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STATISTICAL ANALYSIS
OF RELIGIOUS CONVERSION TESTIMONIES

This article is devoted to the analysis of testimonies of religious conversion in the post-Soviet space using the Conversion Impact Index (CII) method. The purpose of the study is to systematize testimonies and identify their structural patterns through statistical analysis. The main innovation of the work is that for the first time CII was used not only as a means of qualitative interpretation, but also as a basis for quantitative statistical processing. Such an approach expands the methodological possibilities in religious studies and sociology of religion. The research methodology includes coding 41 testimonials in 14 CII categories, calculating characteristic statistical indicators (mean value, standard deviation, median, mode, interquartile range) and visualizing the results (column chart, Box plot, heatmap). This approach made it possible to identify universal and context-specific features in conversion testimonials. The main results showed that rhetorical, emotional, and theological dimensions are consistently found in testimonies, while categories such as special experience, source of invitation, and professional existence are quite variable. This proves that conversion is not only an individual spiritual change, but also a process that depends on the social and cultural context. The value of the study lies in its contribution to the sociology of religion by combining qualitative and quantitative approaches. Practical significance-the results obtained can be used in interdisciplinary research in the fields of sociology, psychology and religious studies.

Keywords: Religious Conversion, Conversion Impact Index (CII), Narrative, Statistical Analysis, Visualisation

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Діни конверсия куәгерліктерін статистикалық талдау

Бұл мақала Конверсияға әсер ету индексі (CII) әдісін қолдана отырып, посткеңестік кеңістіктегі діни конверсияның куәгерліктерін талдауға арналған. Зерттеудің мақсаты – куәгерліктерді жүйелеу және статистикалық талдау арқылы олардың құрылымдық заңдылықтарын анықтау. Жұмыстың негізгі жаңалығы – CII алғаш рет сапалы түсіндіру құралы ретінде ғана емес, сандық статистикалық өңдеудің негізі ретінде де қолданылды. Мұндай көзқарас дінтану мен дін социологиясының әдіснамалық мүмкіндіктерін кеңейтеді. Зерттеу әдістемесі 14 CII санатындағы 41 куәлікті кодтауды, сипаттамалық статистикалық көрсеткіштерді есептеуді (орташа мән (Mean), стандартты ауытқу (SD), медиана (median), режим, квартильаралық диапазон (IQR)) және нәтижелерді визуализациялауды (бағаналы диаграмма (column diagram), қорапша диаграмма (box plot), жылу картасы (heatmap)) қамтиды. Бұл тәсіл конверсиялық куәліктердегі әмбебап және контекстке тән ерекшеліктерді анықтауға мүмкіндік берді. Негізгі нәтижелер айғақтарда риторикалық, эмоционалдық және теологиялық өлшемдердің дәйекті түрде кездесетінін көрсетті, ал арнайы тәжірибе, шақыру көзі және кәсіби өмір сүру сияқты категориялар айтарлықтай өзгереді. Бұл конверсияның жеке адамның рухани өзгерісі ғана емес, сонымен бірге әлеуметтік және мәдени контекстке байланысты процесс екенін дәлелдейді. Зерттеудің құндылығы оның сапалық және сандық тәсілдерді біріктіру арқылы дін әлеуметтануына қосқан үлесінде. Практикалық маңыздылығы – алынған нәтижелерді әлеуметтану, психология және дінтану салаларындағы пәнаралық зерттеулерде пайдалануға болады.

Түйін сөздер: діни конверсия, конверсия әсерінің индексі (CII), баяндау, статистикалық талдау, визуализация

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Статистический анализ свидетельств религиозной конверсии

Статья посвящена анализу свидетельств о религиозном обращении на постсоветском пространстве с использованием метода Индекса влияния конверсии (CII). Цель исследования – систематизация свидетельств и выявление их структурных закономерностей посредством статистического анализа. Главной новизной работы является то, что CII впервые использован не только как средство качественной интерпретации, но и как основа для количественной статистической обработки. Такой подход расширяет методологические возможности религиоведения и социологии религии. Методология исследования включает кодирование 41 свидетельства по 14 категориям CII, расчет характерных статистических показателей (среднее значение (Mean), стандартное отклонение (SD), медиана (Median), режим (mode), интерквартильный размах (IQR)) и визуализацию результатов (столбчатая диаграмма (column diagram), блочная диаграмма (box plot), тепловая карта (heatmap)). Данный подход позволил выявить универсальные и контекстно-зависимые черты в свидетельствах об обращении. Основные результаты показали, что риторические, эмоциональные и теологические измерения стабильно присутствуют в свидетельствах, в то время как такие категории, как особый опыт, источник приглашения и профессиональная деятельность, весьма вариабельны. Это доказывает, что обращение – это не только индивидуальное духовное изменение, но и процесс, зависящий от социального и культурного контекста. Ценность исследования заключается в его вкладе в социологию религии посредством сочетания качественного и количественного подходов. Практическая значимость – полученные результаты могут быть использованы в междисциплинарных исследованиях в области социологии, психологии и религиоведения.

Ключевые слова: религиозное обращение, индекс влияния обращения (CII), повествование, статистический анализ, визуализация

Introduction

Turning to religion is often not a momentary decision, it is a long process that depends on the life and relationships, culture of a person. Although scientists speak differently about this, everyone agrees that the inner search and external conditions of a person affect together, L. Rambo, for example, explains conversion in several stages: life situation, crisis or search, meeting, relationship, decision-making and its consequences. That is, where a person is, with whom he is, has no less influence on his belief than on the content of faith (Rambo, 1993, pp. 105-123).

Lofland and Skonovd, on the other hand, divided the reasons for people's conversion into different "motives": for some it is thought and argument (intellectual), for some it is a special spiritual experience (mystical), and for some it is a warm relationship and trust (emotional) (Lofland and Skonovd, 1981).

Stark and Bainbridge, on the other hand, give the main role to the relationship: often a person comes to religion through his faithful friends or relatives. Because the influence of trusted people is stronger than what you just read (Stark and Bainbridge, 1985, pp. 411-426).

Snow and Mahalek, on the other hand, say that a convert recounts his life again. The past describes life as "wrong", "empty" or "addictive", and the turning point is interpreted as "calling" or "salvation", linking the future with a mission and purpose. Testimony is not just a narrative; it is a means of forming a new personality (Snow and Mahalek, 1984).

These theories are largely devoted to Western society, where there is freedom of religious choice, stable institutions. And in the Post-Soviet countries, the situation is different: for many years atheism was a policy, after 1991, religious life changed dramatically, the legitimacy of new movements was discussed. At the same time, kinship norms strongly influence the decision of the individual.

In the case of Kazakhstan, these features are clearly visible. While Islam and Orthodoxy are reviving here, charismatic communities are also growing. A convert should take into account not only the spiritual search, but also the views, family traditions left over from the Soviet period. That is why the emotional reasons cited by Lofland and Skonowd and the relationship factors pointed out by Stark and Bainbridge are particularly strong. And the narrative theory of Snow and Mahalek is also important, because in such an environment, a

convert forms his story specifically to be accepted into a society that is distrustful.

In Kazakhstan's scientific literature, there are two main directions that explain the turn to charismatic religion. In Elena Burova's monograph "Religious conversions in a post-secular society" (Burova, 2017, pp. 125-149), conversion is considered in a postsecular environment: although there is freedom in law, suspicion of religious minorities remains. Therefore, the conversion to religion often occurs as a process of concurrent harmonization of legality and public acceptance. Her study shows how state policy, public opinion, and imagery in the media influence people's choices and their testimony.

And the works of Kaskyrbek Kaliyev (Kaliyev, 2023) give more importance to the micro-level. He studies how exactly people come to religion: who invites, what experiences they go through, how their life and identity change after joining the community. When considering the works of E. Burova and K. Kaliyev in parallel, they complement each other. While E. Burova explains why some conversions are socially difficult and controversial, K. Kaliyev shows how the connections and experiences between people make that change happen.

The justification and relevance of the choice of the topic depends on the problem situation identified based on the experience of previous research, for example, the lack of research in this area or the emergence of a new object. The relevance of the topic is determined by the general scientific interest in the object under study, as well as the lack of full-fledged answers to existing questions. This relevance is also evidenced by the theoretical and practical significance of the study.

The object of the study is religious conversion narratives (testimonies), and the subject is the structure and statistical characteristics of the conversion Impact Index (CII) categories. The hypothesis of the study is that the use of CII can identify stable patterns in religious conversion narratives and allow them to be visualized visually through descriptive statistics methods.

The purpose of the study is to describe and systematize the testimony of religious conversion using CII and statistical analysis methods. To achieve this goal, the following tasks were set: coding testimonials by CII categories, calculating the main indicators of descriptive statistics (mean, standard deviation, median, Mode and IQR), visualizing the obtained data (heatmap, bar chart,

scatter plot and boxplot), as well as analyzing the results and determining the value of statistical patterns in understanding the conversion process.

The scientific novelty of the study is that CII is used for the first time not only as a tool for qualitative analysis, but also as a basis for quantitative statistical processing and visualization of narratives. This approach makes it possible to identify hidden patterns and expands the set of methodological tools for the study of religious conversion.

Our research is located at this junction. We analyzed 41 testimonies as part of the Full Gospel movement and used the conversion Impact Index (CII), which consists of 14 categories. These categories include, for example, criteria such as "source of invitation", "sacred experience", "professional existence", "purpose of life". Such an approach allows you to create a direct interview with international theories:

1. If the source of the call is widespread, it reinforces Stark and Bainbridge's network theory and Lofland and Skonowd's "emotional motive". It also confirms Kaliyev's opinion that kinship and friendly ties play a decisive role in Kazakhstan.

2. If sacred experience is highly valued, it reinforces the "mystical motive" and explains why charismatic patterns spread so quickly in the post-Soviet environment.

And when professional existence and life purpose change significantly after conversion, this corresponds to Snow and Mahalek's concept of "narrative transformation" and confirms the "consequences" period of Rambo (Rambo, 1993, pp. 105-123). Together with this, E. Burova proves that conversion is a process of reconciling a new social and moral place.

Methodically, the descriptive statistics calculated according to the CII (mean, median, Moda, standard deviation, interquartile range) clearly show which elements are universal and which depend on the local situation. In terms of content, this makes it possible to determine how the models created in the West correspond to the realities of Kazakhstan, where they are complemented, and where they need to be rethought.

The description of the research material includes its presentation in qualitative and quantitative terms. Such a description of the material is one of the main factors that ensure the reliability of the methods used and the conclusions drawn.

This section describes how the problem has been studied, provides detailed information without repeating the already known and published methodological procedures. The equipment (or software) and materials used are described, and innovation in the use of materials and methods is also highlighted.

In general, religious conversion is not a momentary decision, it is a multi-layered process that reconstructs a person's biography, relationships and culture. All classical theories agree on this, but each puts forward a different facet. Rambo's process model explains it through successive stages. Lofland and Skonowd determine with what motive people came to conversion. Stark and Bainbridge note the crucial role of the relationship: who the person calling for religion is often more important than what is written in the book. Snow and Mahalek show that a person who has passed into a new faith retells the past, present and future and builds a new personality (Stark and Bainbridge, 1985, pp. 411-426).

Although all these models are created in Western society, in the post-Soviet space they must adapt to the new situation. Here, decades of atheism, sharp pluralization after 1991, disputes over the legitimacy of "non-traditional" movements, as well as the weight of obligations to kinship and family contribute to the choice of the individual.

In Elena Burova's monograph "Religious conversions in a post-secular society" (Burova, 2017), religious change is considered within the framework of the concept of postsecurity. This term means that the revival of religion after 1991 is not just a "return to tradition", but, on the contrary, a heterogeneous and controversial process. Although the Constitution of Kazakhstan guarantees freedom of conscience, opinion and state regulation in society, continue to perceive some groups-especially evangelical and charismatic Protestants – as "unconventional" and dubious.

In this situation, according to E. Burova, conversion is never just a personal choice. It becomes both an act of spiritual search and a means of proving the rule of law in the eyes of the family, community, and society. In addition to getting acquainted with the new teaching, people are faced with questions about their loyalty to nationality, ethnicity and family ties. In this respect, his analysis continues Rambo's focus on context, but continues to develop and show that in some cases the context stigmatizes the religious choice itself.

E. Burova also notes the discursive merit that envelopes perform. Testimony becomes not only a history of faith, but also a way to protect sincerity, honesty and patriotism. The envelopes must prove that their new religious identity does not contradict their Kazakh identity or social affiliation. This expands on snow and Mahalek's statement of "biographical reconstruction", adding to it the burden of justifying oneself on a public basis. In the United States, the internal spiritual reinterpretation becomes a rhetorical strategy used in Kazakhstan to dispel suspicion (Burova, 2017, pp. 125-149).

If E. Burova considers religious conversion at the macro level-from the point of view of legal status and public discourse, then Kaskyrbek Kaliyev draws attention to the micro level-to the relationship between people and personal experience. His research is based on ethnographic interviews and surveys conducted with new believers in evangelical-charismatic communities.

Kaliyev focuses on experimental dimensions, especially healing, colors, and Mysterious Phenomena (Kaliyev, 2021). These conclusions echo the "mystical motif" of Lofland and Skonuowd. Believers perceive the healing or strong emotional experience that occurred from under their feet as divine evidence of a new path. According to Kaliyev, such experiences are not just an addition, but, on the contrary, play a decisive role, because in the cultural environment of Kazakhstan, life experience has a more reliable effect than rational and theological evidence.

In addition, K. Kaliyev pays attention to the reorientation of the course of life after conversion. This echoes the idea of "narrative transformation" by Snow and Mahalek. New believers retell their professional difficulties, addictions, or family crises as "before" and "after". In the post-conversion period, not only moral clarity is formed, but also new goals. They are often described as serving within the community, participating in a mission, or striving for leadership (Kaliyev, 2023).

The works of other researchers are also important in explaining religious conversion in Kazakhstan: Kabidenova draws attention to the problem of gender: women perceive conversion as recovery and strengthening after injury (Kabidenova, 2020). Zhaksybayeva follow the conversion between generations in the family (Zhaksybayeva and Kaliyev, 2024).

Justification for the choice of topic, goals, and objectives

The problem of turning to religion is a topic that has long been studied in the sociology of religion. However, most of the research is focused on Western countries. And the situation in post-Soviet societies is still under consideration. This region has its own historical, cultural and political features. Therefore, it requires a separate study. In such an environment, the Full Gospel movement is influencing people's religious lives and changing their personal and shared identity. Testimonies repeat the general charismatic tradition, but at the same time adapt to the local situation. For this reason, this theme was chosen. It allows you to fill the gap in this area. In the study, the conversion Impact Index (CII) was used for 41 testimonials. As a result, the basic structure of turning to religion was identified and compared with existing theories. The main goal of this work is to explain how conversion takes place in post – Soviet society and to determine to what extent global patterns coincide or differ from local adaptations.

1. To achieve the goal of this study, several specific tasks were set.

2. To describe the 14 categories of CII through descriptive statistics (mean, standard deviation, median, Mode, IQR).

3. Display the results using box-plot, heatmap, column charts and tables.

4. Comparison of the conclusions obtained with the three – stage model of Rambo – the pre-religious period, the conversion process and subsequent changes. Linking research results to other theories: motives by Lofland and Skonowd, social network theory by Stark and Bainbridge, narrative transformation by snow and Machalek.

5. To highlight the features inherent in the post-Soviet cultural environment, that is, to determine how global charismatic traditions adapt to local conditions.

This study was the first to systematically apply the CII method to post-Soviet testimony. Through this, it was possible to analyze the conversion testimonies both quantitatively and structurally. Its novelty lies in the combination of a quality text with a statistical method. Visual aids (box-plot, heatmap, columns) created the conditions for the parallel presentation of universal rhetorical-theological models and local adaptations. At the same time, the results of the study were compared with several theoretical samples and expanded the comparative field of the sociology of religion. From a practical point of view, research is important in two directions. First, it showed that witnessing is a narrative tool that connects individual experience with collective existence. Through this, the social and cultural role of religion is revealed. Secondly, the categories with special attention – "supernatural experience", "source of invitation" and "professional identity" – help to understand the development of charismatic Christianity in a transitional society. These findings can be useful for pastoral work, interreligious dialogue, and sociological research. At the same time, the study provides a model for combining narrative and statistical method in religious studies.

Scientific research methodology

The methodology section contains the main elements that determine the direction of research.

This study primarily aims to find an answer to the following research question: "Can a statistical analysis of religious conversion testimonials based on the Conversion Impact Index (CII) determine their structural and substantive patterns?"

In accordance with this question, a hypothesis (thesis) is put forward: "the use of CII makes it possible to reveal hidden patterns by identifying stable patterns in conversion narratives and introducing quantitative methods along with qualitative analysis."

As a methodological approach, coding according to CII is carried out, and the obtained data is analyzed by the methods of descriptive statistics (mean value, standard deviation, median, Mode, IQR). At the same time, various visualization tools (bar chart, boxplot, heatmap, scatter plot) are used to display the results. The combination of these methods is aimed at increasing the reliability and clarity of the research results.

This study was based on the testimony of n=41 of people involved in the Full Gospel movement in the post-Soviet space. The testimonies were selected based on the relevance of the topic, duration and completeness of the narrative. As an additional factor, socio-demographic data such as age, gender and geographical position were taken into account. However, the main attention was focused on the analysis of the structure and content of the testimony. These materials show stories of converts to religion based on the individual's life experience, making them suitable for both qualitative and quantitative research.

The Conversion Impact Index (CII) was used as the main tool for analyzing the conversion process. This index divides conversion into 14 analytical categories. Among them are life before conversion, triggers, transition processes, changes after conversion, theological themes, emotional tone and other dimensions. To maintain the consistency of comparisons, all categories were systematically applied to each of the testimonies.

Each level was rated on a 3-point scale: 1 (yes) – the sign is definitely present, 0.5 (partial) – partially present, 0 (no) – not at all present. This method transformed qualitative data into quantitative data, allowing for the same weighting of all 41 testimonies. This allowed for a quantitative analysis of qualitative data, rather than just a qualitative one. For each of the 14 levels, 5 statistical indicators were calculated: mean, standard deviation (SD), median, mode, and interquartile range (IQR). The results obtained indicated the overall structure and level of variation of the data.

Mean score (Mean). The mean shows the frequency of each category in the testimonies.

$$\bar{x} = \frac{1}{n} \sum_{i=1}^{n} x_i$$

Here x_i is the score given to each witness, and n is the total number of testimonies (n=41).

Standard deviation (SD). The standard deviation determines how far the category indicators move away from the average value.

$$SD = \sqrt{\frac{1}{n-1} \sum_{i=1}^{n} (x_i - \bar{x})^2}$$

If the SD is low – the category occurs at the same level in all testimonies, and if the SD is high – it means that it manifests differently in different testimonies.

Median. The median is the value that is exactly in the middle when placing data in ascending order. If the data number is odd, the median is the value in the middle; if even, the average of the two central values is taken.

$$Median = middle(x_1, x_2, ..., x_n)$$

Mode: The mode determines the most common value in the data, identifies duplicate partitions.

$$Mode = most frequent(x_i)$$

Interquartile range (IQR). IQR shows the difference in the middle 50% of the data.

$$IQR = Q_3 - Q_1$$

Here Q1 is the first quartile (25% level), and Q3 is the third quartile (75% level). The combination of these five indicators made it possible to see in the study not only the average value of eyewitnesses, but also their heterogeneity. For example, if categories with a high average value and low standard deviation are characteristic of almost all testimonies, and categories with a low average value, but high standard deviation, occur only in some cases, suggesting that they are context-dependent.

Several types of visualization were used to more clearly represent the results of the study and observe patterns between the data:

Boxplots (Figure 1) – used to show the distribution of descriptive statistics across 14 categories. This method clearly shows the range, median and variability of values.

Heatmap (Figure 2) – made it possible to consider all categories in comparison at the same time. He grouped categories with similar statistical characteristics and highlighted categories with differences.

Median-Mode-IQR column diagram (Figure 3) – showed the constancy of the central values and showed which categories are found in eyewitnesses permanently, and which are volatile.

Mean-SD column diagram (Figure 4) – showed the relationship between averages and standard deviation. This made it possible to distinguish which of the categories are found in almost all testimonies, and which vary significantly.

Table 1 – summarized the complete statistical results for all 14 categories and laid the empirical basis for the following analysis and discussion.

These visualizations increase the level of interpretation of data, and relate statistical results to theories of religious conversion. The study was conducted in accordance with the provisions of the conversion effect Index (CII). Each witness was analyzed and the division into ranks was checked. Although Inter-coder reliability (inter-coder reliability) could not be verified due to the small size of the research group, internal observations were made and attempts were made to reduce subjectivity.

The validity of the study was ensured by the alignment of the CII categories with recognized theoretical models in the study of religious conversion. In particular, the procedural model of Rambo, the conversion motives of Lofland and Skonovd, as well as the social network theory of Stark and Bainbridge were taken as a basis. Through this, the categories used in the study were also theoretically significant, allowing comparison with previous scientific works.

In addition, it is worth noting a number of restrictions. First, the size of the research sample is small (n=41), so the generalization level of the results is limited. Although this volume is sufficient for the most descriptive statistical analysis, the expansion of the sample would make it possible to draw more solid conclusions and use probability statistics.

Secondly, since all testimonies are taken from the scope of the Full Gospel movement, the scope of research is narrowed and cannot be applied directly to other Christian traditions in the post-Soviet space. Third, although the CII coding system creates the conditions for transferring complex narratives to digital dimensions, it can ignore some subtle thematic overtones.

This can be considered a good methodology for the study of religious conversion. It shows that such data can be studied not only with qualitative analysis, but also with quantitative statistics.

Results and discussion

This study was based on 41 testimonies. They were divided into 14 categories and analyzed according to the Conversion Impact Index (CII). Five measures were used to describe the data: mean value, standard deviation, median, modality, and interquartile range. Through this approach, both common features and differences in the stories were manifested.

What was seen from the results was that some features were found in almost all testimonies, while others were only rarely seen. The average values ranged from 0.15 to 1.00. For example, the style of message delivery, emotional tone, and theological themes were very close to 1. This suggests that they are present in almost every story. In contrast, the role of music and worship or baptism in Spirit scored much lower. Accordingly, their place was limited.

As for the difference, some sizes looked more stable. There was no change in the style of the message at all. In theological topics, the difference was only small-about 0.08. On the contrary, in mystical practices, the deviation was much greater (about 0.43). The highest change was observed in relation to the source of the call, which reached about half a unit (0.49). That is, each witness described it differently, and sometimes even did not touch it at all.

Detailed descriptive statistics are shown in Table 1. Judging by the results, the eloquent approach, emotional tone and theological themes were always at the forefront. And the ritual and socio-professional elements remained at the secondary level. The highest values belonged to the style of message delivery (average = 1.00, no difference), emotional tone (average ≈ 0.99, very small difference ≈ 0.08), and theological themes (average ≈ 0.99, difference about 0.08). In contrast, the role of music and worship (average ≈ 0.16) and spirit baptism (average ≈ 0.23) came out at the lowest level. These results show that some of the Pentecostal practices considered important in World charismatic Christianity appear to be limited and culturally selective in the Post-Soviet environment (Robbins, 2004, pp. 213-222).

53
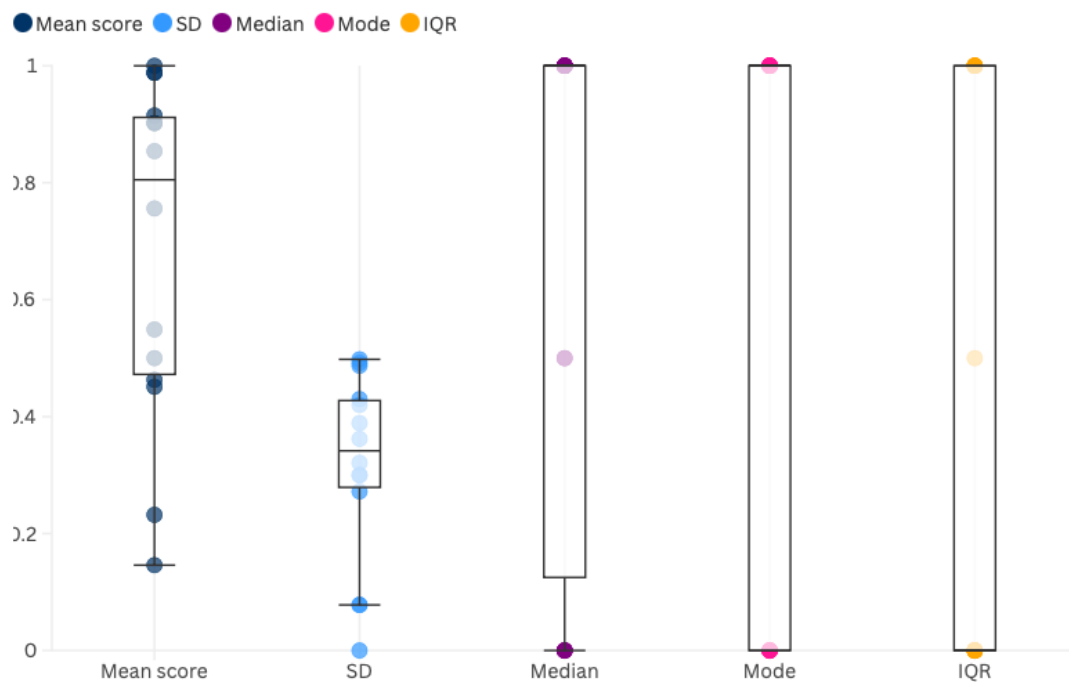
**Figure 1** – Boxplots of descriptive statistics (Mean, SD, Median, Mode, IQR

Table 1 – Descriptive statistics of 14 CII categories (41 testimonies)

№	Category	Mean score	SD	Median	Mode	IQR
1	Message Style	1.000	0.000	1.0	1.0	0.0
2	Emotional Tone	0.988	0.078	1.0	1.0	0.0
3	Core Theological Themes	0.988	0.078	1.0	1.0	0.0
4	Post-Conversion Change	0.915	0.272	1.0	1.0	0.0
5	Conversion Trigger	0.902	0.300	1.0	1.0	0.0
6	Conversion Process	0.902	0.300	1.0	1.0	0.0
7	Pre-Conversion Life	0.854	0.321	1.0	1.0	0.0
8	Setting of Conversion	0.756	0.389	1.0	1.0	0.5
9	Supernatural Experience	0.549	0.430	0.5	1.0	1.0
10	Call to Action	0.500	0.487	0.5	0.0	1.0
11	Invitation Source	0.463	0.492	0.0	0.0	1.0
12	Role of Business / Professional Identity	0.451	0.498	0.0	0.0	1.0
13	Baptism in the Holy Spirit / Speaking in Tongues	0.232	0.420	0.0	0.0	0.0
14	Role of Music / Worship	0.159	0.361	0.0	0.0	0.0

The grouping of categories shown in Figure 2 determines the structure of the certificates. Some categories turned out to be very stable. These include the style of message delivery, emotional tone, theological themes, and the process of change. These form the main core of the certificate. And topics such as previous life, the place of change, and mysterious experiences are present in some testimonies, and are absent in others. In the peripheral group, only elements such as the source of invitation, professional/business role and music/worship are found. They only manifest themselves in certain situations. Such a pattern shows that testimonials rely on a stable core on the one hand and add different colors depending on the context on the other.
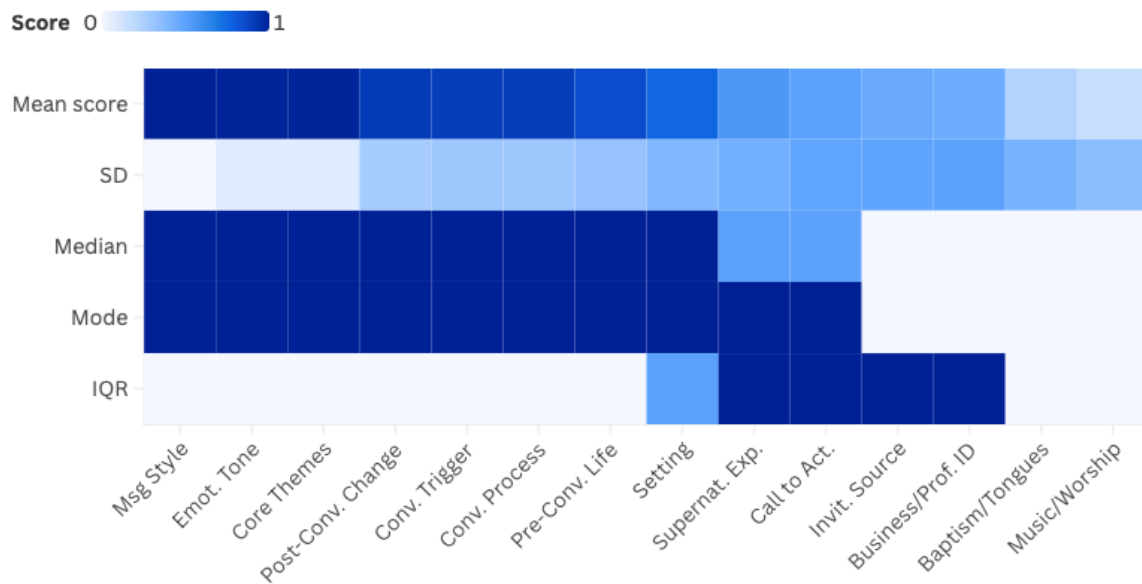
Figure 2 – Heatmap of category distributions within the Conversion Impact Index

For example, the process of change, the reason that prompted the change, and the changes after the change were equally reflected in all testimonials – their median and modality were 1.0. This means that they have acquired a universal character.

And the "call to action" and "supernatural experience" met much less often: the median was about 0.5, the fashion was 0 at all. That is, these elements are not found in every story.
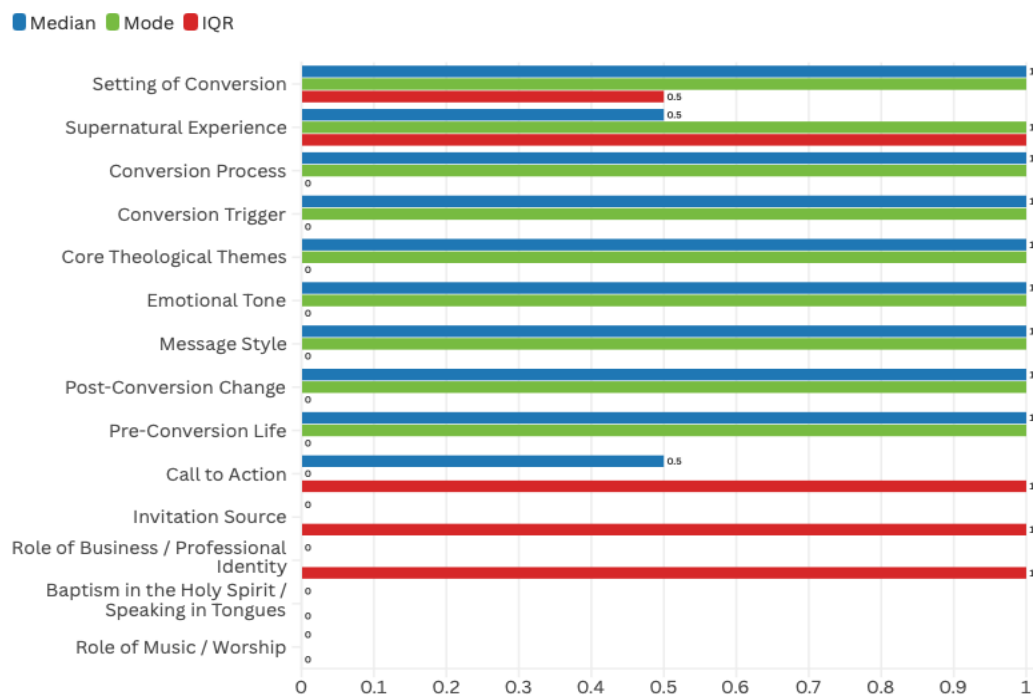
Figure 3 – Median, Mode, IQR across 14 categories

As shown in Figure 4, the average and standard deviation indicators are immediately noticeable. The "message style" was present in almost all conversations, so the average was higher, and the change was not noticeable. This proves that it has a universal character.

On the contrary, the "supernatural experience" was rarely mentioned: its average was low, but the difference was high (about 0.43). This means that the category manifested itself in each person in a different nature. In the same way, "source of invitation" and "Role of Business and professional identity" have low average values, and the change turned out to be quite large. That is, almost all of them are not common, but occur only in some events.

In general, the results divide the structure of testimonies into two layers: the stable and basic parts are rhetorical, emotional, religious-theological, and change-related elements; and the flexible, seemingly different part is mystical experiences, social connections, and professional facets.
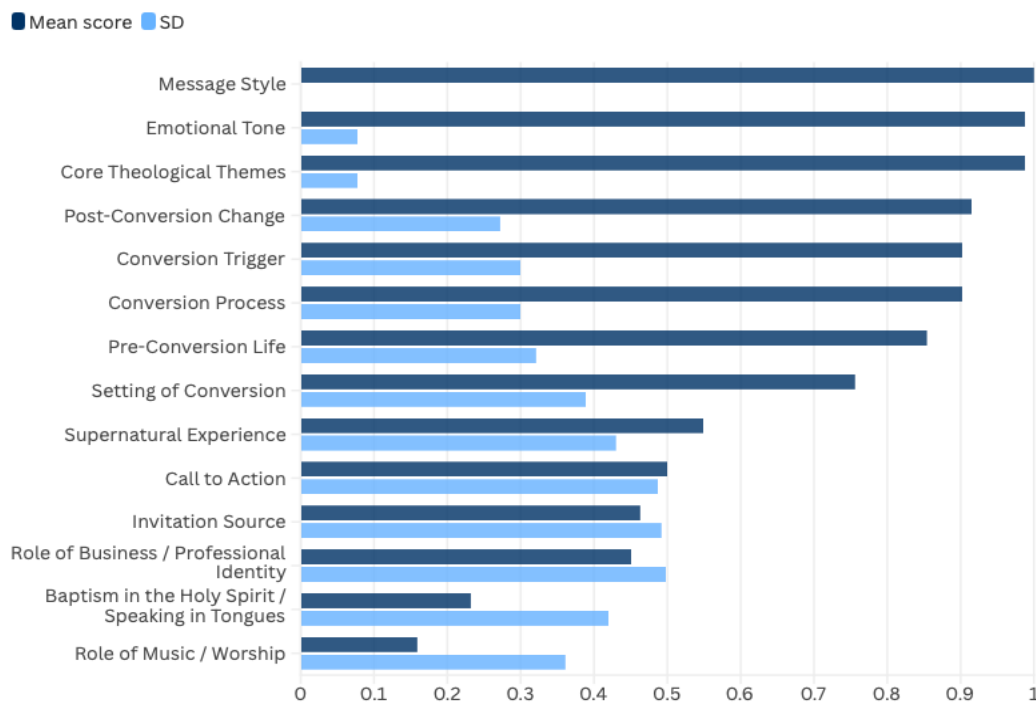

Figure 4 – Mean and Standard Deviation of 14 CII categories

When considering 41 certificates, common structures were identified. They clearly describe how the conversion process takes place. Diagrams and Tables (Figures 1-4, Table 1) lead to one important conclusion: all testimonials have a common skeleton, but each case is not devoid of its own specifics.

The highest values belonged to the "message style", "emotional tone" and "theological themes". These form the basis of testimonials and are found almost everywhere. Because of the small difference, these characteristics serve in the Full Gospel tradition not only as a spiritual center, but also as a sign of Credence of testimony. This conclusion echoes previous research: emotional and rhetorical emphasis always occupies a crucial place in Pentecostal testimony (Coleman, 2000, pp. 17-48; Csordas, 1997, pp. 145-159).

In contrast, the average values for the categories "the role of music and worship" and "baptism in the Holy Spirit" were very low. This showed that they occupy a peripheral place in testimonies, and in the world Pentecostal tradition they are considered one of the main practices. The difference here may mean that charismatic practices are not openly reflected in the Post-Soviet environment. The reason for this is more likely to be in cultural constraints or selective adaptation of certain practices. This idea is also supported by Robbins: he says that Pentecostal practices are adaptive in different cultural contexts.

The cluster models shown in Figure 2 clarify this duality: on one side there is a stable core – it is the rhetorical, emotional and theological dimensions; and on the other side are experiential and social factors that vary depending on the different situation. For example, "The Miracle experience" and "the source of the call" showed a big difference (Figures 3 and 4). Religious conversion depends not only on spiritual renewal, but also on social capital. These are the social ties proposed by Stark and Bainbridge, in addition to the mystical characteristics systematized by Lofland and Sconowd.

At the same time, the heterogeneity of the professional role and the factors "call to action" determine the most important feature of post-Soviet certificates. While classical Pentecostal narratives often focus on ecstasy or religious rituals, social and economic conditions come to the fore in the post-Soviet environment. The path to conversion is often determined by invitations from the professional environment and personal acquaintances. Such adaptations reflect the cultural and institutional realities of the region (Wanner, 2007, pp. 130-173).

In general, the results obtained confirm Rambo's model of "pre-conversion period- conversion-post-conversion change" but also reveal aspects that extend it. The presence of rhetorical, emotional and theological dimensions at the heart of the stories indicates continuity with world charismatic Christianity. And social challenges, a professional role and a selective attitude to miraculous experiences indicate the re-formation of this pattern in the post-Soviet environment.

Therefore, these research testimonials present two facets side by side: on the one hand, they replicate global Pentecostal patterns, on the other hand, they adapt to local cultural narratives. Such a dual nature opens the way for us to a deeper understanding of post-Soviet Christianity. At the same time, it contributes to broader theoretical discussions in the sociology of religion, as it clearly shows the intersection of global patterns of conversion and local religious practices.

Conclusion

This study included 41 testimonies relating to the post-Soviet Full Gospel movement. The analysis was based on the Conversion Impact Index (CII). The 14 categories were measured using five indicators: mean, standard deviation, median,

modality, and quartile range. As a result, two things became clear. First, almost all testimonies have a common structure that is repeated. Secondly, some features are reflected only in a particular case. Therefore, it is not complete to say that religious conversion here is only a common phenomenon, nor to say that it is a phenomenon that depends only on the local situation. It has a mixed character that combines both.

The most important conclusion of the analysis is that in testimonies, rhetorical, emotional and theological dimensions meet as a permanent core. "Message style", "emotional tone" and "theological topics" reached the highest average, and their change was very small. This suggests that they occur in almost every witness. Therefore, in the Full Gospel tradition, it is these three dimensions that make up the main skeleton of testimonies. Such constancy indicates that testimony is not just a transmission of personal experience, but a specially formalized form of speech. Here, the narrative style, the transmission of feelings and the religious content combine to prove the authenticity of the conversion experience. These conclusions coincide with those made in the works of Coleman and Csordas (Coleman, 2000, pp. 17-48; Csordas, 1997, pp. 145-159).

In contrast, categories such as the role of Music/Worship and baptism in spirit have always received low scores. Although speaking languages and ecstatic worship are known globally as key features of Pentecostals, their rare mention in post-Soviet testimonies suggests that other things were considered more important. This selective adaptation explains the flexible nature of Pentecostalism: charismatic practices do not always look the same, they are re-formed according to cultural constraints, social expectations and institutional conditions.

At the same time, the results also showed the role of experimental and relational factors. Especially the categories "Supernatural experience" and "Invitation source" turned out to be the most volatile. In some testimonies they occupy the main place, in others they are not mentioned at all. This means that conversion is not only a religious or theological act, it is also a process that occurs through social relationships. This bundle echoes the importance of "social networks" proposed by Stark and Bainbridge and the mystical motifs described by Lofland and Skonov. The category "professional identity", although not permanent, is seen as a

distinctive feature in the post-Soviet space. Because here the conversion is often intertwined with issues of work, career or social environment.

In general, these data confirm the three-stage pattern proposed by Rambo: life before conversion, conversion itself and subsequent change. Testimonies always include these three stages: describing the previous situation, noting the real cause and processes, and finally ending with a change. But at the same time, these data expand the Rambo model: socio-professional factors and various mystical experiences occupy a special place here. That is, to fully understand conversion, it is necessary to take into account not only personal experience and theological content, but also the broader social, cultural and institutional environment.

This study made three different contributions to the theory. First, it showed that the relevance of classical conversion models remains. Even in modern conditions in the post-Soviet space, they can be used. Secondly, testimonies found that, on the one hand, repeating common patterns, on the other hand, they adapt to the local environment. This proves the flexible nature of the global Pentecostal tradition. Third, the "core theological themes" model was proposed. At the core-rhetorical, emotional and theological dimensions. And on the periphery-amazing experiences, social connections and professional situations that can only be observed from time to time. Thus, the relationship between global religious discourses and local narrative forms is revealed.

From a practical point of view, this study shows several points. For religious communities, testimonies are not just spiritual testimony. They are also a mechanism of social identity and cultural cohesion. Emotion and rhetoric are tools that strengthen the unity of the community. And professional roles and social challenges create conditions for the introduction of new people into the religious environment. For religious leaders, such testimonies turn out to be an important tool in shaping community culture, interpreting teachings, and communicating with society. And it suggests that for scientists it is necessary to consider conversion not only as a personal or purely theological phenomenon, but as a narrative process formed in a social environment.

In addition, this study has limitations. The smallness of the sample (N=41) prevents generalizing the results to a wide range. The data was taken only from the Unified Gospel Church, so no other Protestant, Orthodox, or Catholic testimonies were included. In addition, the analysis was based only on descriptive statistics. If qualitative narrative research was used, the symbolic and linguistic aspects would be deeper. In subsequent studies, it is necessary to expand the model, compare different denominations, and use combined methods (statistical modeling and Discourse Analysis) together.

In the future, research can be conducted in several directions. For example, how time affects testimonies. How socio-economic factors affect people's testimonies. In addition, it is necessary to compare communities in the CIS countries and other countries. This will show us what is common in each category and what is unique to some.

In conclusion, this study showed that the conversion to religion in the Full Gospel movement in the post-Soviet space should be considered from two angles. On the one hand, it retains the stable character of the world's charismatic tradition, on the other hand, it adapts to local life. In this context, the testimonies are like a conversation that connects the global and local, individual and collective, religious and social worlds. Therefore, this work contributes not only to the sociology of religion, but also to the discussion of globalization and cultural adaptation in general. It is not enough to see turning to religion only as a personal spiritual experience. It is a complex process that is closely linked to society, communicated through conversation and adapted to the culture. Such a process shows both stability and change at the same time in transitional societies.

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