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## **The digital palette of Kazakhstan in the context of the study Tengrian internet communities**

Scientific studies of interactions in the Internet space have been around for some time. The religious landscape of modern society is diverse; the scope of new technologies is constantly expanding. The Internet and new media have become widely used in the activities of social and religious movements. This is due to easy accessibility, cost-effectiveness, access to a wide audience, extraterritoriality, greater freedom from traditional forms of social control and authority, the ability to put forward alternative religious views, citizenship, create new communities, and even a new religion. Groups, communities, movements are being organized, including digital or online religions. Traditional and non-traditional religions have gradually become involved in the digitalization of religious life. The COVID 2019 pandemic has accelerated this process. During the lockdown period, religious associations began to conduct online worship, reading the Koran in an interactive mode. Tengrian groups, in turn, are also actively involved in the above media relations; they use the Internet and social networks for communication, interaction and dissemination of their views, active citizenship. Their own discourses arise, which correlate with the processes taking place in the country and in the world. In this regard, this article will consider the content analysis of Tengrian groups in social networks.

*Keywords:* Digital religion, Tengri and the Internet, Tengri social networks, Digital Tengrism, Media space, Tengrians, Digitalization, Modern Tengrism, Tradition, Tengri online

### *Introduction*

Scientists have been studying Tengrism for years. At different times, expeditions were organized to study the culture, religion, and way of life of nomadic peoples. However, there is also no unified concept or understanding of Tengrism, neither in the scientific community, nor among the followers of Tengrism. At the same time, it cannot be denied that historical facts evidenced to the deep roots of Tengrism in the life of the Turkic peoples.

It is important to note that there was a local Tengrian civilization as part of the nomadic world civilization, rooted in the Mesolithic era (10-8 thousand years ago / VIII – VI thousand BC). Rock petroglyphs preserved on the territory of Kazakhstan date back to the III–I millennium BC. For example, one of these petroglyphs depicts an image of a sun-headed deity and people with tools around him. Such deities are associated with the supreme Heavenly God – Tengri. It is noteworthy that all these dates go back to the time of the formation of civilizations, the birth of cultures and ethnic groups. Having gone through such a long century – old history, we can state that Tengrism managed to survive and did not disappear in present. Of course, there were periods of weakening, falling, but it can be unequivocally stated that Tengrism today exists not only in Kazakhstan, but in other Turkic countries. Among the post-Soviet countries, Tengrian communities operate in Uzbekistan, Kyrgyzstan, Tatarstan, Tyva, Yakutia, and the Republic of Sakha.

Due to the fact that there has not been a single conceptual understanding, current followers perceive Tengrism as a religion, worldview, the path of ancestors, etc. Based on such a variety of perceptions, opinions, practices, Tengrian groups and communities are created. Like many Tengrian groups, they are actively involved in mediatization processes, they use various platforms, platforms for interaction and dissemination of their ideas and views.

### *Experimental*

Methodological basis for the preparation of this article was used the sociological method of content analysis. Based on the chosen topic, the authors considered the Tengrian communities in popular Internet sites. The time frame is from January to December 2022.

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*Humanity and the Internet*

The United Nations has defined Internet access as a “fundamental human right”, so a global effort is being made to ensure that everyone has equal access to what is arguably the most important innovation of our time. According to the Digital 2022 global survey, more than two-thirds (67.1%) of people in the world use mobile phones. At the beginning of 2022, the number of Internet audiences amounted to 4.95 billion users. Today, it can be stated that more than 60% of the world's population use the Internet. In addition, there are 4.62 billion social media users worldwide. According to the world ranking, the most popular among users are WhatsApp, Instagram, Facebook and TikTok in sixth place.

According to a global study, the world's population will spend 12.5 trillion hours online in 2022. With an average of 2 hours and 27 minutes a day spent on social media, these platforms account for the largest share of all time we spend online, at 35%. Indeed, at the very beginning of the COVID 19 pandemic, there was increasing talk about how much the world had become dependent on the Internet, especially when states of emergency and lockdown began to be introduced in some countries. Despite the constant introduction and lifting of restrictions due to the pandemic over the past two years, people are actually spending more time using devices with Internet access than ever. Experts predict that this year the number of social network users will reach more than 60% of the world's population. It is predicted that in 2023 the world will spend more than 4 trillion hours on social networks.

The number of people who remain “offline” from the internet is below 3 billion for the first time. This marks an important milestone on the path to equal access to digital technologies. Now devices with Internet access are not a luxury, but a necessity. There is also a record growth in the army of Internet users and the spread of commerce in social networks [1].

At the same time, it is important to understand that in the course of live communication, a person transmits information non-verbally, while in Internet communication we deal only with text – we do not use the tone of voice, speech rate, body language, etc. Text messages on the network are accompanied by emoticons, pictures, memes and other media content. Often digital communication happens with strangers. In addition, verbal aggression occurs on social networks. Such deviant behavior can be found in any social network. That is, in addition to the positive aspects of the spread of the Internet, there are negative aspects.

*Discussion: Religion and Media*

The spread of religions in the Internet space has become commonplace today. Both representatives of traditional and non-traditional organizations, including destructive ones, are engaged in proselytizing online.

In the new digital age, the concepts and approaches to covering news related to religion have changed. Approximately 30 years ago, the topic of religion was covered mainly by religious associations and organizations, while now separate columns and sections in print and electronic media are devoted to religious topics. This is largely due to the fact that the religious design of society has become more diverse and mobile. That is, there is no doubt that Internet platforms, communities play an important role for modern society.

As S. Hjarvard notes, the media are becoming agents of religious change. Thus, he notes that for a sociological understanding of the role played by modern media in religion, it is important to focus on the fact that modern media not only represent and talk about religious postulates, but also change the ideas and authority of religions, as well as change the ways with which people interact with each other in relation to religious matters [2; 11]. The interaction of religion and the media leads to the dependence of religion on the media, functions of which in accordance with the laws of mass consumer culture, commercial profit, which determines the genre specificity, the way of representing the religious text, religious and social practices, and religious identity. The freedom and opportunities provided by the media, from the point of view of technological optimists, are apparent and lead to the embedding of the religious community in a new configuration of power relations, where a person is dehumanized, and the religious community is reduced to an impersonal unit. In addition, the competitive environment of religious ideas in the media space leads to alternative religious interpretations that come into conflict with the creeds of institutional religions and exacerbate the question of the authenticity of interpretation, of the “authority” of religious authority.

H. Campbell (Campbell) within the framework of this discourse put forward the concept of religious and social design of technologies. Thus, a religious group, before challenging new technologies, undertakes the process of discussing and evaluating them in order to determine their authenticity with the values and directions of the community. This process of discussion, evaluation, agreement goes through four stages. First, the history and traditions of the religious community, which determine their essence, the system of

meanings and symbols, and, accordingly, their correlativity with the use of new technologies. Second, the creeds of the religious community, which influence the choice regarding technology. Third, the process of discussion, negotiation, decision-making in terms of compliance with the above two conditions. Fourth, community discourse on new technologies in order to justify the adaptation of new technologies, their compliance with the values and identity of the community.

H. Campbell (Campbell) and S. Garner (Garner), based on the analysis of Christian communities, identify several trends in the attitude of religions to digital technologies, which are designated as technological optimism, technological pessimism, and ambivalent attitude [3; 28–34]. Technological optimism originates from the value neutrality of technology as a tool for translating religious views that have changed or exist in parallel with book culture. Technological optimists believe that digital technologies have a positive impact on the functioning of religious communities, allowing them to promote their teachings in a wide virtual space, attract new followers, especially the younger generation, and organize religious and social practices more effectively. Based on the ideas of technological optimism, the use of new technologies does not change the content of religious teaching, but simply changes the form of transmission.

Technological pessimism is not just a neutral tool, but a media environment with its own logic of functioning, where its own rules and laws apply. Based on this, the use of new technologies by a religious group, its access to the media space leads to changes in not only forms, but of other levels of the religious system.

The middle position between technological optimism and pessimism is the discourse on the ambivalence and ambiguity of relations between religion and media. This position comes, firstly, from the fact that new technologies and religions are not in vacuum, but in a certain socially context that causes their interaction. Secondly, both media and religion have actor, which allows us not to talk about the unilateral influence of media on religion or vice versa, but about their interaction and mutual influence. Thirdly, the interaction of religion and media can have both positive and negative consequences depending on the context.

B. Turner, studying the influence of media on Abrahamic religions, focuses on the destruction of traditional forms of religious authority in digitalization, which was based on oral or printed (book) forms of training and continuity [4; 117–134]. The global information society produces new methods and forms of transmission of knowledge, new pedagogical technologies that lead to new forms of religious authority, to the emergence of new micro-intellectuals that put forward alternative interpretations, but not so much in the mosque or church as in the media space. As noted by B. Turner, new technologies played an important role in the spread of political Islam, followers of which conduct active work on the Internet and new media, mobilizing young people under the Islamic ideas of justice, social equality, and the protection of Islam. Ultimately, in the media space, as in offline reality, the main question of power over information, over the production of knowledge, and therefore over the minds and souls of people, becomes the main thing.

As we observe, the interaction of religion and media becomes in modern conditions a constant process of discussion, evaluation, negotiations on the possibility of using technologies, as well as the boundaries of this application [5].

### *Tengri and the Internet*

Tengrian groups are actively involved in public media relations. Like ordinary users, they use the Internet and social networks to communicate, interact and spread their views, active citizenship.

Tengrian Internet communities in Kazakhstan began to emerge in 2015-2018. Basically, these were the social networks VKontakte and Facebook that were popular at that time. Currently, the activities of these communities are represented in the information space of Kazakhstan by various types of information coverage. So, in addition to the above VKontakte and Facebook, they are represented on YouTube, Twitter, TikTok, Instagram, as well as in WhatsApp, Messenger, Telegram messengers.

It is important to note that in the Internet space, as in any other public environment, the ethics of the digital environment has been formed.

It is noteworthy that the Tengrian groups emphasized traditional Kazakh values, customs and traditions, which were followed by the Turkic ancestors. With the rise of Islamophobia around the world, as well as the COVID 19 pandemic and the imposition of a lockdown in 2020, there has been an increase in their activities. During the transition to online mode, isolation, an increase in the number of comments and an increase in the dialogic nature of communications were noted. If earlier the user simply read the news, now, when there is more free time, he is actively involved in the communication process, expressing his opinion [6].

In particular, the use of hate rhetoric, namely the articulation of anti-Islamic slogans, became a feature of the statements of the Tengrians. In the social networks of Tengrian groups and individual activists, cartoons of the Prophet Muhammad were published, various information inciting religious hatred and enmity.

It can be noted that the anti-Islamic narratives were typical only for the digital environment. However, it is important to understand that the digital environment is not isolated from other areas in which we exist. Everything that happens offline becomes intense online.

One of the key aspects in the Internet activities of the Tengrians is the International multilingual Internet portal for the study of the history, culture and worldview of the peoples of the Great Steppe – <https://tengrism.kz/>. This site contains information related to the scientific substantiation of Tengrism, the activities of adherents of Tengrism, ongoing projects, scientists and artists. One of the important projects is the dissemination of Turkic runic writing, in connection with which, the project of the Center for Turkic Writing “KAGANICA” is supported. Classes are systematically held to train everyone in different formats, without age restrictions.

In addition, the tab Science – Board of Honor contains brief information about more than 20 people who have contributed to the development of the history and culture of nomadic peoples and Tengrism. All of them are representatives of the Kazakh elite – scientists, artists, public figures and activists.

Also, according to information from the site, the Tengri sports club operates, which includes the Sports Attributes Store, Tengri Stadium (stadium), Tengriada, Tengri World Cup International Football Tournament, Tengri Cup Football Tournament, excursions, hiking, picnics in nature. This site has links to the social network Instagram [7].

As the immediate prospects, the site indicates the creation of a higher educational institution in Almaty with a wide range of technical, historical and cultural faculties [8].

In addition, as an option, site users are offered the Tengrian dating service, which provides an opportunity for Tengrian men and Tengrian women to find a mate for further family creation according to the traditions and custom of the Great Steppe [9].

It is important to note that this site has made an attempt to consolidate various representatives of the Tengrian groups in Kazakhstan.

For the Russian-speaking space, the website of the International Tengri Research Foundation (hereinafter – IFIT) operates. This fund is a non-profit organization established in accordance with the legislation of the Russian Federation. The idea of creating the MFIT was put forward by the Doctor of Philosophical Sciences, Corresponding Member of the Academy of Social Sciences of Kazakhstan, Professor of the Department of Philosophy of the Kazakh National Pedagogical University named after Abai, a leading Kazakh specialist in Tengrism N.G. Ayupov. The key goal of the Foundation's activity is to strengthen the coordination of research work on the comprehensive study of the religious, philosophical, spiritual and cultural heritage of Tengrism in the “nomadic” civilization of Central and Northeast Asia, Eurasia as a whole. The main tasks of the MFIT are to substantiate the emergence of tengri studies – a new direction in the humanities that explores the worldview, culture, civilizational concepts of the “nomadic” peoples of Eurasia; place and causes of Tengrism; its role in the formation and development of political unions of nomadic peoples and tribes, states of the Great Steppe; its cultural and historical origins and connections with various religious and mythological systems, its modern manifestations and perspectives; its Eurasian civilizational role in the 21st century. The MFIT website publishes articles by Kazakh scientists and researchers of Tengrism. The Fund is located in the Russian Federation, the Republic of Sakha Yakutia Republic, Yakutsk city [10].

These sites are the key scientific stakeholders of content about Tengrism in modern times. In addition, the media activities of representatives of Tengrism are concentrated in popular Internet platforms and social networks.

### *“Tengrian Networks” in Kazakhstan*

There are many Tengrian groups operating in the Kazakhstan Internet space, which can be systematized by leaders. So, for example, two Tengrian leaders can definitely be noted: Toktar Beisenbinov (Toktar Abyz), Arman Nurmukhanbetov. In addition to these two leaders, there is a wide range of personal accounts of individuals who spread the ideas of Tengrism.

*Facebook* is one of the popular social networks among the older generation of Tengrians and intellectuals. In this network, there are accounts of both the above leaders and other representatives of Tengrism. In 2022, the consolidation of Tengrians within thematic groups was noted. Basically, their own content is pub-

lished (opinions, thoughts, places of visits, life events, etc.) in the blogging format. There are also reposts from personal accounts of like-minded Tengrians, from Youtube channels.

The key message of these communities in the social network Facebook is the preservation of the Kazakh identity, following the historical roots, ethnic worldview. There is anti-Islamic rhetoric, as well as discussion of information about politics and geopolitics.

*Instagram* is not the most popular social network among Tengrian followers. This network has personal accounts of Toktar Beisenbinov, Arman Nurmukhanbetov and other followers of Tengrian views. However, not all Facebook followers have an Instagram account.

The DEREKKÖZ account seems interesting, where Tengrians talk about the history and culture of the Turkic countries. Through short videos, they talk about the customs of the Kazakhs, historical facts.

In general, most Instagram users do not systematically post photos with posts. For active users, media content is mainly reposting from other social networks and platforms, as well as events from their personal lives.

*Vkontakte* has lost its relevance among the followers of Tengrism. This is due to the growing popularity of Telegram.

*Telegram* – Since 2013, this messenger has been systematically increasing its audience. This platform allows you to exchange text, voice, video messages, including stickers, photos and files. In addition to exchanging messages in dialogs and groups, the messenger can store an unlimited number of files, maintain channels (microblogs), create and use bots.

This platform is widely used by adherents of Tengrism. The popularity of this platform is related to the security of this messenger. The Telegram network has both public and closed groups. At the same time, not all Tengrian groups registered on this platform are currently active. Users share audio, video messages, links to external resources (news, projects, events, etc.), as well as their own opinions and positions.

Some public groups have a separate chat option for members. It is important to note that not all members of the Tengrian groups are followers of Tengrism. So, in the course of content analysis, followers of Sufism, Islam of different directions were identified. From this we can conclude that the large number of participants in these groups is not evidence of a large number of Tengrians in Kazakhstani society. In addition, anti-Islamic rhetoric takes place in this network. Note that there are no time limits in this network and sometimes correspondence can take place until 5 am Kazakhstan time.

*YouTube* is one of the popular video hosting platforms among Tengrians. The Tengrian communities operate on this platform: Dalaruh 'Ulya Dala əlemi – the world of the Great Steppe [11], Derekköz [12] and other personal accounts of private users – exiles of Tengrism.

The Tengrian leaders have their own channels: Tanirshi Toktar Abyz [13], registered in April 2018, more than 25.2 thousand subscribers, more than 2.9 million checks; Areke Neonomad [14] was registered in August 2016, more than 3.5 thousand subscribers, more than 280 thousand examinations.

On this platform, the videos of various Tengrian authors and their like-minded people accumulate, but the information is difficult to systematize, due to different views and vectors of views. So, there is information from scientific, academic and philistine content. For example, some Tengrians are active and systematically publish videos, others, along with Tengrian views, are engaged in the spread of their own ideas (for example, esotericism, shamanism, syncretism, religious, spiritual practices, etc.), others comment on events from the socio-political life of the country and the world, give their own assessment of the actions of the country's leadership. In addition, there is reposting of video of the Tegrians on the channels of other single-minded users.

In general, this platform is popular among the Tengrians, there is an increase in the number of subscribers among Kazakhstani leaders of Tengrism.

*TikTok* is one of the most popular networks right now. There are hashtags in this network: #Tengrism more than 16.2M views, #Tengrism more than 247.8K views, #Tengrism more than 3.6M views, #Tengrism in Kazakhstan more than 8 thousand views, #KazakhTengrism more than 700 views. Note that according to the idea of the creators, short 15-second videos are accompanied by an audio series.

An analysis of this network shows that there are accounts of followers of Tengrism in this network, however, the leaders indicated above do not currently have accounts. At the same time, Toktar Beisenbinov had an account on this network, but it was deleted, the content was reposting from the Youtube platform.

It is important to note that during the analysis of Tengrian groups in social networks, it was revealed that although the leaders do not have personal accounts, they use this network.

In general, TikTok is popular among the younger generation of Tengrians. The content of this network is connected with the history of Kazakhstan, the customs and traditions of the Kazakhs. Short videos (up to 5 minutes) are accompanied by ethnic music in the background (Kazakh kui, songs of Kazakh singers, etc.). Video content: images of historical Kazakh khans, batyrs, shamans, baksy, battles, etc., video clips from documentaries related to Tengrism and the customs of the Turkic peoples. In addition, it has a contrast between Tengrism and Islam.

*WhatsApp* – like many messenger users, Tengrians use this messenger for interaction. Audio, text messages are transmitted and links are shared. Most of these are closed groups. It can be assumed that the content of these communities correlates with the areas of activity and they discuss plans, projects, organization of events, etc. Not all members of these groups participate in the above projects. As in other social networks, there are anti-Islamic narratives.

*Mass media* – various materials on the topic of Tengrism are posted. The Tengrians themselves act as speakers as representatives of this community. Also, the leaders are the authors of books: “Akikat” in Kazakh and “Truth” in Russian (Toktar Beisenbinov), “Kasiet. The strength of the spirit of the Great Steppe” in Russian (Edyge Tursunov, Arman Nurmukhanbetov). Books are distributed through social networks, instant messengers, as well as book platforms and stores. In addition, Arman Nurmukhanbetov has a series of TV shows on domestic TV channels.

In general, the leaders and followers of Tengrism have become more active in the public space in recent years, participating in dialogue platforms, giving interviews. At the same time, through such activities, one can see the palette of views of the Tengrians, which correlates with the lack of a single concept of understanding Tengrism. Of course, the common ideas are the preservation of the Kazakh identity, following the unique national path of the ancestors and the development of Kazakh traditions, customs, and culture.

### *Conclusion*

A wide range of information on the topic of Tengrism is presented in social networks and the media. The site <https://tengrism.kz/> seems to be the most systemic, performing coordinating functions. In social networks, messengers, information is non-systematic and fragmented. Tengrian “broadcasters”, bloggers, speakers present their own interpretations of historical events and facts, as well as their own vision of the future of Tengrism in Kazakhstan. Like all modern digital users, they collect funds for the development of their own Internet resources and the creation of media content.

In general, in the Internet space there are many groups in various social networks. Each of the active groups has its own private chat in messengers.

Since mid 2022, there has been a consolidation of followers of various Tengrian groups. The activities of the followers of Tengrism can be observed most widely in the social network Facebook. In all social networks, there is an increase in the number of subscribers. At the same time, it is impossible to identify whether the subscribers are Tengrian or just curious. The Tengrian groups predominantly use Russian and only Toktar Beisenbinov broadcasts in Kazakh. Such a fact is dissonant with the Tengrian calls to return to the origins, roots, to follow the path of great ancestors, while without knowledge of the Kazakh language.

Some Tengrian groups are open, which is reflected in the participation in the programs of local and foreign media.

Communication in social network groups can occur regardless of the time of day and day of the week. Users exchange files, books on Tengrism, and links to other social networks, as well as their own thoughts. Note that often there is a misunderstanding between the participants, as well as obscene statements. In addition, there is a negative attitude towards representatives of other views and religions.

Modern Tengrians are characterized by an active civic position, discussion of political life both in the country and abroad. Video analysis shows that active Tengrians had different religious experiences: Islam, Protestant trends, esoteric, hypnotic sessions, etc. They probably had a spiritual vacuum, which was filled with various spiritual practices, religious directions.

At present, the role of Tengrism in the historical retrospective of the Kazakh people is not defined; the status of Tengrian groups in the country is undefined both at the state and at the academic, scientific level. In most cases, Tengrian groups act as movements and registered public associations. At the same time, the state supports Tengrism as a cultural brand, but other aspects of it are left without attention.

It is important to note that the general ideas inherent in all Tengrian groups, for example, the revival of spiritual values, the consolidation of the Turkic peoples, but there are no common strategies, programs to

achieve them, supported by actions and an ideological base. However, there is undoubtedly a certain protest potential and dissatisfaction with the current socio-political situation in the country.

Thus, today there are different positions and discourses regarding the use of media in religion, religious and spiritual practices. The actualization of this issue was facilitated by the COVID-19 pandemic, in connection with which there was an accelerated digitalization of public life, including religious and spiritual life. There was a certain dependence on the means of social communication, social networks. Such an experience of “mediatization” needs further analysis, because this phenomenon had both positive and negative features. New or forgotten issues of modern social life have become aggravated in society, which undoubtedly affect the social climate in the country.

The immensity of the Internet space, anonymity leads to the fact that people in networks express an opinion that may have a negative message and hurt the feelings of others, which contributes to the spread of rhetoric of aggression, hatred and entails an appropriate response. At the same time, any civilized society is characterized by a variety of opinions expressed and defended by different social groups, different people, thanks to which members of society learn to respect different positions, the opinions of others, even if they do not agree with them.

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## Тәңірлік интернет-қауымдастықтарды зерттеу контексіндегі Қазақстанның цифрлық палитрасы

Интернет кеңістігіндегі өзара әрекеттесу туралы ғылыми зерттеулер біраз уақыттан бері бар. Қазіргі қоғамның діни ландшафты әртүрлі, жаңа технологияларды қолдану аясы үнемі кеңейіп келеді. Интернет пен жаңа медиа қоғамдық және діни қозғалыстардың қызметінде кеңінен қолданыла бастады. Бұл оңай қолжетімділікке, үнемділікке, кең аудиторияға тарау, экстерриториялылықпен, дәстүрлі әлеуметтік бақылау мен бедел формаларынан көбірек еркіндікпен, балама діни көзқарастарды, азаматтық ұстанымды алға жылжыту, жаңа қауымдастықтар құру, тіпті жаңа дін құру сияқты мүмкіндіктермен байланысты. Топтар, қауымдастықтар, қозғалыстар, соның ішінде цифрлық немесе онлайн діндер ұйымдастырылады. Дәстүрлі және дәстүрлі емес діндер діни өмірді цифрландыру процестеріне біртіндеп қосылуда. COVID-19 пандемиясы бұл процедураны жеделдетті. Локдаун кезеңінде діни бірлестіктер онлайн ғибадат ету, Құранды интерактивті режимде оқи бастады. Тәңірлік топтар өз кезеңінде жоғарыда аталған медиа қатынастарға белсенді қатысты; интернет пен әлеуметтік желілерді қарым-қатынас жасауға, өзара әрекеттесу және өз көзқарастарын, белсенді азаматтық ұстанымын тарату үшін пайдаланды. Елде және әлемде болып жатқан процестермен байланысты өзіндік дискустар пайда болды. Осыған байланысты осы мақалада әлеуметтік желілердегі тәңірлік топтардың контент-талдауы қаралған.

*Кілт сөздер:* цифрлық дін, Тәңір және интернет, тәңірлік әлеуметтік желілер, цифрлық тәңіршілдік, медиа кеңістік, тәңіршілдік, цифрландыру, заманауи тәңіршілдік, дәстүр, желідегі тәңірлік.

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## Цифровая палитра Казахстана в контексте исследования тенгрианских Интернет-сообществ

Научные исследования взаимодействий в Интернет-пространстве существуют уже некоторое время. Религиозный ландшафт современного общества многообразен, постоянно расширяются сферы применения новых технологий. Интернет и новые медиа стали широко применяться в деятельности общественных и религиозных движений. Это связано с легкой доступностью, экономичностью, доступом к широкой аудитории, экстерриториальностью, большей свободой от традиционных форм социального контроля и авторитета, возможностью выдвигать альтернативные религиозные взгляды, гражданскую позицию, создавать новые сообщества и, даже, новую религию. Организовываются группы, сообщества, движения, в том числе цифровые или онлайн религии. Традиционные и нетрадиционные религии постепенно включились в процессы цифровизации религиозной жизни. Пандемия COVID-2019 ускорила данную процедуру. В период локдауна религиозные объединения стали проводить онлайн богослужение, чтение Корана в интерактивном режиме. Тенгрианские группы, в свою очередь, также активно вовлечены в указанные выше медиаотношения; используют Интернет и социальные сети для общения, взаимодействия и распространения своих взглядов, активной гражданской позиции. Возникают собственные дискурсы, которые коррелируют с процессами, происходящими в стране и в мире. В этой связи в настоящей статье рассмотрен контент-анализ тенгрианских групп в социальных сетях.

*Ключевые слова:* цифровая религия, Тенгри и Интернет, тенгрианские социальные сети, цифровой тенгризм, медиапространство, тенгрианцы, цифровизация, современный тенгризм, традиция, Тенгри в сети.

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