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Shifting Beliefs on Digital Platforms: The Case of the 'Godless Utopia' of Binnur Duman Academy

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Abstract

Technological developments and the introduction of mass media into our lives have led to an increase in the visibility of religion on digital platforms. With the digitalization process affecting religious perceptions and practices, the change in the phenomenon of belief has brought about an intensification of spiritual searches. These searches offer almost all belief systems, from institutionalized religions to far eastern religions, from traditional sects to modern community structures, the opportunity to be represented in the digital world. Alternative formations outside of institutionalized religions such as paganism, Hinduism, esotericism, mysticism and occultism open the door to new forms of belief and offer spiritual experiences. Thanks to the channels recommended in reels and live IGVT videos on social networks, individuals have easy access to flexible and versatile spiritual experiences. In this study, the practices such as psychic surgery, return to self, and retreat camp are discussed in the account of the spiritual group named Binnur Duman Academy on the social media application Instagram, which has 545 posts and 813 thousand followers. The study, which applied content analysis, one of the qualitative research techniques, was limited to 15 IGTV video content among 545 posts published between January 2023 and March 2024. The impact of spiritual experiences on religious practice and spiritual quests in IGTV videos was evaluated, and it was analyzed how the rituals in the Instagram posts of the group within the new age movements were recognized on social networks.

Keywords: Binnur Duman Academy, Shifting Beliefs, Godless Utopia, New Age, Social Media

Dijital Platformlarda Değişen İnançlar: Tanrısız Ütopya Binnur Duman Akademi Örneği

Öz

Teknolojik gelişmeler ile kitle iletişim araçlarının hayatımıza girmesi din alanının da dijital platformlarda görünürlüğünün artmasına neden olmuştur. Dijitalleşme sürecinin dini algı ve pratikleri etkilemesi ile birlikte inanç olgusunun değişimi, manevi arayışların yoğunlaşmasını beraberinde getirmiştir. Bu arayışlar, kurumsallaşmış dinlerden uzak doğu dinlerine, geleneksel tarikatlardan modern cemaat yapılarına kadar neredeyse tüm inanç sistemlerine dijital dünyada temsil imkânı sunmaktadır. Dijital dünya paganism, Hinduizm, ezoterizm, mistisizm, okültizm gibi kurumsallaşmış dinlerin dışındaki alternatif oluşumlar yeni inanç biçimlerine kapı aralamakta ve spiritüel deneyimler sunmaktadır. Sosyal ağlardaki reels ve canlı IGVT videolarında önerilen kanallar sayesinde bireyler, esnek ve çok yönlü spiritüel deneyimlere kolayca erişim imkânı bulmaktadır. Bu çalışmada sosyal medya uygulaması Instagramda yer alan Binnur Duman Akademi adlı spiritüel grubun 545 gönderi ve 813 bin takipçiye ulaşan hesabında psişik ameliyat, öze dönüş, inziva kampı gibi uygulamaları ele alınmaktadır. Nitel araştırma tekniklerinden içerik analizi uygulanan çalışma Ocak 2023 - Mart 2024 tarihleri arasında yayımlanan 545 gönderi arasında yer alan 15 IGTV video içeriği ile sınırlandırılmıştır. IGTV videolarında spiritüel deneyimlerin dini pratik ve manevi arayışlar üzerindeki etkisi değerlendirilmiş, New age akımları içerisinde yer alan grubun Instagram iletilerindeki ritüellerin sosyal ağlarda nasıl tanıtıldığı ele alınmıştır.

Anahtar Kelimeler: Sosyal Medya, Değişen İnançlar, New Age, Tanrısız Ütopya, Binnur Duman Akademi

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Introduction

Although belief and rituals have been among the most fundamental needs and activities of humanity throughout history, under the influence of modern parameters such as individualization, rationalization, and pluralism, individuals may turn away from institutional religions and gravitate toward new sets of beliefs and practices. In this process, there is a significant change in the character of religious beliefs and practices as religious preferences become more individual and confined to the private realm. In *Critique of Modernity*, Touraine refers to this transformation, noting that the crisis of religion is reshaping a world that has lost its meaning, and while religion may have fragmented, its components have not disappeared (Touraine, 2000, p. 339; Gürbüz and Aygül, 2021). Indeed, with the diminishing influence of the sacred and the rise of the profane, spiritual beliefs have emerged as new alternatives in humanity’s quest for meaning and to fill spiritual voids. Contemporary sociologists of religion, such as Stark, Bainbridge, and Bellah, point to the growing interest in religion and spirituality. Meanwhile, Wilson, Bruce, and Wallis highlight that religion in modern society has undergone profound changes, with the new religious beliefs emerging as a byproduct of secularization (Arslan, 2009, p. 104) This process represents a shift from the classical secularization paradigm, which posited the “extinction of religion,” to a new paradigm of “revival” or “resurgence.” In fact, Vattimo’s work, *The Future of Religion* (Rorty and Vattimo, 2009), emphasizes that the era of traditional belief systems has come to an end and an era of “subjective religious interpretations” has begun. When it comes to religion, especially within the framework of the concept of “*spiritual responsibility*,” approaches where individual preferences and commitments are decisive come to the fore (Bölükbaşı, 2012, p. 39).

This shift in the perception and experience of the sacred has opened the door for new conceptualizations and the emergence of spiritual communities in the context of rediscovering lost meaning. In these communities, namely new age movements (NAMs), the modern individual’s idea of *believing without belonging* brings with it the quest for self-realization (*tekâmül*) and ultimate happiness within alternative groups. Ultimately, the “breaking of the spell” of the nineteenth century, despite the appeal of science and technology in the twenty-first century (Beck, 2011, p. 10), has reignited the quest for meaning among individuals whose despair has increased. Along with the growth of NAMs, spiritual groups characterized by features such as alternative religion, mystical tendencies, Eastern mysticism, and new meditative trends have become destinations for modern individuals experiencing existential crises. The increasing interest in mystical orientations, in essence, stems from the impact of secular forces on new religious consciousness in modern society. The dissatisfaction produced by secular cognitive frameworks enables new forms of religious and spiritual teachings to be described in a variety of eclectic terms, including *patchwork faith*, *half faith*, *imitation religion*, *occult tendencies*, and *Eastern mysticism* (Arslan, 2010, p. 207).

The era following the 1960s, when spiritual tendencies emerged, has been defined through conceptualizations such as *the new wave* (Davie, 1990), *oriental religious awakening* (McLure), *new religious consciousness* (Glock and Bellah), *the reconstruction of religion* (Falk), and *the severe contemporary religious crisis* (Acquaviva). During this time, NAMs have introduced forms of spirituality that emphasize hybridity and innovation as opposed to traditionalism and purification (Arslan, 2006, p. 11). Essentially, the beliefs and rituals of NRMs are examples of spiritual and mystical phenomena based on ancient pagan teachings that have been presented to modern

society (Develi, 2019, p. 60-61). These examples are regarded by their followers as a kind of truth-seeking endeavor (Veer, 2009, p. 1101). In a broader sense, they are believed to represent the effort to quest for the meaning of life and to reach one's true self (Narcıkara, 2018, p. 13).

Yoga and meditation, which are frequently utilized as rituals by NAMs on social media, are presently regarded as preventive health strategies rather than being associated with their religious origins in Eastern religions (Develi, 2019, p. 63). Similarly, blended ideologies such as Transcendental Meditation, Sahaja Yoga, Spiritualism, and Mevlevi Sufism, along with practices like reincarnation, diverge from their origins in the classical teachings of Hinduism and Buddhism (Yitik, 2018, p. 243). The orientation toward these movements, also referred to as alternative sanctities, is increasing daily with the support of internet-based social networks. *The rise in visibility of religion with the advent of social media* (Arslan, 2016, p. 18), as well as the reproduction of religion in its mediatic forms, is described as humanity's third great awakening (Akgül, 2008, p. 63). The view of internet-based social networks as an appropriate medium for NAMs has triggered an online quest for spiritual knowledge and meaning.

Historically, the relationship between the internet, social networks, and religion has gained significant popularity. In this regard, the freedom of sharing, interactivity, user-friendliness, affordability, and accessibility at any time contribute to the growing popularity of new media among NAMs (Cerrah, 2019, p. 1). The design of technology to allow for religious activities—with features such as posting, following, liking, saving, and watching later—along with parameters like NAM websites and social network groups and content sharing are among the indicators of how the secular domain is being spiritualized (Dereli, 2019, p. 98). Indeed, modern healing techniques such as meditation, reiki, quantum, bioenergy, EFT (emotional freedom technique), and personal development-focused life coaching bring NAMs to the forefront. Using these techniques, NAMs build various virtual religious communities, from new cult movements to alternative formations (Dereli, 2019, p. 99), and via virtual networks, offering individuals the opportunity to share their worldviews, find others who share the same opinions, and communicate directly with them. (Şahin, 2019, p. 15). The sharing and announcements by NAMs on digital media platforms, including short videos such as IGVT's one-minute clips, allow individuals to follow online rituals regardless of time and place (Işıklı and Gökbayrak, 2021, p. 108).

1. The Quest for Spiritual Healing in New Age Movements

It is a well-known reality that throughout history, humans have sought to solve the mysteries of existence, to understand themselves, and to find meaning in life (Ulu and Osmanoğlu, 2023, p. 83). However, it appears that the modern age has opened the door to new preferences and orientations in the quest for meaning. Western modern discourses, which are integrated with the mystical understanding of the East, are presented as options that promise to meet the demands of individuals seeking healing through spiritual techniques. These beliefs, which create a legitimate space for themselves based on a crisis of meaning and employ a mystical, irrational, and unique philosophical language, form new age or NAMs (Arslan, 2006, p. 15). These beliefs, which arose as extensions of new religious movements and refer to healing-focused life philosophies, are based on a doctrine that emphasizes religious, mystical experience (Gürbüz and Aygül, 2021, p. 25), which emerged as a counter-culture movement in the 1960s and offered alternative health methods by emphasizing the mind-body connection. new age beliefs, which include alternative therapies such as spiritual development, healing, and wellness, emerged as part of the personal care movement

in the 1970s and grew in influence as part of the holistic health movement in the 1980s, incorporating methods of healing and alternative treatments (Levin, 2022, p. 13). Their emphasis on healing and spiritual contexts has resulted in their perception as esoteric cosmologies or sustainable ideologies that underpin holistic alternative therapies (Levin, 2022, p. 13).

NAMs, also described as a modern revival of antiquity, are seen as a blend of Asian mysticism, influenced by spiritualist structures, and modern physics and science. Their components include meditation and alternative healing techniques such as Hinduism, Zen Buddhism, Sufism, humanistic psychology, Western occultism, enneagrams, reincarnation, and rebirth experiences. Therefore, NAMs, which have been popular by being blended with the practices of pantheistic Eastern religions and theology, are defined by Heelas as 'self-religions' (Chryssides, 2007, p. 6). They do not represent a specific period or solely a philosophical structure but refer to a syncretic (*unifying*), eclectic (*selective*) belief system that has become popular in today's world. The quest for holiness of the new age, centered on the individual rather than a god or religious authority, forms the basis of their teachings and practices. In this framework, NAMs can also be defined as beliefs that adopt an individual approach to spiritual matters (Kaya and Aydın, 2013, p. 7).

NAMs are a contemporary transformation of Western esoteric movements and traditions. They are a clear and consistent indicator of secular religion, producing meanings according to individual preferences. NAMs, which reflect a subjective form of religion that emphasizes personal experience, are not traditional religions but rather new beliefs built on modern foundations (Kaya and Aydın, 2013, p. 8). Therefore, NAMs lack an officially registered religion, membership, founder, or leader but instead have ways of thinking that emerge through beliefs and practices. These movements and beliefs gain visibility in new media through activities such as courses, seminars, and camps that do not have a centralized structure, often focusing on promises of spiritual purification, achieving happiness, and returning to the essence (Gürbüz & Aygül, 2021, p. 27). Furthermore, NAMs, which are globalized under the influence of secular trends, place humans at the center, consider God as the source of cosmic energy in the universe, and symbolize inner awakening through the salvation recipes they offer (Pearson, 2002, p. 187-8). They also encompass esoteric beliefs such as theosophy, paganism, shamanism, occultism, and spirituality (Kurt and Demiryürek, 2021, p. 187-8). Thus, NAMs can be defined as both a construction of individual-centered holiness and as a broad movement that expresses an eclectic approach to spiritual matters. In this regard, Hanegraff acknowledges them as a spiritual subculture and emphasizes that they emerged as a religious belief movement in contemporary societies (Pınarbaşı, 2021, p. 55). NAMs are also included in the "belief" category because they are associated with concepts such as spirituality and mysticism by supporting the individual's quest for self-actualization (Mirza, 2018, p. 19).

On the other hand, because NAMs use a secular and esoteric language, they are considered communities where self-awareness and consciousness develop (Hanegraff, 1997, p. 552). These communities base many concepts, such as, experiences of inner journeys (*asceticism* meditation, yoga, Reiki, quantum, and astral travel, on beliefs and teachings that have long existed (Develi, 2019, p. 63). Furthermore, such as yoga, retreat, enlightenment, mysticism, spirituality, and Gnosticism, manifest as dynamics with spiritual, profound, and esoteric depth (Yıldız and Meçin, 2014, p. 223). Indeed, NAMs, which have gained popularity in recent times, continue their activities

in various fields, including psychoanalysis, bioenergy, astrology, self-analysis, positive thinking programs, reincarnation, general medicine, shape therapy, hypnosis (Bozkurt, 2022, p. 112), holistic medicine, psychic surgery, root cleansing, and prenatal therapy.

NAMs present themselves with esoteric and fascinating expressions like holistic and synergistic thinking, networking, cosmic energy, and awakening. They collect, package, and offer for individual consumption material that is psychological, therapeutic, magical, somewhat scientific, and difficult to understand (Stef Aupers and Dick Houtman, 2006). This consumption represents camps that are formed within the framework of spiritual purification programs and include various training programs. In this cultic medium, the individual tends to consume spiritual commodities through the space provided by communication sources and practices for the purpose of personal development. Individuals participate in healing and purification rituals, meditation sessions, workshops, or camps with themes such as spiritual journeys or returning to the essence (Kurt and Demiryürek, 2021, p. 187-8). In conclusion, NAMs, which emerged in the 21st century to meet the spiritual expectations of individuals, represent beliefs that bear the traces of modernization and are shaped by the secular world. It is understood that thanks to these movements, "healing" has been redefined as the concept of "spiritual healing" in the modern world.

2. Spiritual Healing Techniques in New Age Movements

Spiritual healing techniques enhance an individual's inclination toward mystical, spiritual, and paranormal phenomena, as well as their pursuit of alternative solutions within his realm of meaning. In the modern period, the understanding of healing is presented in a different form than past beliefs, and it adopts new patterns such as subconscious, EFT, and holistic medicine, creating new types of healing, cults, and forms of belief (Arıcı, 2021a, p. 239-241). The uncertainties of modern life make the quest for spiritual healing significant for individuals who do not feel safe (Küçükural et al., 2021, p. 265). Therefore, the concept of "healing" occupies a central position in a significant portion of NAMs. Healing practices attempt to fill the spiritual dimension of humans that modern medicine does not sufficiently address through various practices (Doğan, 2020, p. 57). These practices include techniques aimed at self-realization and personal transformation.

Although the quest for healing has been known since ancient times, the meaning attributed to this concept has changed in the modern era. The concept of healing, which is not entirely independent of its past understanding, now places healers—previously referred to with titles such as lead caster, amulet maker, and jinn expeller—into a new mold within a modern-secular structure (Arıcı, 2021b, p. 301-2). In this context, Western-synthesized healing is associated with prayers to Allah (*Al-Shafi*) in Islam to alleviate spiritual distress, baptism in Christianity, and practices like yoga and meditation, which are based on spiritual cosmology in Buddhism and Hinduism (Erten, 2020, p. 394-403.). The understanding of healing, grounded in an eclectic belief system, is considered a new concept under the name of modern healers, targeting not only cognitive and physical healing but also spiritual recovery.

The concept of "spirituality," which has been reinstated by modern healing that has gained popularity in recent years, focuses on an individual and independent journey aimed at developing the inner world to reach personal understanding without being connected to the rules, rituals, or institutions of religion. Spiritual belief forms are individualistic, speak of a direct relationship with

the divine, and often focus on feelings and experiences (Küçükural et al., 2021, p. 173-5). This is a lifestyle that, without encompassing any specific religion or deity, seeks meanings such as love, respect, inspiration, and submission to God, thereby extending beyond adherence to a particular religion. Although modern spirituality is also referred to as "spirituality," "spiritual being," and "spiritualism," it is defined as divine energy that nourishes a personal spirituality through elements like the creator, universal spirit, or God, giving meaning and strength to life (Narcıkara, 2018, p. 13).

In spiritual life, there is talk of a spiritual awakening involving listening to oneself, forgiving, distancing oneself from negative emotions, freeing oneself from egos, and focusing on meaning rather than material concerns. In this sense, NAMs, which recognized one of the examples of meditative and health-oriented spiritual movements today, are being associated with concepts such as *believing without belonging* (Davie, 1990), *the de-institutionalization of religion*, and *the rise of the post-traditional era* (Hervieu-Leger, 2000) on the basis of offering spirituality determined by individual preferences and commitments.

The growing embrace of spirituality is mostly due to those who, in their quest for meaning, have forfeited their spiritual centers and purposes for existence. At this point, *modern spirituality techniques* fill the void of a life deprived of meaning. Spirituality, understood as having a similar instrumental function to religion, involves the process of searching for things perceived as sacred (Narcıkara, 2018, p. 16). Spirituality offers alternative ways beyond individuals' beliefs, worldviews, or values to achieve the integrity of mind-body-spirit. Yoga, meditation, and other relaxation techniques and exercises have become popular ways to experience spirituality due to a growing interest in Eastern ideas.

Spiritual healing groups, using alternative and holistic medicine treatment methods, which replace conventional medical treatments, offer traditional medicine the opportunity to exist anew in modern forms. Indeed, the traditional and mystical understanding of medicine in Eastern and Indian countries like India, China, and Tibet is synthesized with the ancient healing concepts of the Islamic world and transformed into modern forms (Doğan, 2020, p. 65). These alternative formations, which have gained visibility and recognition through digitalization, are considered health activities that attract the individual who has felt isolated in modern societies.

The continuity of religious groups' existence in harmony with the digital environment is an indication that the religious and the secular have intertwined (Karaarslan, 2015, p. 29-30). Regarding the unique possibilities and dynamics of religiousizing the secular space, Campbell classifies the internet into four categories: a spiritual environment enabling religious experience, a cyberspace suitable for religious use, a tool facilitating the continuation of religious or religious practices, and a technology affirming religious life (Campbell, 2005, p. 9-14). The transformation of digital communication tools into an indispensable part of daily life, the presentation of religious knowledge through digital media, the proselytizing activities of religious institutions on digital platforms (Çuhadar, 2021, p. 69), and the opportunity for online access all demonstrate the relationship between religion and digitalization. Thus, groups that can transfer their offline religious practices into the online environment are emerging in the digital world (Dereli, 2020, p. 89).

Digital platforms such as Facebook, Twitter (X), Instagram, WhatsApp, and YouTube, which have a large number of active users on social media networks, as well as virtual rooms like TikTok in online spaces, are becoming widespread means of disseminating information through religious symbols and images (Oyman, 2016, p. 131 ; Dağ, 2021). In digital environments, people perform the actions and activities they exhibit in the real world, carrying their traditional communities into the digital space and forming digital religious communities through the sharing of similar views and thoughts in digital spaces (Türk and Demirci, 2016, p. 5). Creating a virtual community in a digital environment is achieved through having a nickname, interaction among members, continuity, social control, and members' interest and participation in group activities (Dawson, 2004).

The evolution from institutional forms of religions to individual spirituality and digitalization has enabled the emergence of groups participating in healing rituals on social networks. Spiritual movements, as groups active in the digital world, are spreading in Turkey as healing-focused formations. These include groups such as Sahaja Yoga (Bahadır and Çapcıoğlu, 2021b), Ferhan Sezer Golden Age Healing Techniques (Bahadır and Çapcıoğlu, 2021a) with thematic expansions such as subconscious, NLP, quantum, bioenergy, yoga, and examples that use spiritual energy and healing techniques intensively on social media networks. Participation in these groups is provided through live broadcasts on social networks.

Similarly, Binnur Duman, the subject of this study, describes herself as a spiritual counselor who conducts studies on the spiritual journey, asserting that prior to her spiritual pursuits, she worked in the fields of chemistry, physics, and behavioral sciences. She expresses that she has used her intuitive abilities and healing powers, which she has felt since childhood, as a positive contribution throughout her life and developed them through spiritual maturation and wisdom education. Accordingly, she feels the awareness that the healing power she claims to have inherited from her ancestors and that has existed within her has added to her life in every aspect, and in the spiritual journey to which she feels she belongs, she has dedicated herself to serving people. She also emphasizes that her aim is to increase the number of good-hearted people who possess positive thinking. Duman's posts reveal that she has been providing training in various educational institutions and universities for approximately 33 years. She notes that, particularly during the Covid-19 pandemic, due to social distancing rules and restrictions, she conducted collective meditative practices through social media to contribute positively to her followers. Binnur Duman offers training in holistic healing, integrative health, Reiki Master, Grand Master, quantum life coaching, spiritual counseling, Sufism and Islamic mysticism, alchemy, shamanic healing systems, ThetaHealing, and mindfulness. It is understood that she provides basic training at four levels, with the fourth level being described as the master stage. This phase, she claims, contains all teachings requiring astral work. In addition, Duman argues that, with the spread of spiritual movements in the digital world, she has actively started using her YouTube and Instagram pages to reach more people, sharing videos and training on social media platforms, making announcements through these applications, and contributing to spiritual evolution with her book *Resonance: Destiny Favors the Brave* (Duman, 2024).

Within this particular framework, this study aims to examine the Binnur Duman Academy (BDA), a prominent example of NAMs, from various perspectives. BDA is a spiritual movement established by Binnur Duman, who has established a distinct healing system as a field of spiritual activity, is well-known for her psychic surgery and seven-generation family tree studies, claims to

provide healing through her return-to-essence retreat camp and spiritual transformation programs, and describes herself as a spiritual specialist. In this context, the study addresses how spiritual healing techniques, which spark curiosity and interest through IGTV videos shared on Instagram, are introduced and how rituals are handled in the organized healing groups.

3. Methodology

The research model is structured using the qualitative research method. As is well known, content analysis employing qualitative data studies involves careful, detailed, and systematic examination and interpretation of a certain amount of material, with the effort to identify patterns, themes, assumptions, and meanings. Data analyses are designed to code content that can be used to answer research questions. Therefore, content analysis basically relies on a process of coding and data interpretation (Berg and Lune, 2019, p. 344-345). In this framework, the aim of the study is to reach data-driven relational descriptions, and through the applied content analysis, the content shared on social media is examined under three main categories.

The universe and sample of the study are limited to IGTV videos shared on Instagram between January 2023 and March 2024. Among the 545 posts on Binnur Duman's Instagram account, which has 813,000 followers, 15 IGTV videos were included in the research sample. In the study, in addition to analyzing this data over a one-year period, a search model using keywords obtained from the literature review was employed. These videos were categorized under four headings and classified by establishing semantic relationships among them. The categories created were analyzed under specific themes based on the shares in the content. The categories identified within this scope are: “the reconstruction of the metaphysical order: erasing the traces of the past,” “therapeutic religions: immediate/now/here,” and “extraordinary power: channel/connection.” These themes were created within the framework of the characteristics defined by Regis Dericgueborg for the concept of healing, which he describes as the religion of healing or therapeutic religion (Küçükkural et al., 2021, p. 266).

4. Findings

Upon examining 15 IGTV videos out of the 545 posts on Binnur Duman’s Instagram account, which has 813,000 followers, it is evident that each piece of content is shared within a framework associated with specific themes related to spiritual teachings. The themes concerning the relationship between the digital sphere and spiritual experiences, encompassing alternative religions, can be addressed under three main headings.

4.1. The Reconstruction of the Metaphysical Order: Erasing Traces of the Past

In new age beliefs, features such as emphasizing mystical experience, establishing a direct connection with God or an absolute being, rejecting a rational approach, and highlighting the millennium or happiness phase are appealing to the modern individual. In this context, the information obtained in the research on new age beliefs and their effects on individuals reveals the functioning of spiritual movements. Essentially, from past to present, people have resorted to various rituals and practices to fulfill desires or seek healing within a religious or spiritual framework. These practices, produced in modern forms, claim to apply a healing system aimed at erasing traces of the past and achieving purification. One such figure is Binnur Duman who

promotes a healing approach aimed at erasing traces of the past and suggests that even familial ties from 7-8 generations ago impact our present lives. In fact, in an Instagram IGTV video where she shares statements like “*You can cancel past contracts, you can purify from past karmas,*” and “*You are the only connection between the past and the future,*” (Binnur Duman, 2023b) she expresses that deep spiritual purification will occur by cleansing the negative elements rooted in the past. It is understood that the growing popularity of such practices, similar to traditional folk religion’s syncretic practices like lead pouring, and their presentation as a spiritual remedy) (Okutan, 2017, p. 28), have triggered the quests for healing.

Binnur Duman constructs her teachings around themes such as “finding your own reality,” “authentic life,” “searching for the right path,” and “deep truth” under the practice of new age beliefs. In this framework, she suggests to her followers, “*Discipline your own mind!*” as a solution for situations where the negative perspectives produced by deeply-rooted thought patterns cause issues. This solution, which she calls a “spiritual fast,” is also described as a miraculous practice for new beginnings that open new doors in life. Indeed, in an IGTV post titled “*I am aware that everything starts and ends with me, that I am the cause of everything. I thank you for everything I have and for this life given to me.*” There are 30 comments in this context. Among these comments, followers’ remarks such as “you are our guide” and “praise be” stand out. It is understood that Duman leads her followers through short online videos, promising to cleanse negative thoughts and release the burdens of the past.

In an IGTV video shared with the caption “*Are you ready to embark on a journey of self-discovery, a journey from yourself to yourself? If your answer is yes, write it in the comments!*” (Binnur Duman, 2023c) It is understood that the aim is to instill awakening and awareness in individuals on their journey to becoming their true selves. Comments such as “yes, I’m ready,” “thank God,” “may this journey be with love,” “whatever you say, master,” “you have become my lighthouse,” and “I have been reborn from my ashes” draw attention to this post. As seen in these examples, Duman’s advice to individuals seeking “self-realization,” a popular motto of NAMs, begins with *healing*. According to her, *healing* occurs through the acceptance of the unity of the past and the present and cleansing from this reality. Self-realization through mental, physical, and spiritual practices offers a subjective experience like a new age tonic to wounded souls. It is understood that Duman’s approach to healing, which includes shamanic elements and who describes herself as a shaman woman, is aimed at helping people feel good and live the rest of their lives in happiness and peace. In the post “*How will we bring out the shamanic healer within us?*” (Binnur Duman, 2023e) it is stated that everyone has a healing power within them, and by uncovering this true essence, both self-healing and the healing of others can be achieved.

Binnur Duman, who provides online services to individuals using networks such as Facebook, Instagram, Twitter (X), and YouTube in the digital sphere as a spiritual movement, has been integrated into the online world as an example of YÇA and the search for alternative sacredness. Thus, through religious social networks that change according to circumstances in terms of individuality, depth, and fluidity (Dereli, 2019, p. 100), it has mediated modern individuals’ return to the sacred, departing from a singular, static religious community. The quest for sacredness aimed at filling the spiritual void of modern humans is supported by online content produced by spiritual currents and movements. Indeed, spiritual movements, which bring new

forms and content to spiritual and mystical phenomena, offer new alternatives to individuals in search, through healing/health application techniques.

4.2. Therapeutic Religions: Immediate/Now/Here

The idea, expressed by NAMs, that humanity will undergo a spiritual leap and that a transpersonal cosmic awareness will emerge is based on the prediction that we are on the threshold of a new era (Karaosmanoğlu, 2009, p. 98). NAMs, which are nourished by esoteric traditions and composed of claims focused on healing (Levin, 2022, p. 7), place special emphasis on healing practices as a means of recovery. Essentially, in new age beliefs, the spiritual realm is shaped, directly or indirectly, within the framework of practices that have healing or therapeutic effects. Dericgueaborg’s description of a “healing religion” or “therapeutic religion” is based on the thesis that an individual has full authority over themselves and that this is made possible through their own experience. Therapeutic religions claim to aim at healing the physical or mental aspects of life through *immediate/now/here* recovery, thereby repairing a damaged life (Küçükkural et al., 2021, p. 265-8). Indeed, the IGTV videos on Binnur Duman’s Instagram account, featuring posts like “*You are here to be yourself*” and “*You are here to live the life you deserve,*” (Binnur Duman, 2023k) align with the definitions of healing religion or therapeutic religion. In this context, a comment made on a post about a return-to-essence camp—“*Gratitude for your presence, teacher; I salute the greatness within you; I set my intention*”—is particularly noteworthy (Binnur Duman, 2023j). In new age beliefs and spiritual movements, it appears that participants in practices such as therapy, yoga, and camp are motivated by the desire to achieve some benefit “*now and here.*”

The understanding of healing in new age beliefs is grounded on Kohut’s idea that the individual develops a sense of belonging and unity with the world throughout his life in self-psychology (Amarasingam, 2009, p. 282). In this context, Binnur Duman, who gained attention with her post, “*You are ready to embark on the journey of finding yourself—from yourself to yourself; if your answer is yes, write it in the comments,*” (Binnur Duman, 2023d) invites her followers to introspection and to question certain aspects of their lives. Participants in BDA’s trainings state that the aim to be achieved through therapeutic activities is to activate the healing mechanism of the followers and to discover their own healing power.

The new media is an important instrument in promoting virtual communities that distribute health and healing. The BDA community, which utilizes teachings aimed at spreading the messages of religions, also uses the opportunities provided by new media to reach a wide audience (Gündüz, 2010, p. 46). Essentially, since the phenomenon of a return to the sacred opened the door to the formation of alternative religious communities, many virtual communities appeared in the media with structures offering healthy living suggestions. Descriptions such as the re-establishment of religion, the great awakening, and the return of the sacred have brought NAMs to light as movements filled with a variety of spiritual themes, and this increased visibility has been realized through mass communication tools, especially new media.

The emergence of NAMs and spiritual movements has brought about the competition between religions over spirituality, the prioritization of the individual’s need for healing in their private life (Sevinç, 2014, p. 115), as well as the incorporation of belief, ritual, and worship forms into

religiously themed products on a voluntary basis. This data suggests that NAMs have shifted traditional religions' salvation teachings, which emphasize the afterlife, to a ground that emphasizes improving life in the present.

4.3. Extraordinary Power: Channeling/Connection

Followers of the BDA community believe that a guide is assigned to each individual at the moment of their birth, and this guide stays with the person throughout their life. In addition to this guide, who provides spiritual guidance at various stages of life, individuals also need other entities (Bozkurt, 2022, p. 109). The role of this guide is to offer spiritual support to the individual (Uysal, 2015, p. 33). Essentially, it is stated that existential tensions arise with changes in the individual's life cycle in NAMS, and over time, spiritual quests develop to cope with these tensions (Özkan, 2006, p. 138).

The post titled "*Have you lost your way? I can help you find it*" (Binnur Duman, 2023i) highlights the need for a spiritual guide, the presence of spiritual leadership to address this need, and the individual is not alone. However, in NAMs, which typically lack a specific founding leader, the existence of a *channeling/connection* between the individual and their healing is considered important. In spiritual practices, the concept of a "channel" is sometimes associated with access to specific knowledge, while in other cases, it is used in relation to healing. Indeed, with the phrase "I can help you find your way," a connection is established between those seeking healing and the spiritual healing experience through healing energy, cosmic energy, and universal life energy.

In the post shared as "psychic surgery and seven-generation family tree work," the experience of encountering healing energy is described as "*a turning point in life, a milestone.*" (Binnur Duman, 2023a). In the comments related to this post, requests for healing are expressed, and a contact number is provided. It is stated that healing is a practice using holistic medicine and energy anatomy that improves people's lives in five dimensions: spiritual, mental, emotional, physical, and existential. In this context, it is understood that online healing practices are conducted through expressions such as deep cleansing, purification, and establishing connections by opening energetic channels. It is also understood that the techniques applied in self-return, retreat, and spiritual transformation programs aim to support individuals, particularly during challenging times, in aspects where they feel spiritually lacking and to provide answers to their quest. These techniques, which seek to spiritually comfort the individual, elevate personal energy, and repair the wounded self, seem to make these practices appealing.

Indeed, (Binnur Duman, 2023f) in her post titled "*Make an intention for your new life and get rid of all the blockages that are not good for you; do not serve your development, delay you, and hinder you,*" states that a person can get rid of his/her blockages through psychic surgery and seven-generation family tree training. It is understood that she offers these trainings to those who attend her camps and considers these educational sessions as a turning point for the participants. According to Duman, this is a return-to-self or retreat camp focused on healing the weights and karmic knots that we have carried with us from the past to the present. In a post titled "*This life is yours; you are here to be yourself; you are the architect of your own destiny,*" (Binnur Duman, 2023h) which is shared in connection with the seven-generation family tree training, Binnur Duman calls on her followers: "*Get up, awaken, ignite the light within you, and say, 'I am here,' and raise your level of consciousness; contribute to the whole.*" Under this post, there are comments from followers

such as "I salute the greatness within you, I choose to let go of everything, and I am deeply grateful."

A comment was made under a segment taken from an IGTV video published during the return-to-self and retreat camp, stating, "We don't need any miracles; we are here to remember that we are the miracle" (Binnur Duman, 2023g). Additionally, comments such as "Every place where love and compassion are spoken is heaven; I accept this and give endless thanks" were made in response to this post. These examples demonstrate that followers perceive the teachings and posts shared from the Binnur Duman account as a form of spiritual healing and as a way to comprehend the realm of existence beyond our senses (Brennan, 2010, p. 24).

In her post titled "*You don't need a miracle because you are a miracle yourself*," (Binnur Duman, 2023l) argues that everything is an illusion and a simulation, sending her followers the message, "The only truth is you; you are here to be yourself." This reflects a typical example of individualized beliefs on social media. Indeed, for spiritual, therapeutic, and healing practices associated with individualized belief to achieve the desired outcome, a person must control their life and step into an extraordinary life experience (Küçükkural et al., 2021, p. 284-5).

Binnur Duman draws attention to the "new moon" practice, which she describes as an essential for new beginnings, and in her Instagram post titled "*Contract Cancellation, Healing the Past, and Oath Breaking*," (Binnur Duman, 2024) she gives the following advice to her followers: "Delayed spiritual contracts, fateful ties, messages from our family and roots, and all psychic energies are a burden on our back. Therefore, we must leave behind everything that prevents a new beginning." When examining the comments on the post, phrases such as "I received it, I accepted it, I received it with all my heart, I received it for the good of myself and the whole" are frequently repeated.

Discussion and Conclusion

The training sessions featured in Binnur Duman Academy's social media activities, the techniques applied in these sessions, and the expressions used appear to align with the typical characteristics of NAMs. As seen in the example of Binnur Duman Academy, the teachings of NAMs encompass health and healing practices such as yoga, meditation, aura work, holistic medicine, reiki, and subconscious cleansing, as well as alternative orientations, including modern interpretations of Paganism, Hinduism, and Buddhism, although they are not explicitly defined as rituals. Examples of meditation, spiritual maturation, and spiritual experiences serve as evidence that these teachings represent a modern form of religious ritual. The occurrence of rituals on social media points to a technology-based and supported spirituality (Haberli, 2013, p. 19-20; Haberli, 2014). Indeed, the main factor driving the modern individual's preference for spiritual movements and beliefs in their quest for meaning is social environments. New rituals implemented under the name of healthy living teachings are carried to the offline world through online environments and applications (Dereli, 2020, p. 305) and mediate functional roles. Modern societies are increasingly witnessing examples where neo-paganist and Indian-origin religions are being presented their worship forms as sports and health teachings, such as yoga, reiki, and meditation. Despite scientific developments and rationality permeating every aspect of life, individuals' quest for meaning finds

a place in healing communities, and ultimately, the relationship between the rise of spiritual movements and the digital world is strengthening.

Instagram, as a social interaction application, enhances its appeal by offering features such as following, commenting, liking, and direct messaging, independent of the physical environment, thereby creating a basis for spiritual pursuits. In terms of the relationship between the digital world and spiritual experiences, content centered on mysticism, spiritual experiences, and the quest for eternity supports the orientation towards healing communities. Similarly, global structural transformations and the problems created by the secular-sacred dichotomy have also revived interest in spiritual movements. Consequently, individuals seeking to handle real-life challenges and alleviate existential concerns and tensions turn to virtual practices that offer spiritual participation at minimal or no expense. These practices operationalize spiritualism or spiritual transformation, the defining characteristic of NAMs, by giving a new form to ancient pagan teachings and religious rituals within the information society. NAMs, which create space for spirituality, appear as spiritual healing communities in social media platforms, preferred by those searching for holistic health solutions and promising individuals seeking meaning a way to escape loneliness and past blockages.

In conclusion, religious knowledge, sharing practices, and participation in online groups and live broadcasts in the digital age occur through technology-supported, internet-based, religiously themed, and spiritually oriented communication. These new spiritual practices that serve as the basis for such communication lay the groundwork for the digitalization of religion or spirituality, bringing with them alternative virtual group formations. The BDA community, which is the subject of the study, similarly shares content on its Instagram page with 813,000 followers. When examining 617 selected posts and 15 IGTV videos, it is evident that spiritual teachings such as psychic surgery, seven-generation family trees, auras, hypnosis, and spiritual cleansing are prominent. Indeed, the main goal of the BDA is "new awakenings in a brand-new era." It is understood that the practices carried out through spiritual healing techniques, presented with themes such as mental cleansing, the womb, forgiveness, and wish fulfillment work, are categorized under three main themes. In the study, these themes are identified as the reconstruction of the metaphysical order: erasing the traces of the past; therapeutic religions: immediate /now/ here; and extraordinary power: channeling/connection. Short videos, approximately one minute long, were analyzed, and comments made by followers about these videos were included. As a result, it has been observed that the meaning-seeking of individuals in secularized and increasingly individualized societies is nourished by new belief systems, supported by rituals related to health, sports, and healing. Individualized quasi-religious structures, distanced from institutional religion, come to light through social networks and facilitate the reattachment of individuals to a collectivity. Although these virtual communities, which base their teachings on yoga and meditation, claim that they are not a religious group, it is seen that they are nourished by religious teachings, a secular spiritualist framework, and an individual-centered understanding of sacredness.

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Dijital Platformlarda Değişen İnançlar: Tanrısız Ütopya Binnur Duman Akademi Örneği

Merve BAHADUR*

İhsan ÇAPCIOĞLU**

Genişletilmiş Özet

Giriş

Geleneksel dinin etkisinin zayıfladığı modern toplumlarda, yeni dinsel formlar ve ruhsal arayışlar ortaya çıkmaktadır. Bu yeni dinsel formlar, iletişim araçlarının yaygınlaşmasıyla birlikte insanların dikkatlerini daha çok çekmektedir. Bu bağlamda spiritüel şifa grupları olarak adlandırılan ve modern dünyanın yeni ruhsallık tarzlarını temsil eden önemli bir akım olarak Yeni Çağ Hareketi olarak öne çıkmaktadır.

Spiritüel şifa grupları senkretik ve esnek bir yapıya sahip olup, spiritüelliği barındıran pagan kültürden ve doğulu mistik dinlerden oluşan hareketleri kapsamaktadır. Seküler bir nitelik taşıyan bu hareketler, anlam krizleri yaşayan insanlara ruhsal (spiritüel) söylemleriyle kendilerini sunmakta; reenkarnasyon, karma ve paganizm gibi paranormal olguları barındıran eklektik bir sistem oluşturmaktadır. Bu gruplar ezoterik ve büyü sözleriyle örüntülenmiş temalar kullanarak şifalanma ve arınma ritüellerine özel bir önem atfetmektedir. Bu ritüeller, insanların fiziksel, zihinsel ve ruhsal iyilik halini artırmayı amaçlayan modern bir şifacılığı temsil etmektedir.

Son yıllarda hızla artan ve popüleritesi ile dikkat çeken spiritüel şifa grupları yoga, meditasyon, öze dönüş ve arınma gibi çeşitli iyileşme tekniklerini içermektedir. Bu teknikler, bireylerin anlam arayışlarını gidermelerine ve geçmişle olan bağlantılarını temizlemelerine yardımcı olmak amacıyla işlevsel bir sistem sunmaktadır. Bu sistem, sadece fiziksel sağlığı değil, aynı zamanda zihinsel ve ruhsal sağlığı da önemseyen bütünsel bir çerçeveyi benimsediği iddiasındadır.

Kutsal ve seküler olanın iç içe geçtiği dijital teknoloji ve iletişim araçlarıyla temsil edilen söz konusu sistemi öneren dijital platformlar, bu tür spiritüel pratiklerin yaygınlaşmasında ve daha geniş kitlelere ulaşmasında önemli rol oynamaktadır. Özellikle sosyal medya ve internet siteleri, bireylerin bu ritüellere kolayca erişim sağlamalarına ve bu pratikleri kendi yaşamlarına entegre etmelerine katkıda bulunmaktadır. Bu süreç, bireylerin sadece fiziksel sağlıklarını değil, aynı zamanda zihinsel ve ruhsal sağlıklarını da önemsemelerini önermektedir. Modern toplumda teknoloji destekli dijital araçların yaygınlaşması, bireylerin spiritüel pratiklere yönelik ilgisini artırmakta ve bu alandaki

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farkındalığı genişletmektedir. Spiritüel şifa tekniklerinin yer aldığı dijital sistemin aktörleri, bireylerin manevi arayışlarına cevap verdiğini ve onların yaşam kalitelerini artırdığını ileri sürmektedir.

Toplumun iletişim teknolojileriyle kuşatıldığı günümüzde, 1980'lerden itibaren yaşanan ve yoğunluğu gittikçe artan teknolojik gelişmeler temsil ettiği dijitalleşme süreci, manevi arayışların yoğunlaşmasına neden olmaktadır. Dijitalleşme, bireylerin hayatlarını anlamlandırdığı ve dini pratiklerini çevrimiçi ortamlarda yeniden ürettiği dijital bir *habitus* oluşturmaktadır. Bu *habitus*, özellikle geleneksel yapılardan uzak doğu dinlerine, tarikatlardan cemaatlara kadar geniş bir yelpazede temsil imkanı bulmaktadır. Paganizm, Hinduizm, ezoterizm, mistisizm ve okültizm gibi kurumsallaşmış dinlerin dışında alternatif inanç biçimleri dijitalleşmeyle ön plana çıkmaktadır. Böylece bireyler, mistik, akıldışı ve paranormal unsurları barındıran yeni spiritüel şifa teknik ve deneyimlere ilgi duymaktadır.

Dijitalleşme süreciyle birlikte dinin dijital dünyada yer alması, temel ihtiyaçlar, anlam sistemi ve toplumsal bir aktivite olan inanç olgusu, modern çağda yeni dini temayüller ve yeni inanışlar çerçevesinde belirlenmektedir. Bu yeni inanışlar, Doğu'nun mistik anlayışı ve Batı'nın modern söylemiyle birleşerek spiritüel şifacılık adı altında bireylerin taleplerini karşılayan unsurlar olarak görülmektedir. Böylece bireyler, şifalanma ve arınma ritüellerine, meditasyon seanslarına, atölyelere veya öze dönüş gibi spiritüel yolculuk temalı kamplara katılım sağlamaktadır. Günümüzde dinlerin kurumsal formlarından bireysel spiritüelliğe doğru evrilmesi ve dijitalleşmesiyle, sosyal ağlarda meditasyon ve şifa ritüellerine katılım sağlayan gruplar ortaya çıkmıştır. Dijital dünyada görünürlüğü artan bu hareketler (*self spirituality*), Batı toplumundan aktarılan sağlık ve şifa odaklı oluşumlar olarak yayılmaktadır. Bu hareketler, yeni inanç biçimlerinin dijital dünyada temsiline ve tanıtımına yön vermektedir.

Dijital çağda, internet ortamında gerçekleştirilen dini bilgi arayışı, paylaşımı, çevrimiçi gruplara veya canlı yayınlara katılım pratikleri, sanal dini iletişimler aracılığıyla gerçekleşmektedir. Bu iletişim tarzı, sosyal medya ağları sayesinde Dünyada ve Türkiye'de Facebook, Twitter (X), Instagram, WhatsApp, YouTube gibi dijital platformlar aracılığıyla çevrimiçi alanlarda dine ait sembol ve görüntülerle yaygın bilgilendirme araçlarına dönüşmektedir. İnsanlar, dijital ortamlarda gerçek dünyadaki eylem ve aktivitelerini rahatlıkla gerçekleştirmekte, ait oldukları geleneksel cemaatleri dijital ortama taşıyarak benzer görüş ve düşüncedeki insanlarla dijital dini topluluklarını oluşturmaktadır. Böylece günümüz insanının anlam arayışında spiritüel hareket ve inançları tercih etmesinde en etken faktörün sosyal mecralar olduğu anlaşılmaktadır. Neo paganist ve Hint menşeli dinlerin ibadet şeklinin modern toplumda yoga, meditasyon adı altında spor ve sağlık öğretisi olarak sunulması gittikçe yaygınlaşmaktadır. Bu çerçevede, Yeni Çağ Hareketi ve benzeri hareketler, bireylerin günlük hayatlarında spiritüel ihtiyaçlarını karşılamalarına yardımcı olmakta ve onlara anlam arayışlarında rehberlik etmektedir.

Yöntem

Dijitalleşmenin dini algı ve pratikler üzerindeki etkilerini ve bu süreç içerisinde ortaya çıkan yeni spiritüel arayışları konu edinen bu çalışmada din olgusu, teknolojik gelişmeler ve kitle iletişim araçlarının yaygınlaşmasıyla dijital platformlarda kendine yer bulmuştur. Bu platformlar aracılığıyla dönüşen dini algı ve pratikler, sosyal medya uygulaması Instagram'da yer alan Binnur Duman Akademi adlı spiritüel grubun etkileşimleri ve ritüelleri çerçevesinde ele alınmaktadır. Binnur Duman Akademi, 545 gönderi ve 813 bin takipçisi ile dikkat çekmekte ve takipçilerine psişik ameliyat, öze

dönüş ve inziva kampı gibi çeşitli uygulamalar sunmaktadır. Bu çalışma, Ocak 2023 - Mart 2024 tarihleri arasında paylaşılan gönderiler arasından seçilen 15 IGTV videosu ile sınırlandırılmıştır. Nitel araştırma tekniklerinden içerik analizi uygulanarak, Instagram iletilerinde yer alan içerikler ve bu içeriklerin sunumunda uygulanan teknikler gözlemlenmiş ve iki ana tema belirlenmiştir. Bu temalar; spiritüel dönüşüm programı ve öze dönüş inziva kampı olarak adlandırılmıştır. Ayrıca, söz konusu iki ana temanın dışında metafizik düzenin yeniden inşası, geçmişin izlerini silme, terapötik din ve olağanüstü güç gibi üç alt tema tespit edilmiştir. Grubun paylaşımlarında kullanılan teknikler ve icra edilen ritüellerin sosyal ağlarda nasıl tanıtıldığı üzerine odaklanılmıştır. New age akımları içerisinde yer alan ve Instagram iletilerinde kullanılan içerikler, çevrimiçi ritüel ve spiritüel deneyimlerin görünürlüğünü artırmıştır. Grubun Instagram iletilerinde kullanılan içerikler, bireylerin çok yönlü spiritüel arayışlarına cevap üretmekte, Instagram'da yayımlanan IGTV videolarında spiritüel deneyimlerin nasıl icra edildiği, dini pratik ve manevi arayışlar üzerindeki etkisi, modern formlarla üretilmiş bu içerik ve gönderilerle kapsamlı bir spiritüel deneyim sunmaktadır.

Yeni inanç biçimlerini temsil eden, spiritüel yolculuk adı altında çalışmalar yapan ve kendisini ruhsal danışman olarak tanımlayan Binnur Duman, çocukluğundan beri var olduğunu iddia ettiği sezgisel yeteneğini ve şifa gücünü yaşamı boyunca işine pozitif katkı olarak kullandığını, sonradan aldığı ruhsal tekamül ve bilgelik eğitimleriyle ise bu gücünü geliştirdiğini belirtmektedir. Kendinde var olan ve atalarından geçen söz konusu şifa gücünün yaşamı boyunca her alanda kendine farkındalık kattığını ileri süren Binnur Duman, holistik şifa, bütünsel sağlık, Reiki Master - Grand Master, kuantum yaşam koçluğu, ruhsal spiritüel danışman, sufizm ve tasavvuf eğitimleri, simyacı, şaman şifa sistemleri, ThetaHealing, mindfulness gibi eğitimler vermekte ve YouTube kanalının yanı sıra Instagram sayfasını da aktif olarak kullanmaktadır.

Binnur Duman Akademi'nin Instagram iletilerinde yer alan ve dikkat çeken paylaşımlardan biri psişik ameliyattır. Psişik ameliyat, fiziksel ameliyat gerektirmeyen spiritüel bir yöntem olarak nitelendirilmektedir. Bu ritüel, bireylerin ruhsal iyileşmesini ve geçmişten gelen olumsuz enerjilerin temizlenmesini amaçlamaktadır. Öze dönüş programı ise, bireylerin içsel yolculuğunu keşfetmelerini ve kendilerini yeniden tanımlamalarını sağlamaktadır. Program, bireylerin ruhsal gelişimini destekleyen meditasyon ve farkındalık tekniklerini içermektedir. Instagram'da yayınlanan IGTV videolarında grup liderleri ve katılımcılar ritüelleri nasıl icra ettiklerini açıklamaktadır. Videolar, bireylerin deneyimlerini paylaştığı ve spiritüel dönüşüm süreçlerini zenginleştirdiği içeriklerle doludur. Söz konusu videoların, takipçilerin gruba yönelik ilgisini artırdığı gözlemlenmiştir.

Sonuç

Çalışma, dijitalleşme sürecinin dini pratikler ve spiritüel arayışlar üzerindeki etkilerini Binnur Duman Akademi örneğinde ortaya koymaktadır. Dijital platformlar, bireylerin manevi arayışlarını destekleyen çeşitli yeni alanlar sunmaktadır. Binnur Duman Akademi örneği, yeni inanç biçimlerinin dijital dünyada nasıl temsil edildiğini ve sosyal ağ Instagram'da nasıl sunulduğunu göstermektedir. Bu çalışma modern dönemde değişen yeni inanış biçimlerinin birey merkezli kutsallık oluşumundaki etkisini, karma, tekamül, okültizm, ezoterizm ile temellendirilmiş ritüellerin sosyal ağlarda yaygınlaştığını göstermektedir.

Arařtırmacıların Katkı Oranı Beyanı/ Contribution of Authors

Yazarların alıřmadaki katkı oranları eřittir.

The authors' contribution rates in the study are equal.

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alıřma kapsamında herhangi bir kurum veya kiři ile ıkar atıřması bulunmamaktadır.
There is no conflict of interest with any institution or person within the scope of the study.

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In this study, the rules stated in the “Higher Education Institutions Scientific Research and Publication Ethics Directive” were followed.