably greatly influenced this choice because it offered the essential details required to work with these technologies. This book taught me HTML and JavaScript because it provided in-depth instructions and examples for using Chart.js to create interactive infographics.

Getting results for my survey to complete the HTML:

The results are always significant because their Charts provide a visual representation of survey data, making it easier to interpret and understand complex information briefly. Visualizing survey results can reveal patterns, trends, and relationships within the data that may take time to be apparent from raw numbers or text. Charts enable the comparison and analysis of survey responses across different variables, such as demographics, periods, or survey questions. By visualizing survey data in charts, researchers can identify correlations, outliers, and discrepancies that inform further analysis and decision-making.

Why did I make a chart through HTML? HTML is a lightweight markup language that is easy to learn and use. Creating an HTML chart lets you keep your project lightweight without relying on external libraries or plugins. The accessibility through HTML and Java makes it easy to find notes on how to create a graph using a simple search tool such as Google to locate these and use them for myself. Also, HTML alone does not offer built-in interactivity for charts, and you can enhance your HTML chart with JavaScript to add interactive features such as tooltips, hover effects, or clickable elements. This allows users to interact with the chart dynamically, enhancing their engagement and understanding of the data. So, if any of the figures change in the survey, for example, the next five people select yes for every answer, I can change the figures on the HTML and update it constantly without any drawbacks.

Why did I pick HTML, Java, and CSS:

While many, including myself, found learning HTML, Java, and CSS to be intimidating at first, J.N. Robbins' "Learning Web Design: A Beginner's Guide to HTML, CSS, JavaScript, and Web Graphics" and other similar tools proved to be really helpful. This book provided a thorough overview of these technologies, explaining their complexities and providing helpful insights. Despite early concerns,

learning about CSS challenged ideas about its technical nature and showed off its artistic and creative possibilities. Though handy, the introduction of programs like ChatGPT might take away from useful training and lessen the true value of learning HTML, Java, and CSS.

The benefits of using HTML, JAVA, and CSS:

"HTML, CSS, and JavaScript: Your Guide to Learning Fundamental Front-End Languages" from UT Austin Boot Camps is an important reference for understanding the ever-changing digital landscape. This guide highlights how important these languages are to modern web development and provides the fundamental skills needed for final-year projects. When it comes to full-stack development, developers use HTML, JavaScript, and CSS because of their adaptability. This allows for effortless integration of front-end and back-end components with interactive and dynamic behavior.

The thorough guide "Unleash the Power of JavaScript: Build Interactive Websites" from AIContentfy is a helpful tool for developers who want to make use of JavaScript's features, with the help of frameworks. Developers can create full online experiences that closely resemble native desktop or mobile apps using JavaScript. Furthermore, the strong developer communities for HTML, JavaScript, and CSS provide an enormous amount of information and assistance, promoting ongoing education and creativity in web development. This networked environment guarantees that developers stay up to date with new trends and technologies, promotes partnership, and allows for the sharing of information.

A final-year project developed using HTML, JavaScript, and CSS serves as a powerful showcase of a developer's skills and capabilities. By demonstrating proficiency in these foundational technologies, developers can enhance their employability and stand out to potential employers in the competitive job market.

In conclusion, choosing HTML, JavaScript, and CSS for a final-year project offers numerous advantages and opportunities for aspiring developers. From their versatility and full-stack capabilities to their support for modern web features and their role in enhancing employability, these technologies provide a solid foundation for building innovative and impactful web projects. By embracing HTML, JavaScript, and CSS, developers can unlock their full potential and make significant contributions to the field of web development.

Donut Chart:

HTML structure, JavaScript programming, and the use of solid libraries like Chart.js are all combined to create lively and visually pleasing charts on web pages. Let's investigate this procedure and the underlying ideas with the help of scholarly sources.

First, the structure of HTML pages is the basis for content organization. As stated in the W3C standard paper "HTML5: A vocabulary and associated APIs for HTML and XHTML," semantic variables and attributes are introduced in HTML5 to facilitate the efficient structure of digital publications. The offered code uses div components to provide a container for the charts, guaranteeing control over layout and logical grouping.

The use of the Chart.js Library then makes it possible to create responsive and interactive charts inside of an HTML framework. According to Williams et al. (2017), "Chart.js: Simple yet flexible JavaScript charting" presents Chart.js as a flexible tool for creating many kinds of charts for online applications. It emphasizes how easy and adaptable it is to handle data visualization jobs, making it a great option for developers.

Chart Initialization is a critical phase in the process that comes after data preparation. The initialization pattern in JavaScript involves creating objects with set attributes and functions, as covered in Osmani's (2012) book "Learning JavaScript Design Patterns". Developers initialize chart objects in the context of Chart.js using defined parameters, including the kind of chart, data, and stylistic choices. This guarantees uniformity and makes modification easier, enabling developers to customize charts to meet their unique needs.

By integrating these components, developers may produce eye-catching charts that graphically communicate detailed data insights. While JavaScript and Chart.js enable the construction and editing of dynamic charts, the HTML structure provides the framework for information organization.

Bar Chart:

I used a bar chart as my finalized chart because the donut chart looked too similar to a pie chart itself, and I felt a bit lazy on my own. While doing the bar chart, I looked at Keim et al.'s document, "Pixel Bar Charts: A Visualization Technique for Very Large Multi-Attribute Data Sets," which established the visualization approach known as Pixel Bar Charts, which is an effective tool for comprehending and explaining the fall in the religious population. This method's capacity to manage massive datasets with numerous properties, improve visual accessibility, and spot patterns and trends makes it very useful.

First, large datasets containing a range of demographic variables, including age, gender, geography, and socioeconomic position, must be analyzed to understand the reduction in the religious population. Researchers may easily present complicated information using Bar Charts, which are excellent at managing enormous datasets.

Second, bar charts improve visual accessibility, which makes them appropriate for describing to a wide range of audiences the reasons behind the drop in the religious population. Because of their simple and intuitive presentation, these charts allow academics to express intricate linkages and patterns in a way that is understandable to both specialists and non-experts. Audiences are more engaged and able to understand what is happening, which makes it easier to have conversations about the importance of the changes that are taking place.

Additionally, Bar Charts make it easier to spot trends and patterns in the data. Through the use of visual aids, researchers can identify patterns and insights in religious affiliation distribution across various demographic groups and temporal eras that may not be immediately visible from raw data alone. Uncovering buried connections improves our comprehension of the fundamental causes of the population decline in religion.

All things considered, bar charts are an invaluable resource for understanding the trends in the drop in the religious population. Through their ability to manage big datasets, improve visual accessibility, and spot patterns and trends, they help academics learn more about the intricate processes influencing religious membership in modern society. Whether sharing research results with scholarly audiences or interacting with the general public, Bar charts are useful for showing the complex nature of the commitment to faith drop.

What is my artifact about?

My artifact is about how the graph shows whether technology impacts religion, and the graph proves if it does. The graph provides insight into the UCC results compared to those of Ireland. The results in the scale of religion are entirely different, which interests me. I picked a pie chart because I find it

easiest to show and present the results on the graph. The chart in my final project on the impact of technology on religion will serve as a visual aid to elucidate complex relationships between technological advancements and religious dynamics. The chart will unveil underlying trends and patterns by graphically representing data on technological adoption rates, religious practices, and societal shifts. It will illustrate correlations between technology use and changes in religious affiliation, beliefs, and practices. Through this clarity, the chart will bolster the project's main conclusions, providing tangible evidence of technology's multifaceted influence on religion and offering insights into the evolving landscape of spirituality in the digital age.

Importance of this project:

The critical elements of web development, HTML, Java, and CSS are necessary for my final year project. Hypertext Markup Language, or HTML, provides the structure and content of webpages, allowing programmers to decide how data should be arranged and arranged. As the foundation of every web project, it creates the framework for displaying text, images, links, and other multimedia elements.

Java is a programming language that is both strong and adaptable, which allows developers to create dynamic and interactive websites (Ranjan, Sinha, & Battewad, 2020). Java allows developers to work with databases, process data, manage user input, and construct client-side and server-side applications. Its scalability and versatility is perfect for creating intricate online applications and services

.

CSS (Cascading Style Sheets) enhances HTML and Java by enabling the styling and design of web pages (Ranjan, Sinha, & Battewad, 2020). With CSS, developers may manage an element's look and arrangement, including its font, colour, spacing, and placement. CSS improves the visual appeal and user experience of online projects by keeping presentation and content separate, guaranteeing coherence and consistency across all platforms and devices.

To put it briefly, HTML, Java, and CSS are essential technologies for web development that provide the basic building blocks needed to create visually beautiful, interactive, and engaging websites and apps (Ranjan, Sinha, & Battewad, 2020). Showcasing web development expertise and becoming ready for future employment prospects in the fast-paced technology industry require mastery of these technologies.

Conclusion:

Choosing HTML, JavaScript, and CSS for a final-year project offers numerous advantages and opportunities for aspiring developers ("Why Learn HTML & CSS?" from www.nobledesktop.com). From their versatility and full-stack capabilities to their support for modern web features and their role in enhancing employability, these technologies provide a solid foundation for building innovative and impactful web projects. By embracing HTML, JavaScript, and CSS, developers can unlock their full potential and make significant contributions to the field of web development.

According to Radstats: Religion, ethnicity, and nation in the Census: some comments on the listing of Irish ethnicity and Catholic religion from www.radstats.org.uk, the religious results of the Ireland census provide important insights into the changing religious landscape of the nation. Ireland has

historically been associated with Catholicism; however, the census data shows that religious connections and beliefs differ across the entire population. The percentage of people who identify as Catholic is falling and this is reflected in the development of non-religious and alternative spiritual connections. These trends reflect shifting social views and demographic changes in Irish society. Technology's influence on Ireland's declining Catholicism and rising atheism is complex and impacted by several variables. Technology certainly influences cultural attitudes, beliefs, and habits in modern Ireland, even if it may not be the primary source of these changes.

Analysis:

In an era characterized by rapid technological advancement and digital interconnectedness, technology's influence permeates every aspect of human existence, including matters of faith and spirituality. The intersection of technology and religion presents a complex landscape where traditional beliefs and practices converge with innovative digital tools and platforms. As society grapples with the implications of this convergence, it becomes increasingly pertinent to explore how technology shapes religious experiences, community dynamics, and belief systems.

The work "Digital Media: Human–Technology Connection" explores the complicated relationship between people and technology (Irwin, 2016). In today's technologically advanced world, technology significantly impacts numerous aspects of human existence, including religious ideas and practices.

Technology and religion interact in the digital age, presenting benefits and difficulties (Irwin, 2016). Digital tools are used in religious rituals, creating virtual communities and aiding in the sharing of religious information. However, this integration also raises issues and problems related to ethics that need to be carefully considered.

Using ideas from Campbell's work on understanding the link between religion online and offline in a networked world, the article seeks to analyze the complex interaction between technology and religion (Campbell, 2011). It aims to investigate how technology improvements have affected individual beliefs and social connections and transformed religious landscapes through an analysis of case studies, empirical data, and theoretical frameworks.

Additionally, the article critically examines technology's influence on religion, repeating Campbell's investigation of the link between religion in virtual and real-world contexts (Campbell, 2011). It seeks to encourage thought on the moral, social, and cultural consequences of technology innovation within religious contexts while expanding our knowledge of modern religious practices and identities in the digital era. This analysis encourages discussion and investigation concerning the direction that spirituality will take in the face of society's growing digitalization.

Where I did my research on UCC students, who are the primary audience, a similar age group to myself, and are considered.

One of the questions I asked in my survey, which I found most intriguing**, was: Does social media doubt your faith?** The result I got was 60% No and 40% Yes. This shows that social media does not have much power over people, but 40% could only grow.

Saroglou (2011) explored the psychological components of believing and belonging, and his research is reflected in the complex effects of social media on religion and religious belief. Social media platforms provide spaces for open debate and community development, allowing people to investigate various religious viewpoints. However, when freedom of speech destroys established

religious authority structures, people can run into different takes on religious theory, which could make them question their religion.

Likewise, Saroglou's analysis of believing, bonding, and belonging highlights how social media interactions may impact people's feelings of identity within their religious group (Saroglou, 2011). As a result of the decentralization of knowledge on social media platforms, some people may feel frustrated or cut off from traditional religious communities. This draws attention to the intricate interactions between social media, religious convictions, and community dynamics, where people negotiate a range of viewpoints and life experiences to form their religious identities.

It's important to recognize that social media's impact on faith is not uniformly negative. Many individuals find value in using social media platforms to connect with like-minded believers, access religious resources, and participate in virtual religious communities. Moreover, social media can catalyze spiritual growth, dialogue, and the exploration of diverse religious traditions.

Ultimately, the relationship between social media and faith is highly individualized and influenced by personal beliefs, social networks, and online behaviors. While social media may prompt some individuals to doubt their faith, for others, it may deepen their spiritual journey, foster a sense of community, and facilitate meaningful engagement with their religious beliefs.

Another question in my survey that strikes **me is: Do you believe that social media has the potential to positively or negatively impact religious tolerance and understanding?** I believe that social media shows both, as the vote says they are 81/19, and I agree with this, as there is both bad and good representation on the internet. Firstly, we will start with the positives.

The study conducted by Lim and Putnam (2010) on religion, social networks, and life happiness sheds light on how social media connects people worldwide and increases awareness of religious discrimination. Through social media, people may interact with various groups, encouraging tolerance for religious diversity and the development of global citizenship. Furthermore, social media encourages support for disadvantaged populations by bringing attention to human rights violations and religious persecution, which is consistent with the results of Lim and Putnam's study on life satisfaction in social networks.

Social media may deepen societal divisions and worsen conflicts between different religions by sharing false information and hate speech directed against religious communities. Furthermore, the digital divide restricts the availability of internet platforms to underprivileged populations, limiting cultural exchange and increasing existing inequalities (Lim & Putnam, 2010).

In summary, Ozukum's case study on digital discourse in religious disputes in India demonstrates the complex relationship between social media and religious tolerance. It may encourage interfaith conversation, but it may additionally increase hate speech and echo chambers, so it calls for teamwork to counteract disinformation and encourage appropriate online conduct.

I am most interested in this question: **How do you think Social Media contributes to religious tensions and misrepresentations of religious communities?** I like this question because it is a controversial one, and it is a thinker, and it gets thinking that social media has the power to alter their minds. Social media stages have become ubiquitous in present-day society, forming open talk and impacting perceptions of social issues, including religion. Whereas social media has the potential to connect people over religious boundaries, it moreover serves as a breeding ground for deception, polarization, and the enhancement of religious tensions.

The Handbook of New Media clarifies how social media negatively affects religious debate. Lievrouw and Livingstone (2002) talk about how social media sites let hate speech and false information about religion spread quickly. These platforms increase religious tensions and conflicts by giving extremist organizations fertile ground to recruit supporters, spread radical rules, and urge violence against perceived opponents.

One of the questions I asked on my survey **was: Are you actively involved in any religious practices in your community?** The chart shows 64% No and 36% Yes, and that number is still capable of changing globally. The no figure will only continue to grow.

Technology, especially the web and social media, has disturbed traditional religious practices by giving elective stages for adore, learning, and community engagement.

During the COVID-19 pandemic, virtual religious services have changed the nature of social meetings among religious organizations, perhaps lessening the importance of in-person social events (Parish, 2020). Furthermore, the expansion of internet platforms has made it easier for false information and extreme ideas to spread quickly, undermining religious convictions and dividing followers. Furthermore, social media and other accessible technologies enter the safety and sanctity of religious places and rituals, obscuring the lines between holy and secular spheres and possibly weakening the spiritual experience.

Conclusion:

Although there is no denying that technology has transformed religious practices and relationships between people, its drawbacks cannot be overlooked (Ling, 2004). Religious organizations trying to be together and authentic in the digital era face enormous obstacles due to the disruption of long-standing customs and the spread of false information. A balanced strategy that prioritizes preserving religious traditions and values while acknowledging technological advancement's advantages is required to handle these difficulties properly.

The impact of social media on religious conflicts and errors is significant and varies (Ling, 2004). The public's opinion of religion is greatly influenced by social media platforms, which may be used to create echo chambers and spread myths and biases. To overcome these obstacles, a strong drive will be needed to advance media literacy, critical thinking, and appropriate online speech. Furthermore, reducing the divisive impact of social media on religious communities requires encouraging sincere communication and empathy across religious lines. In the end, we can only fully utilize social media's potential for positive interaction and tolerance amongst many religious groups if we work together.

Conclusion:

The article by Binkley et al. (2011) outlines the skills necessary in the twenty-first century, stressing the need for flexibility, teamwork, and critical thinking in overcoming contemporary obstacles. This model offers insightful information on the competencies required to interact with the changing crossroads of religion and technology.

In summary, our investigation into the relationship between technology and religion has revealed a complex web of opportunities, problems, and connections. Through our examination of the digitalization of sacred texts, social media's place in religious communities, and the effects of AI and VR on religious practice, we have learned a great deal about how technology is changing religious experiences, identities, and institutions.

The relationship between technology and religion will only get better in the future. Religious groups need to be proactive and involved in using new technologies as they develop, ensuring they are consistent with their beliefs and ideals. We may use technology's promise to enhance religious life while tackling related issues by encouraging communication and cooperation.

The "Religion - Religious Change" study from the Central Statistics Office (CSO) offers insightful information about how social media has affected religion in Ireland. The study sheds insight into the nation's evolving religious practices and beliefs by highlighting patterns in religious involvement and affiliation. Even though social media's impact may not be covered explicitly in the research, its conclusions may be understood in light of more general societal shifts brought about by digital technology.

For instance, the report may show a drop in traditional religious ties and attendance at Church, which would be consistent with Irish people using social media more often. Access to more social media channels has made it easier for different points of view to spread, such as criticisms of organized religion and secular ideas. People could be exposed to alternative lifestyles and views against established religious customs and traditions. Furthermore, social media gives like-minded people a place to gather and create communities outside of established religious organizations, which may lessen the impact of organized religion on how people identify and see the world.

Even if the CSO research does not directly examine how social media affects religion, its conclusions provide insightful information that may be understood in more significant societal shifts brought about by digital technology.

My final-year project has helped us better grasp how technology affects the religious world. By analyzing its effects on religious practices and beliefs, we may better understand the complexity of this changing connection. May we maintain the principles of communication and understanding as we navigate our electronically mediated environment, promoting the vast diversity of religious experiences that contribute to our shared humanity.

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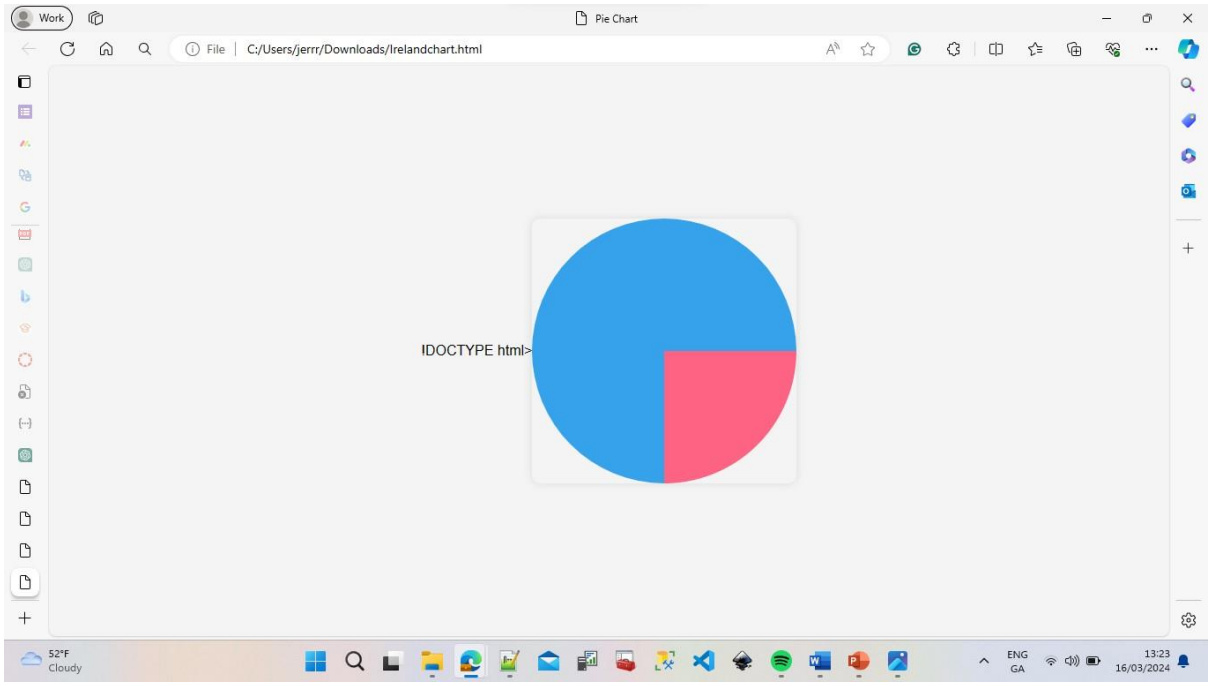

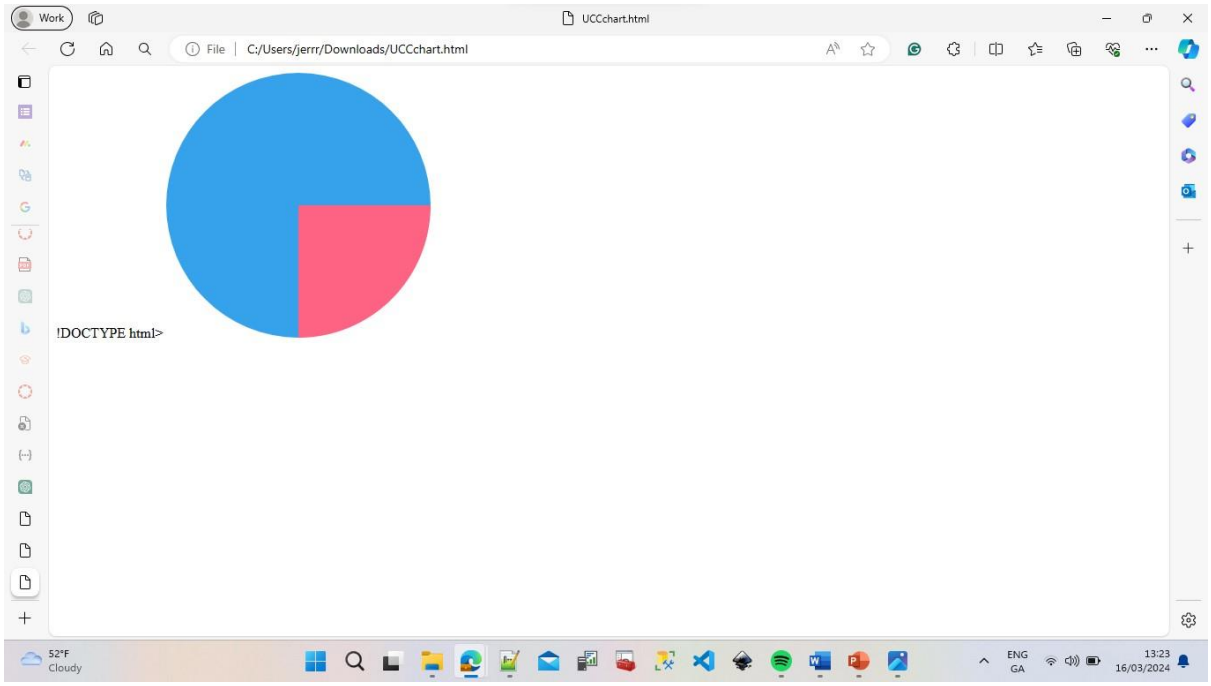
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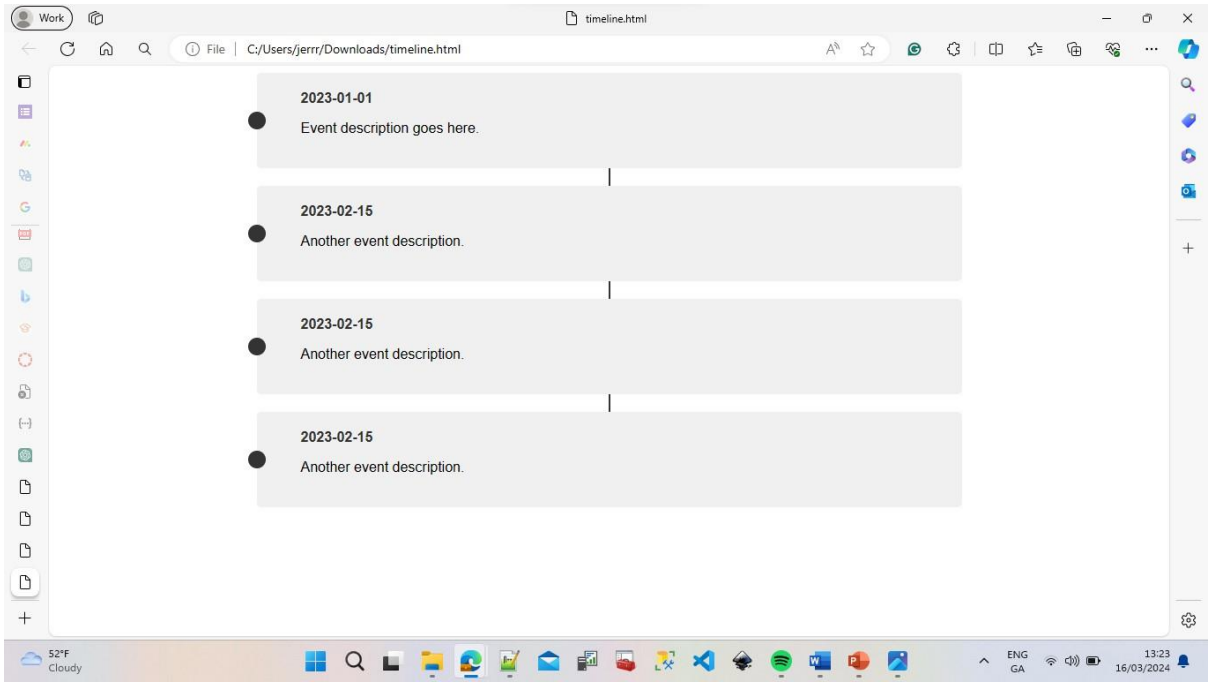
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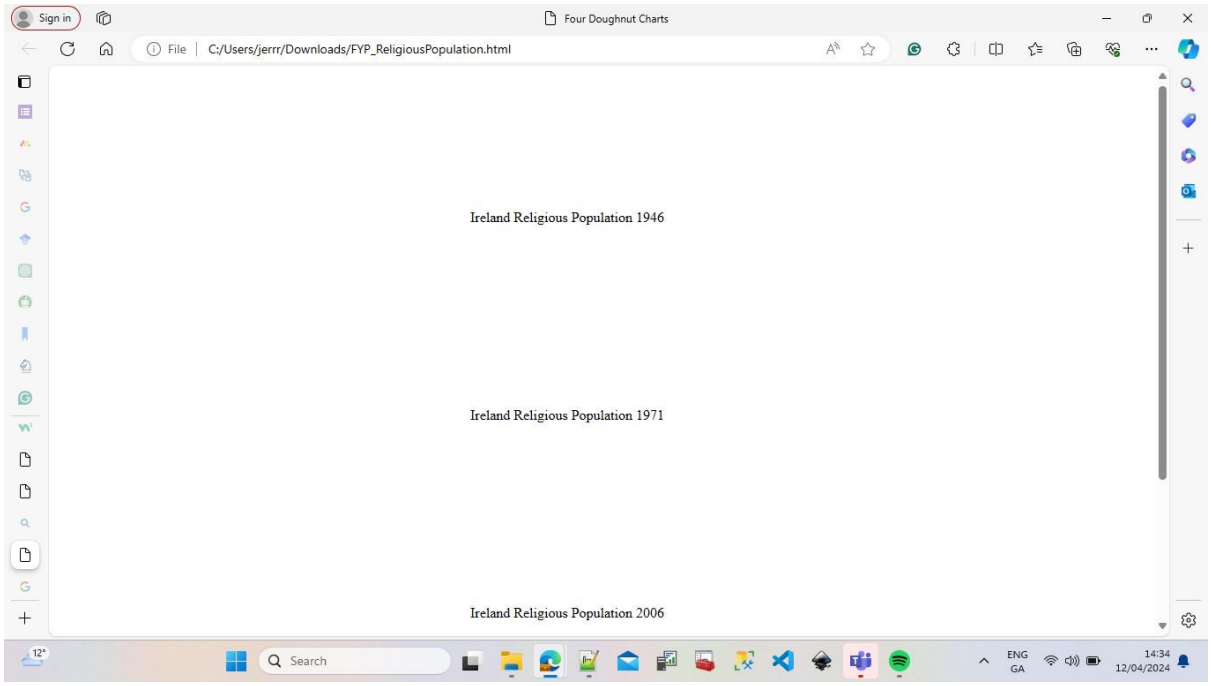
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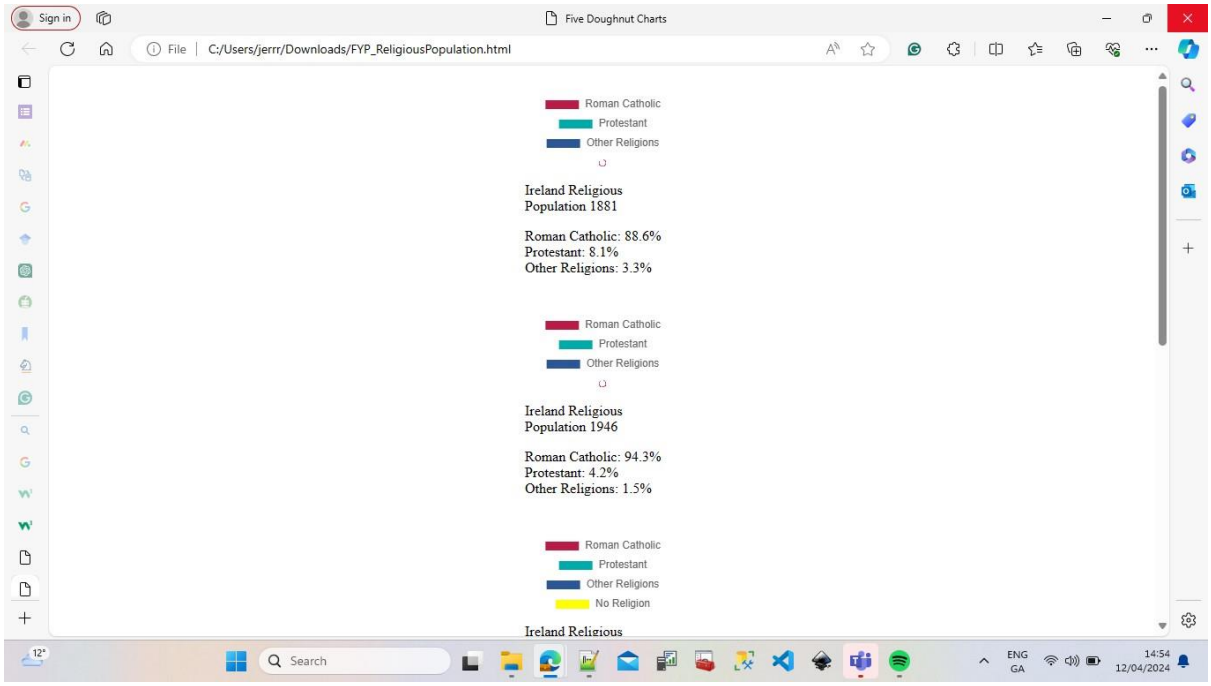
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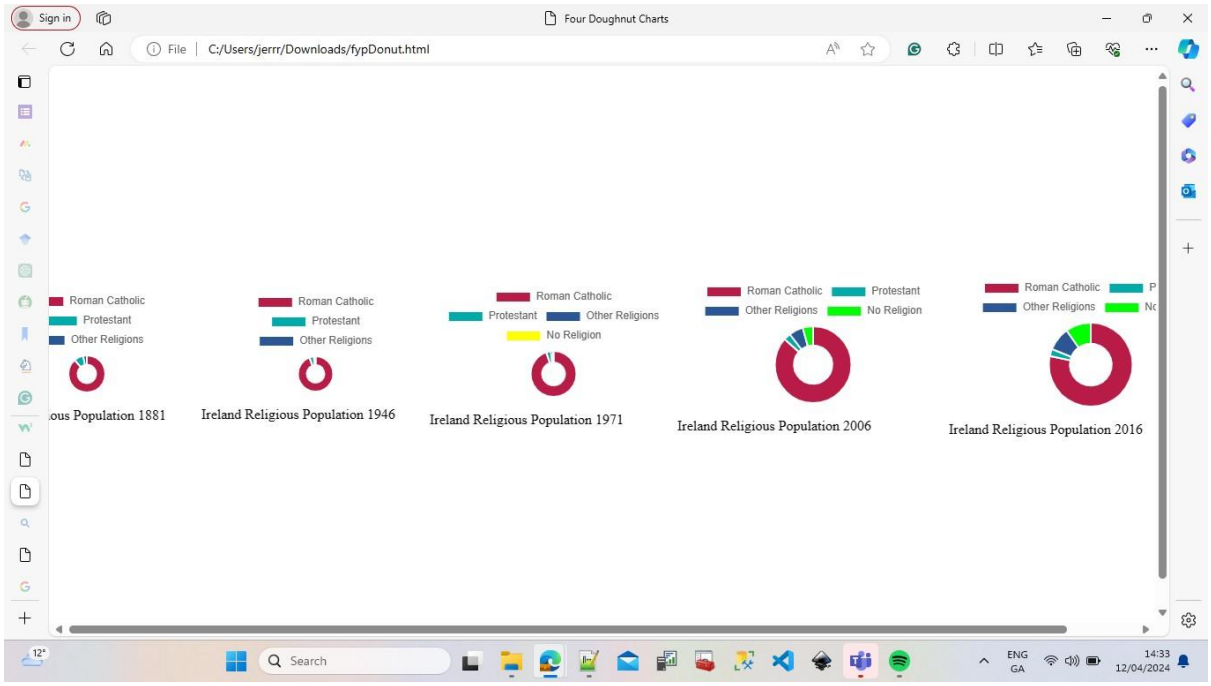
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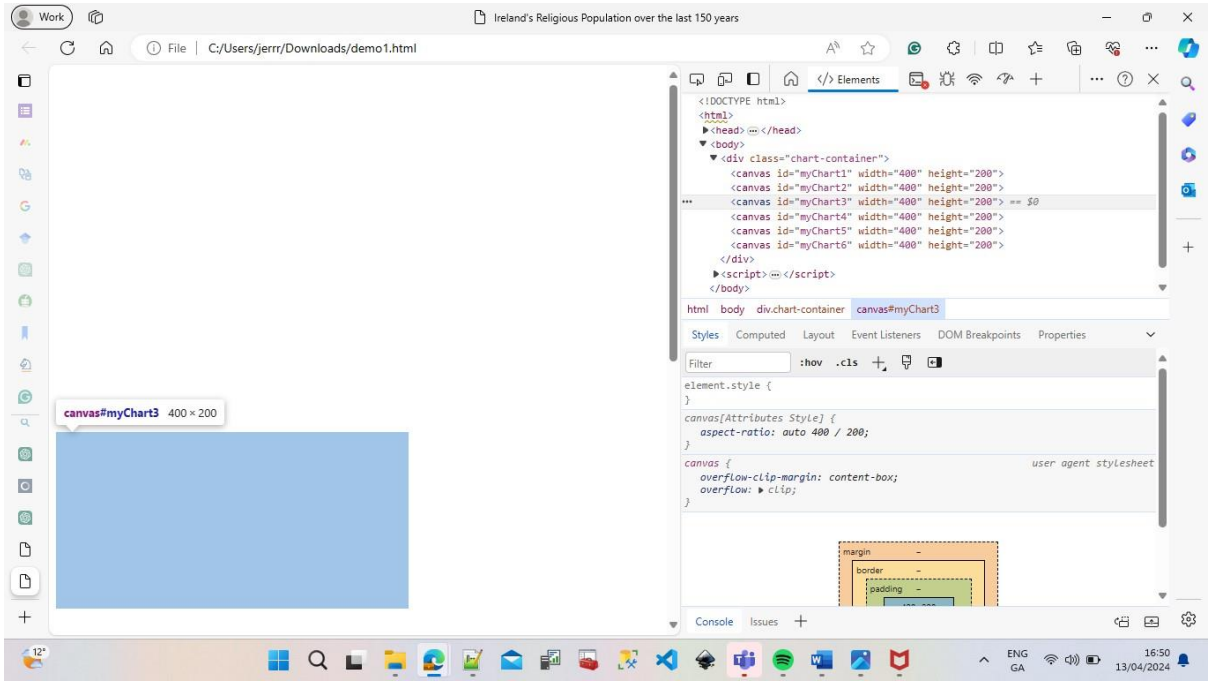
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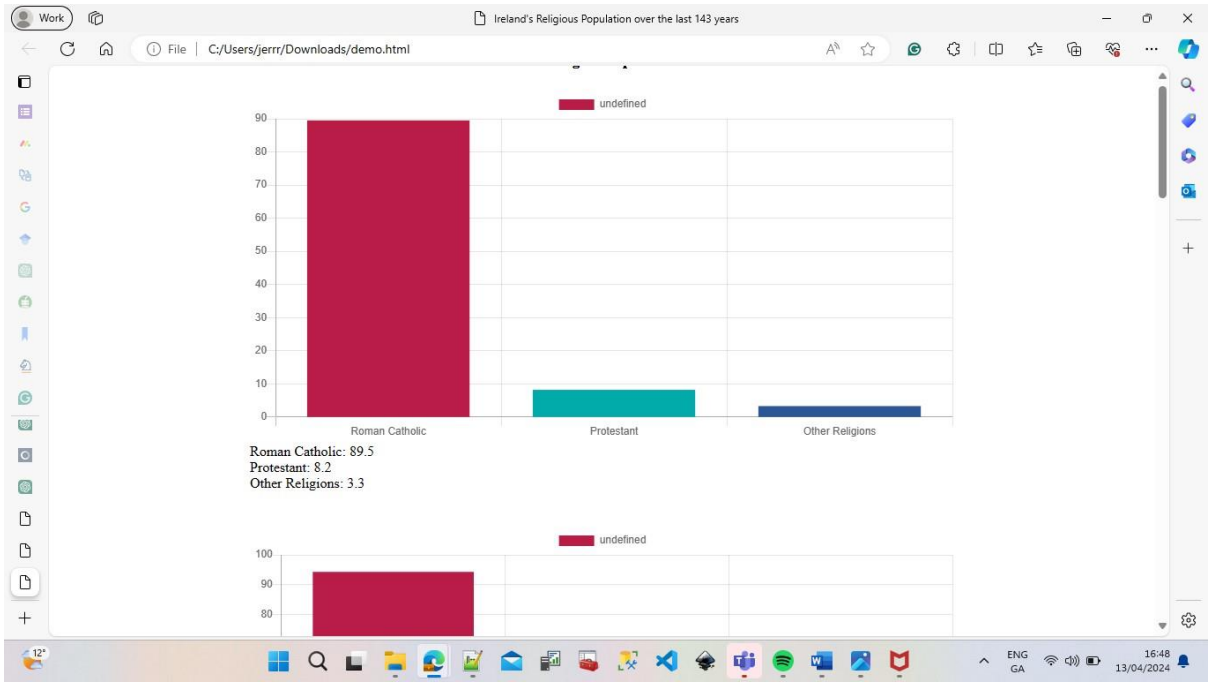
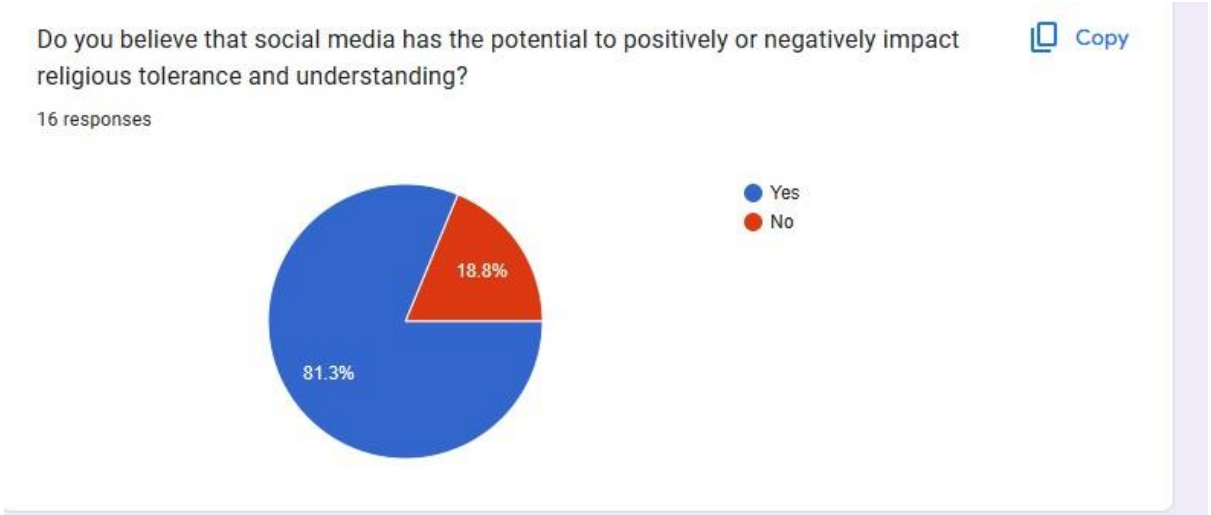
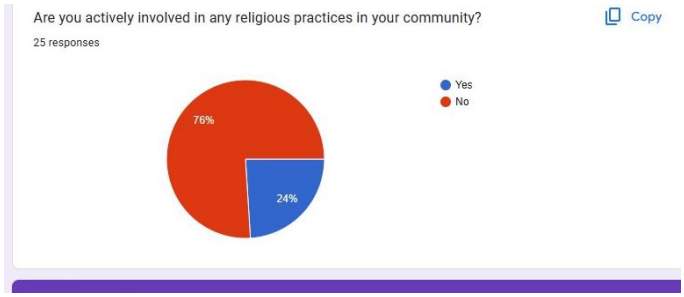
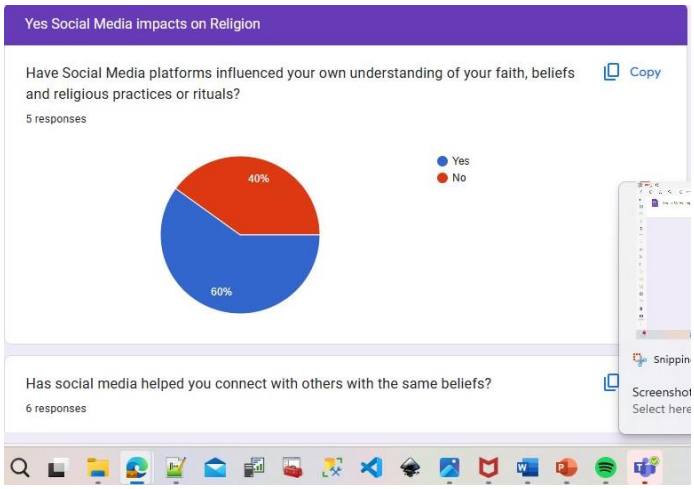
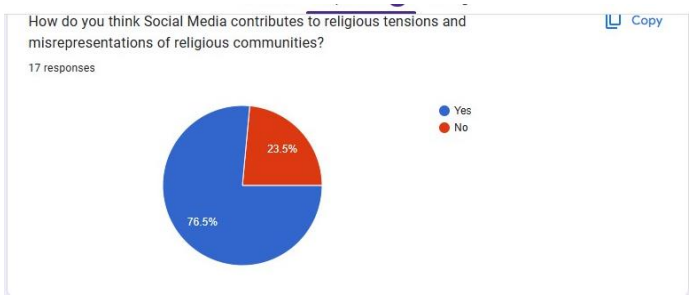


Pictures used to back Analysis:



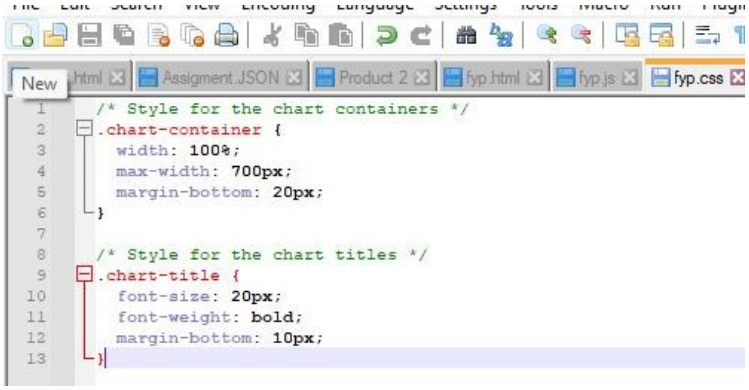






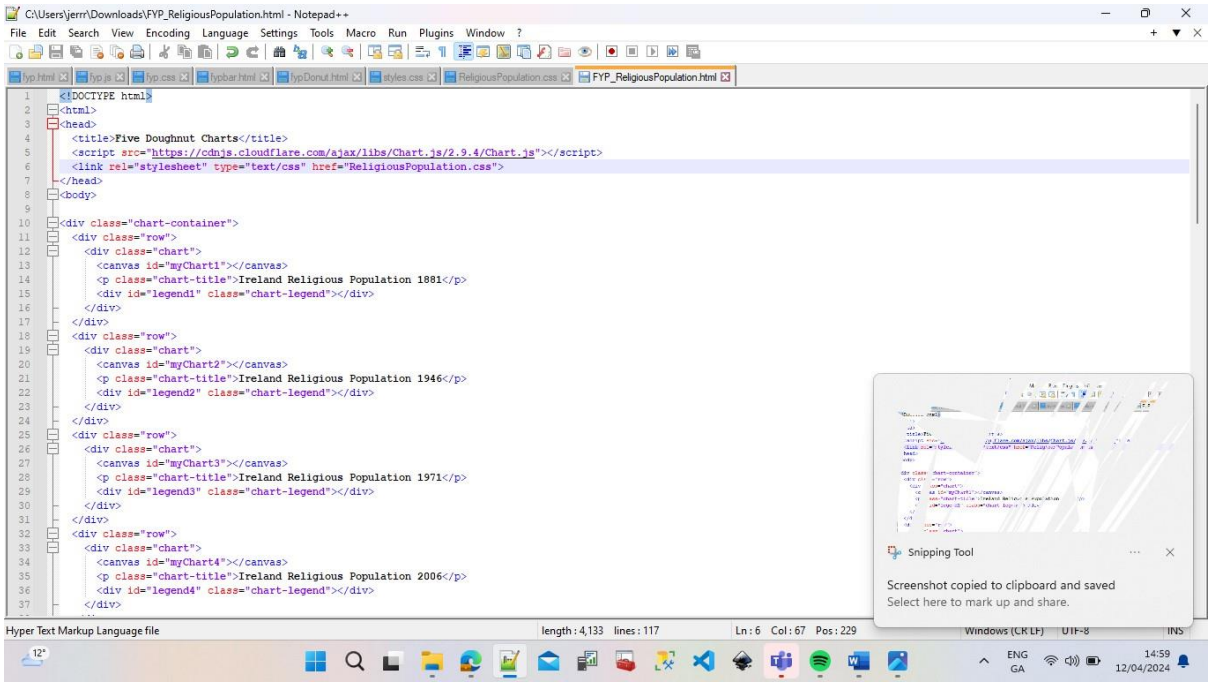
Pictures of code used for Digital Artifact:

```
<script>
const xArray1 = ["Religious", "Non_Religious"];
const yArray1 = [33, 67];

const layout1 = {title: "UCC Religion Chart"};

const data1 = [{labels: xArray1, values: yArray1, type: "pie"}];

Plotly.newPlot("uccReligionPlot", data1, layout1);
</script>

<div id="irelandCensusPlot" style="width:100%;max-width:700px"></div>

<script>
const xArray2 = ["Religious", "Non_Relgious"];
const yArray2 = [86, 14];

const layout2 = {title: "Ireland Census 2022 Chart"};

const data2 = [{labels: xArray2, values: yArray2, type: "pie"}];

Plotly.newPlot("irelandCensusPlot", data2, layout2);
</script>
<script src="script.js"></script>
</body>
</html>
```




```
/* Style for the chart containers */
.chart-container {
  width: 100%;
  max-width: 700px;
  margin-bottom: 20px;
}

/* Style for the chart titles */
.chart-title {
  font-size: 20px;
  font-weight: bold;
  margin-bottom: 10px;
}
```

```
function createPieChart(divId, xArray, yArray, title) {
    const layout = {title: title};
    const data = [{labels: xArray, values: yArray, type: "pie"}];
    Plotly.newPlot(divId, data, layout);
}

const xArray1 = ["Religious", "Non_Religious"];
const yArray1 = [33, 67];
createPieChart("uccReligionPlot", xArray1, yArray1, "UCC Religion Chart");

const xArray2 = ["Religious", "Non_Relgious"];
const yArray2 = [86, 14];
createPieChart("irelandCensusPlot", xArray2, yArray2, "Ireland Census 2022 Chart");
```


C:\Users\jerrr\Downloads\FYP_ReligiousPopulation.html - Notepad++
File Edit Search View Encoding Language Settings Tools Macro Run Plugins Window ?
fyp.html fyp.js fyp.css typbar.html typDonut.html styles.css ReligiousPopulation.css FYP_ReligiousPopulation.html
<!DOCTYPE html>
<html>
<head>
<title>Five Doughnut Charts</title>
<script src="https://cdnjs.cloudflare.com/ajax/libs/Chart.js/2.9.4/Chart.js"></script>
<link rel="stylesheet" type="text/css" href="ReligiousPopulation.css">
</head>
<body>

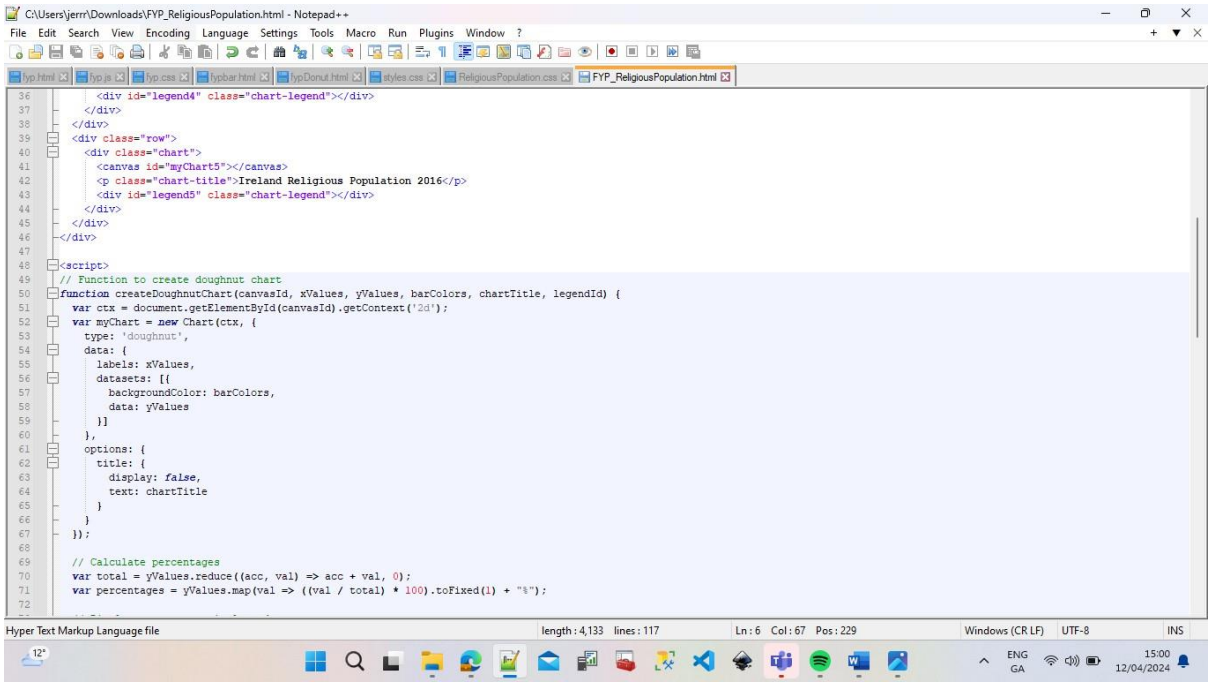
<canvas id="myChart1"></canvas>
Ireland Religious Population 1881

<canvas id="myChart2"></canvas>
Ireland Religious Population 1946

<canvas id="myChart3"></canvas>
Ireland Religious Population 1971

<canvas id="myChart4"></canvas>
Ireland Religious Population 2006

Snipping Tool
Screenshot copied to clipboard and saved
Select here to mark up and share.
Hyper Text Markup Language file
length : 4,133 lines : 117
Ln : 6 Col : 67 Pos : 229
Windows (CR LF)
UTF-8
INS
ENG
GA
14:59
12/04/2024


C:\Users\jerrr\Downloads\FYP_ReligiousPopulation.html - Notepad++
File Edit Search View Encoding Language Settings Tools Macro Run Plugins Window ?
fyp.html fyp.js fyp.css typbar.html typDonut.html styles.css ReligiousPopulation.css FYP_ReligiousPopulation.html

<canvas id="myChart5"></canvas>
Ireland Religious Population 2016

<script>
// Function to create doughnut chart
function createDoughnutChart(canvasId, xValues, yValues, barColors, chartTitle, legendId) {
var ctx = document.getElementById(canvasId).getContext('2d');
var myChart = new Chart(ctx, {
type: 'doughnut',
data: {
labels: xValues,
datasets: [{
backgroundColor: barColors,
data: yValues
}]
},
options: {
title: {
display: false,
text: chartTitle
}
}
});
// Calculate percentages
var total = yValues.reduce((acc, val) => acc + val, 0);
var percentages = yValues.map(val => ((val / total) * 100).toFixed(1) + "%");
Hyper Text Markup Language file
length : 4,133 lines : 117
Ln : 6 Col : 67 Pos : 229
Windows (CR LF)
UTF-8
INS
ENG
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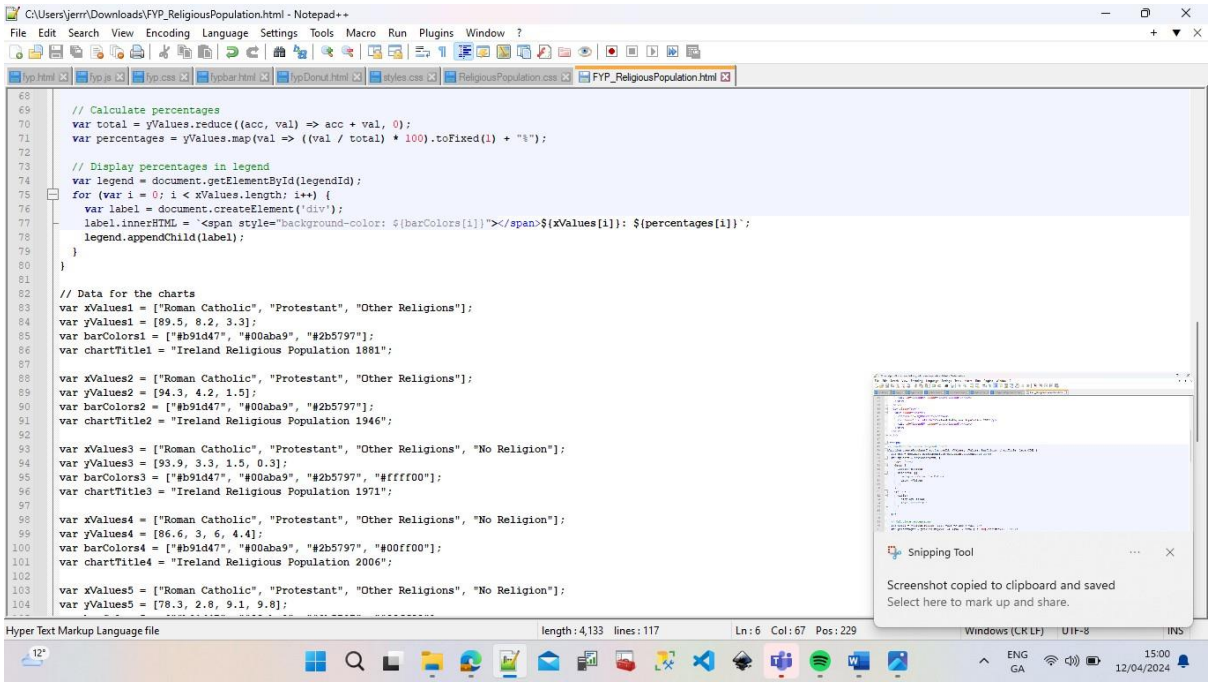
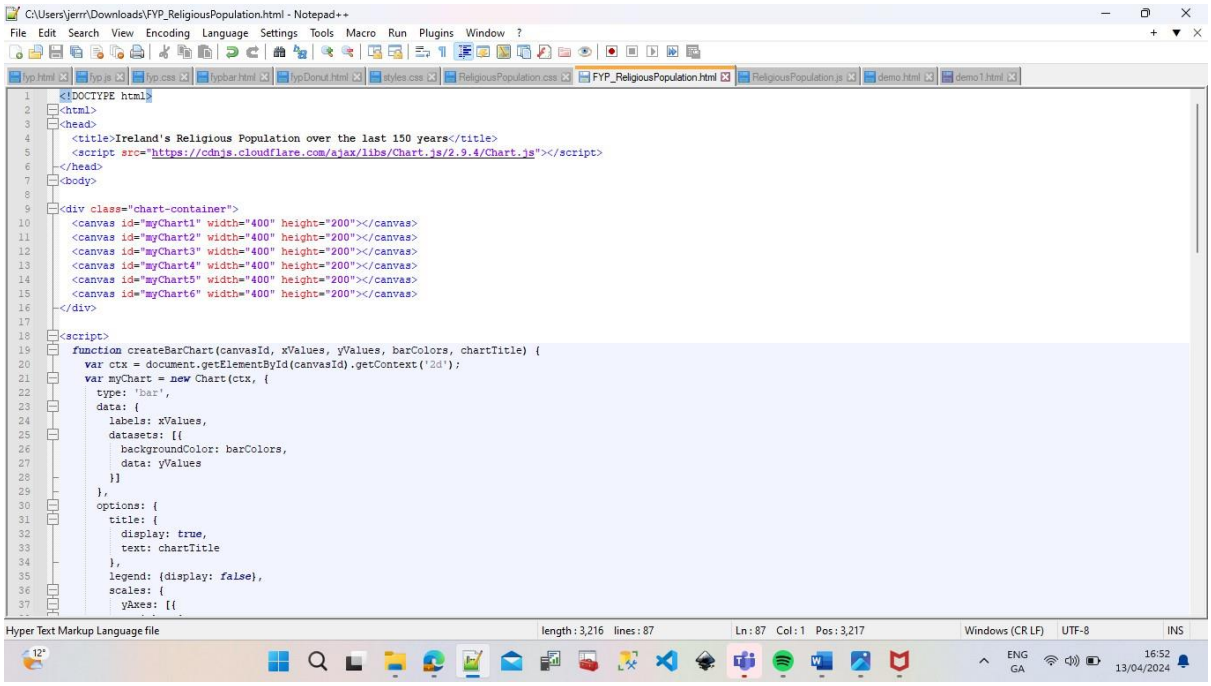
15:00
12/04/2024



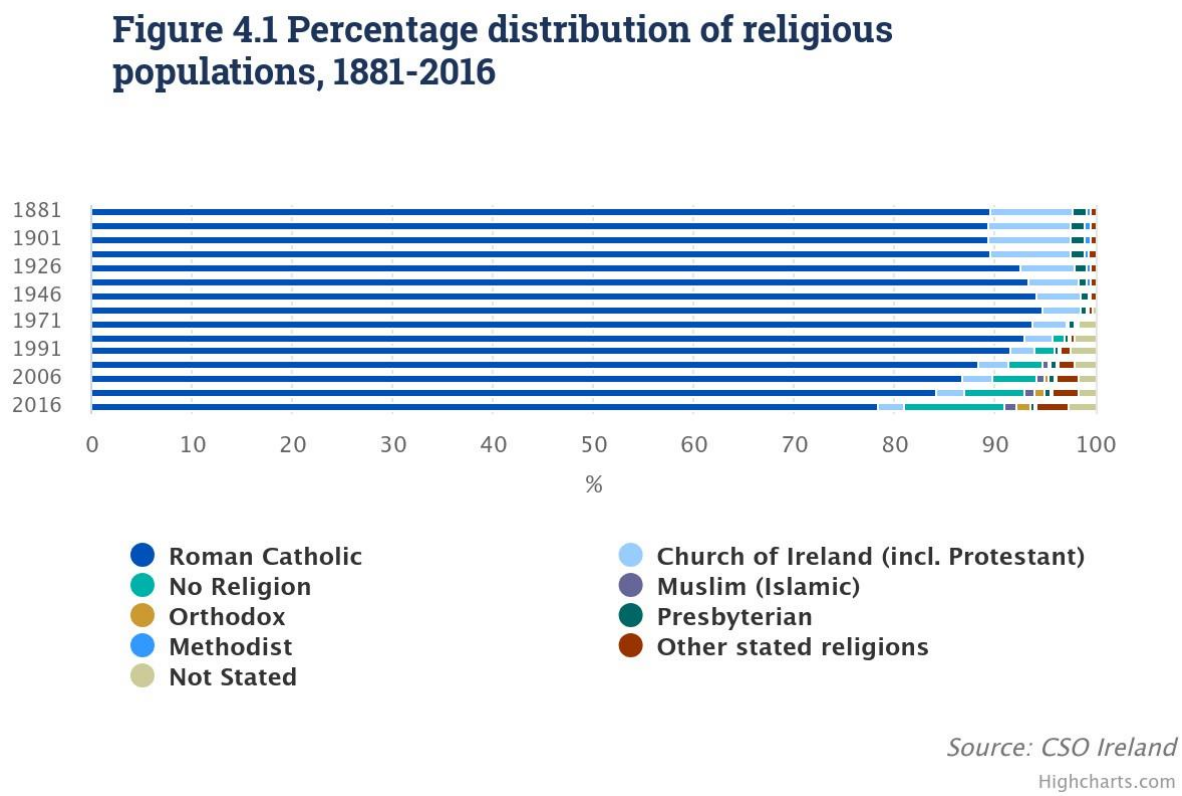

```
var barColors3 = [ #b91d47 ,  #00aba9 ,  #2b5797 ,  #ffff00 ];
var chartTitle3 = "Ireland Religious Population 1971";

var xValues4 = ["Roman Catholic", "Protestant", "Other Religions", "No Religion"];
var yValues4 = [86.6, 3, 6, 4.4];
var barColors4 = ["#b91d47", "#00aba9", "#2b5797", "#00ff00"];
var chartTitle4 = "Ireland Religious Population 2006";

var xValues5 = ["Roman Catholic", "Protestant", "Other Religions", "No Religion"];
var yValues5 = [78.3, 2.8, 9.1, 9.8];
var barColors5 = ["#b91d47", "#00aba9", "#2b5797", "#00ff00"];
var chartTitle5 = "Ireland Religious Population 2016";

// Create the charts
createDoughnutChart("myChart1", xValues1, yValues1, barColors1, chartTitle1, "legend1");
createDoughnutChart("myChart2", xValues2, yValues2, barColors2, chartTitle2, "legend2");
createDoughnutChart("myChart3", xValues3, yValues3, barColors3, chartTitle3, "legend3");
createDoughnutChart("myChart4", xValues4, yValues4, barColors4, chartTitle4, "legend4");
createDoughnutChart("myChart5", xValues5, yValues5, barColors5, chartTitle5, "legend5");
</script>

</body>
</html>
```




```
var chartTitle1 = "Ireland Religious Population 1881";

var xValues2 = ["Roman Catholic", "Protestant", "Other Religions"];
var yValues2 = [94.3, 4.2, 1.5];
var barColors2 = ["#b91d47", "#00aba9", "#2b5797"];
var chartTitle2 = "Ireland Religious Population 1946";

var xValues3 = ["Roman Catholic", "Protestant", "Other Religions", "No Religion"];
var yValues3 = [93.9, 3.3, 1.5, 0.3];
var barColors3 = ["#b91d47", "#00aba9", "#2b5797", "#ffff00"];
var chartTitle3 = "Ireland Religious Population 1971";

var xValues4 = ["Roman Catholic", "Protestant", "Other Religions", "No Religion"];
var yValues4 = [86.6, 3, 6, 4.4];
var barColors4 = ["#b91d47", "#00aba9", "#2b5797", "#00ff00"];
var chartTitle4 = "Ireland Religious Population 2006";

var xValues5 = ["Roman Catholic", "Protestant", "Other Religions", "No Religion"];
var yValues5 = [78.3, 2.8, 9.1, 9.8];
var barColors5 = ["#b91d47", "#00aba9", "#2b5797", "#00ff00"];
var chartTitle5 = "Ireland Religious Population 2016";

var xValues6 = ["Roman Catholic", "Protestant", "Other Religions", "No Religion"];
var yValues6 = [69.1, 4.2, 11.9, 14.8];
var barColors6 = ["#b91d47", "#00aba9", "#2b5797", "#00ff00"];
var chartTitle6 = "Ireland Religious Population 2022";

createBarChart("myChart1", xValues1, yValues1, barColors1, chartTitle1);
createBarChart("myChart2", xValues2, yValues2, barColors2, chartTitle2);
createBarChart("myChart3", xValues3, yValues3, barColors3, chartTitle3);
createBarChart("myChart4", xValues4, yValues4, barColors4, chartTitle4);
createBarChart("myChart5", xValues5, yValues5, barColors5, chartTitle5);
createBarChart("myChart6", xValues6, yValues6, barColors6, chartTitle6);
</script>

</body>
</html>
```

```
function createBarChart(canvasId, xValues, yValues, barColors, chartTitle) {
  var ctx = document.getElementById(canvasId).getContext('2d');
  var myChart = new Chart(ctx, {
    type: 'bar',
    data: {
      labels: xValues,
      datasets: [{
        backgroundColor: barColors,
        data: yValues
      }]
    },
    options: {
      title: {
        display: true,
        text: chartTitle
      },
      legend: {display: false},
      scales: {
        yAxes: [{
          ticks: {
            beginAtZero: true
          }
        }]
      }
    }
  });
}

var xValues1 = ["Roman Catholic", "Protestant", "Other Religions"];
var yValues1 = [89.5, 8.2, 3.3];
var barColors1 = ["#b91d47", "#00aba9", "#2b5797"];
var chartTitle1 = "Ireland Religious Population 1881";

var xValues2 = ["Roman Catholic", "Protestant", "Other Religions"];
var yValues2 = [94.3, 4.2, 1.5];
var barColors2 = ["#b91d47", "#00aba9", "#2b5797"];
var chartTitle2 = "Ireland Religious Population 1946";
```

Pictures backing up Census Conclusion:



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The End