

# INTERNET AND RELIGION: DIGITAL DEITIES AND TECHNOSHAMANISM CHANGING OUR UNDERSTANDING OF SPIRITUALITY

**Tjerlang Munir<sup>1</sup>, Sutrisno<sup>2</sup>, Marthin Steven Lumingkewas<sup>3</sup>**  
Sekolah Tinggi Teologi Moriah, Tangerang, Indonesia<sup>1,2,3</sup>  
Email: [christdeon@gmail.com](mailto:christdeon@gmail.com)

*Submitted: 2 May 2023 Revision: 5 July 2023 Accepted: 19 August 2023*

## Abstract

The internet has grown in importance as a platform for religious speech and practice, with some considering it a suitable medium for magical experimentation and rituals. Sects and religious meetings have also found a new home in digital networks. Some religious societies have opted to shift their activities online, resulting in digital religion and hyper-mediated religious experiences. The use of digital technology has also fueled religious imagination, notably in the context of animism. The use of digital technology for spiritual reasons, known as technoshamanism, is becoming increasingly popular among neopagans, occultists, and New Agers. As a result, the internet has become a haven for digital deities and technoshamanism, opening new avenues for religious expression and practice. With this context in mind, the research focuses on digital religion, with researchers discussing how digital deities and technoshamanism are changing our understanding of spirituality. The purpose of this research explores how the internet and religion are transformed in the move from offline to online contexts into digital deities and technoshamanism. The rise of digital deities and technoshamanism is altering our perception of spirituality. As a result, the influence of digital deities and technoshamanism on the nature of spirituality is still being explored and researched, with consequences for both conventional religious organizations and the larger cultural environment. The research method of this study is library research, to gather information from books, journals, and online libraries.

**Keywords:** internet and religion; digital deities; technoshamanism; spirituality.



Didache: Jurnal Teologi dan Pendidikan Kristen by <https://jurnal.moriah.ac.id/index.php/didache/> is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.

## INTRODUCTION

As consciousness grows, a new view of reality emerges. The limitless experiences offered by developing

technologies such as cyber, immersive, and virtual worlds are like the classical ways developed through shamanic journeys that aim to transcend all human

boundaries. Magical-spiritual imagination, far from dying in our supposedly secular age, continues to feed the utopian delusion, apocalyptic vision, digital fantasy, and alien obsession that haunts today's "technological unconscious." The vocabulary and ideals of digital culture have invaded and even transformed many areas of modern spirituality. What is emerging is a networked framework to overcome some of the current divisions: spirit and machine, modernism and nihilism, technology, and humanity. We're stuck in a cybernetic sandbar, bogged down in the middle of stories of an ancient blazing bonfire.

Today we live in the age of computers and internet networks, which is one of the most remarkable innovations created by man. The internet has changed the way we live, communicate, travel, and even think. The Internet is a global network consisting of several computers connected, called a network. In addition, the internet is also known as an information highway, digital library, email, Online marketplace, and many more. The Internet has a huge information storage capacity, where we can easily search for information with just a click of the mouse. It is the largest library in the world which unfortunately is often overlooked by many. However, the

internet also could connect people all over the world. Any individual with internet access can stay connected with his family and friends, get the latest news, and discuss it, use search engines for research, compare prices, and more.

Religion has been significantly influenced by the internet, both favorably and adversely. According to one study, having a higher faith in God related to lower gaming frequency and lower game addiction scale scores, while practicing religion was associated with less frequent online and offline gaming. This implies that religious beliefs and practices can have an impact on how individuals utilize the internet and interact with technology.<sup>1</sup> On the plus side, the internet has enabled religious groups to digitally assemble faithful, and religious leaders have websites, blogs, and social media profiles to engage with their followers. People may now study, absorb, think, and investigate religion at their own pace and convenience thanks to the internet. Since the 1990s, religious groups of many faiths have migrated their activities, in part or entirely, on the internet, resulting in digital religion and hyper-mediated religious experiences.

---

<sup>1</sup> Birgit Braun, Johannes Kornhuber, and Bernd Lenz, "Gaming and Religion: The Impact of Spirituality and Denomination," *Journal of Religion and Health* 55, no. 4 (August 21, 2016): 1464–71, <https://doi.org/10.1007/s10943-015-0152-0>.

The internet has also not boosted interfaith dialogue, and the amount of knowledge available has resulted in specialization rather than variety. However, the internet has aided in the spread of many religious views and articulations, resulting in the formation of new communities and faiths. As a result, the internet has had a multifaceted influence on religion, affecting and being shaped by religious activity both online and offline.<sup>2</sup>

Cyberspace allows us to enter new realms of existence and modes of activity. To elaborate further, Cyberspace is a computer-mediated communication site (CMC), where online relationships and alternative forms of online identity are enforced, raising important questions about the social psychology of Internet use, the relationship between 'online' and 'offline' forms of life and interaction, and the relationship between 'real' and virtual.<sup>3</sup> It draws attention to cultural remediation through new media technologies as not just a means of communication but a social purpose and culturally significant. Finally, cyberspace is seen as providing new opportunities to reshape society and

culture through "hidden" identities, or borderless communication and culture.<sup>4</sup>

What matters is that cyberspace is essentially a realm of "social interaction and communication" rather than a repository of information.<sup>5</sup> According to media researcher Stewart Hoover (2006), religion and media have always been inextricably linked throughout history. Religion is inextricably linked to media messaging, from sacred texts to contemporary media technology.<sup>6</sup> The second reason is that the reproduction of religious rites online is not restricted to social networking sites and is not driven solely by physical distance limits.<sup>7</sup> The incantations are part of French artist Lucile Olympe Haute's "Cyberwitches Manifesto," an artwork in the show "Technoshamanism" at the Hartware Medien Kunst Verein in Dortmund, Germany, through March 6, 2022. The

---

<sup>2</sup> Aleks Krotoski. What effect has the internet had on religion? 2011. <https://www.theguardian.com/technology/2011/apr/17/untangling-web-aleks-krotoski-religion>

<sup>3</sup> Mbanaso, Uche & Dandaura, Professor. The Cyberspace: Redefining A New World. *Journal of Computer Engineering (IOSR-JCE)*. 17. (2015): 2278-661. 10.9790/0661-17361724.

---

<sup>4</sup> Punday, Daniel. "The Narrative Construction of Cyberspace: Reading Neuromancer, Reading Cyberspace Debates." *College English* 63, no. 2 (2000): 194–213. <https://doi.org/10.2307/379040>.

<sup>5</sup> Stephen Jacobs, Virtually Sacred: The Performance of Asynchronous Cyber-Rituals in Online Spaces, *Journal of Computer-Mediated Communication*, Volume 12, Issue 3, 1 April 2007, Pages 1103–1121, <https://doi.org/10.1111/j.1083-6101.2007.00365.x>

<sup>6</sup> Stewart M. Hoover. *Religion in the media age*, 1st edn., (London, New York: Routledge. 2006)

<sup>7</sup> Giulia Evolvi. Religion and the internet: digital religion, (hyper)mediated spaces, and materiality. *Z Religion Ges Polit* 6, 9–25 (2022). <https://doi.org/10.1007/s41682-021-00087-9>

group show, which features the work of 12 artists and collectives, investigates the links between technology and mystical, ancient belief systems.<sup>8</sup>

In a world dominated by digital technology, people of religion must comprehend not just how new media interacts, but also how their religious ideals shape specific media consumption patterns. This begins with a reflection on a group's religious identity, which includes defining its mission statement and principles. Once these have been established, the question becomes, "How might these values reflect a particular belief about or position toward media?"<sup>9</sup> Unpacking one's basic values clarifies not only one's religious priorities, but also how one's beliefs call one to engage or oppose parts of contemporary media technology and society. Internal tensions or heated debates over technology use are common in religious communities because community members propose that new media be used in ways that contradict the values of the group, or because the members seeking to employ technology do not fully understand the community's

historic identity or ethos. Thus, having a thorough grasp of a community's identity can aid in identifying possible good technical applications or grounds of contention for a certain group.<sup>10</sup>

Cyberspace is the buzzword for computer-mediated communication, the developing new world of e-mail, databases, virtual reality, word processing, computer games, and a slew of other culture-shaping digital technology. The Internet, an international computer system that connects individual computers over phone lines, serves as the backbone of cyberspace. Because humans are incorrigibly spiritual creatures created in God's image, many individuals are striving to nourish and extend their souls through cyberspace.<sup>11</sup> According to Erik Davis, quote by Groothuis the unfathomable complexity and unusual potencies of cyberspace "may soon appear to be as strangely sentient as the caves, lakes, and forests in which the first magicians glimpsed the gods." We may now add the hallowed and mysterious cyberspaces of wired modern animists to the sacred and

---

<sup>8</sup> Josie Thaddeus-Johns. *Space Pagans and Smartphone Witches: Where Tech Meets Mysticism*. 2021.  
<https://www.nytimes.com/2021/11/24/arts/design/technoshamanism-hmkv-germany.html>.

<sup>9</sup> Heidi A. Campbell and Stephen Garner. *Networked Theology, negotiating faith in digital culture* (Baker Academic, Grand Rapids, 2016)

---

<sup>10</sup> Heidi A. Campbell and Stephen Garner. *Networked Theology*.

<sup>11</sup> Douglas Groothuis. *Technoshamanism: Digital Deities in Cyberspace*.  
[http://www.equip.org/PDF/DC228.pdf?\\_\\_cf\\_chl\\_tk=2PM6v4UhLDD4IBx.pym4VhRA7VNz7nCghzIo.o.CxjI4-1682174067-0-gaNycGzNDNA](http://www.equip.org/PDF/DC228.pdf?__cf_chl_tk=2PM6v4UhLDD4IBx.pym4VhRA7VNz7nCghzIo.o.CxjI4-1682174067-0-gaNycGzNDNA)

mysterious natural spaces of unwired ancient animists.<sup>12</sup>

Only a few examples of online religious sites are provided here, as part of a wider effort devoted to human activities online and the intersections of the internet and religion. The study is still in its early phases, using library research according to George is a method of collecting data by studying and understanding data that is closely related to problems from books, theories, and documents, where the data taken is in the form of primary data.<sup>13</sup> This study is based on library research. This design's goal is to give many comparisons of current ideas. The descriptive comparative learning approach was employed in this study. This strategy is intended to assist researchers in making their study papers as simple as possible. The initial step in the data collection procedure is to seek references and literature. A thesis with the same variable is another source. The final stage is to compare something. These procedures can yield outcomes or data.

## DISCUSSION

### Internet and Religion

The Internet is a computer networking technology that includes the World Wide Web as well as other technologies or platforms such as instant messaging and chat rooms that are linked together by a "network of networks." The phrase "religion online" will be used to characterize the appearance of conventional and non-traditional religious behaviors and discourses on the Internet. This is separate from Helland's frequently mentioned "religion-online" and "online-religion" concepts.<sup>14</sup> Religion is defined as a social-cultural system consisting of specific behaviors and practices, morality, beliefs, worldviews, texts, ethics, organizations, and other aspects related to the supernatural, transcendental, spiritual, and holy. With no clear agreement on what constituted a religion, religion as an "influential force in human culture"<sup>15</sup> Digital religion comprises the integration of online and offline places. Evolvi quate Heidi Campbell (2012) defines digital religion as follows:

---

<sup>14</sup> Heidi Campbell. Religion and the Internet. The Centre for the Study of Communication and Culture. Volume 25 (2006) no. 1. [http://cscs.scu.edu/trends/v25/v25\\_1.pdf](http://cscs.scu.edu/trends/v25/v25_1.pdf)

<sup>15</sup> Piotr Siuda. Mapping Digital Religion: Exploring the Need for New Typologies. Religions 12. (2021): 373. <https://doi.org/10.3390/rel12060373>

---

<sup>12</sup> Douglas Groothuis. Technoshamanism

<sup>13</sup> Mary George. *The Elements of Library Research: What Every Student Needs to Know*. (2008). 10.1515/9781400830411.

[A]rticulating the growth of religious activity online, as seen by the most recent manifestations of cyberchurches, which are related to both online and offline environments at the same time. "Digital religion" refers to how religion is practiced and communicated online, as well as how digital media and places shape and are shaped by religious activity.<sup>16</sup>

Evolvi writes that digital religion is defined as tangible actions that occur between online and offline encounters and contribute to the construction and discussion of communities. As a result, in this part, I will contextualize the relevance of space and the spatial turn in religious studies, as well as explain how the concept of space might be applied to Internet behaviors.<sup>17</sup> Through an increasing number of web sites, chat rooms, and email discussion groups dedicated to a range of faith-related themes, the Internet has presented religious practitioners with new methods to examine their ideas and experiences. In the present globalization process, the avoidance of attacks on the purchase of individual consciousness, the formation of a strong spirituality in everyone's minds, and the safeguarding of young people from the influence of harmful organizations are all necessary

and relevant. Ideological immunity in each citizen's awareness, based on national and spiritual principles, is required to avoid manipulative, forceful behavior in the sphere of security.<sup>18</sup>

In various ways, the Internet has altered how individuals practice religion. To begin with, the internet has enabled people to study, absorb, think, and explore religion at their own pace and convenience, resulting in a more personalized approach to religious practice. Second, religious groups have been able to relocate their churches and temples to virtual real estate, resulting in digital religion and hyper-mediated religious experiences. Third, the internet has aided in the spread of many religious views and articulations, resulting in the formation of new communities and faiths. Fourth, the internet has exposed religion's foolishness, resulting in a drop in religious affiliation in certain cases. Finally, the internet has not boosted interfaith dialogue, and the amount of knowledge available has resulted in specialization rather than diversity. As a result, the internet has altered how individuals practice religion by generating new

---

<sup>16</sup> Giulia Evolvi. Religion and the internet.

<sup>17</sup> Giulia Evolvi. Religion and the internet.

---

<sup>18</sup> Jumaev Ulugbek. Sattorovich, "The Study Of The Psychological Properties Of Computer Technologies And The Impact Of The Internet In The Development Of Adolescent Consciousness And Thinking.," *Eurasian Medical Research Periodical* 1, no. 1 (2021), <https://doi.org/10.52155/IJPSAT.V26.2.3131>.

chances for personalized religious practice, establishing digital religion and hyper-mediated religious experiences, and multiplying many interpretations and articulations of religion.<sup>19</sup>

The internet's connection with religion is complicated and nuanced. On the one hand, the internet has enabled people to study, absorb, think, and explore religion at their own pace, resulting in a more customized approach to religious practice. Religious groups have also been able to relocate their churches and temples to virtual real estate, resulting in digital religion and hyper-mediated religious experiences. On the other side, the internet has revealed religious foolishness, leading to a drop in religious allegiance in certain cases. The internet has also not encouraged interfaith connection, and the amount of knowledge available has resulted in specialization rather than diversity. However, the internet has aided in the spread of many religious views and articulations, resulting in the formation of new communities and faiths. As a result, the internet's connection with religion is multifaceted, with the internet changing

and being changed by religious activity in both online and offline arenas.<sup>20</sup>

### **Digital Deities**

Digital technology is altering spirituality in a variety of ways. For starters, digital technological advancements have enabled the development of new types of spiritual experiences and rituals, such as technoshamanism and the use of digital technology as a medium for magical experiments and rituals. Second, digital technology has called into question conventional concepts of spirituality and religion, sparking arguments about the role of technology in religion and the threats it poses to traditional faith. Third, technology has the capacity to elevate humanity to a higher degree of awareness or spirituality. Fourth, faith may influence technology, leading to happiness and a greater knowledge of the cosmos and, eventually, God. Finally, digital technology and spirituality can be viewed as complimentary, with spirituality viewed as an important factor to nurture in modern societies. As a result, digital technology is altering spirituality by introducing new types of digital deities, spiritual experiences, and rituals, questioning old

---

<sup>19</sup> Paul K. McClure. Tinkering with Technology and Religion in the Digital Age (Thesis. Baylor University. 2015) <https://baylor-ir.tdl.org/bitstream/handle/2104/9313/MCCLURE-THESIS-2015.pdf?sequence=1>

---

<sup>20</sup> Paul K. McClure. Tinkering with Technology.

concepts of spirituality and religion, and perhaps leading to a greater degree of consciousness and pleasure.<sup>21</sup>

Adoring or revering artificial intelligence, virtual creatures, or other sorts of digital entities is referred to as adoring or revering digital deities. With the advancement of technology, the concept of digital deities has grown in popularity in science fiction and contemporary culture. Some feel that as we become more dependent on technology and our connections with digital entities improve, we may begin to see these creatures as gods or divine beings. Some people have even constructed digital cults and rituals centered on the worship of artificial intelligence or virtual creatures.

Entities venerated or adored in digital settings, such as video games, virtual reality environments, or social media platforms, are referred to as digital deities. These deities are generated and nurtured by human contact with technology, and they can take numerous forms, such as video game characters, chatbots, or virtual assistants.<sup>22</sup> Because

they are not restricted by physical presence or traditional religious hierarchy, digital deities question traditional assumptions of what makes a religious experience.<sup>23</sup> Instead, they provide new potential for customization and control over spiritual interactions, and they may have significant ramifications for how we think about technology and spirituality.

Because they are not restricted by physical presence or traditional religious hierarchy, the development of digital deities undermines traditional assumptions of what defines a religious experience. Instead, human involvement with technology creates and sustains digital deities, which give unprecedented potential for personalization and control over spiritual interactions. Furthermore, the usage of synthetic deities may have far-reaching consequences for the connection between technology and spirituality. As more people use technology to influence their spiritual lives, the value of bodily presence in religious experiences may shrink, and the lines between physical and virtual places

---

<sup>21</sup> Fernandez-Borsot, G. (2023), Spirituality and technology: a threefold philosophical reflection. *Zygon*, 58: 6-22.  
<https://doi.org/10.1111/zygo.12835>.

<sup>22</sup> Heidi Campbell, Digital Religion: Understanding Religious Practice in New Media Worlds. (2013).  
<https://www.researchgate.net/publication/29395827>

---

4\_Digital\_Religion\_Understanding\_Religious\_Practice\_in\_New\_Media\_Worlds

<sup>23</sup> Lorusso, M., & Montani, F.  
*"Technoshamanism": An emerging religious movement between post-humanism and traditional ecological knowledge. Handbook of Research on the Impact of Culture in the Digital Age*, (2017)160-178.



may merge.<sup>24</sup> The study of religious rituals online may be used to examine digital religion. Religious rituals are defined as activities conducted with and within media, which helps us understand how the Internet reconfigures and supports ritualized religious practices. This method includes viewing the Internet as a spiritual network, a sacramental venue for online worship, a tool for expanding religious outreach, or a technology that may affirm religious life and/or the religious identities of certain communities.<sup>25</sup>

The notion of digital deities is still in its early stages, and there are few examples of digital deities in Christianity. Some Christian organizations, however, have experimented with developing digital images of classic Christian characters such as Jesus or the Virgin Mary to make them more accessible to a digital audience. Stark write that the game "El Shaddai: Ascension of the Metatron," based on the biblical account of Enoch, is one example of a digital deity in Christianity. The player assumes the position of Enoch in

the game, who is entrusted with collecting fallen angels and stopping them from corrupting humans. The game depicts a variety of biblical figures, including God and the Archangels, in a visually appealing and realistic manner. Another example is the app "Pray.com," which provides several options for people who want to connect with Christianity in a digital setting. Daily devotionals, guided prayers, and access to a virtual community of other Christian believers are all included in the app. While not a conventional god, "Pray.com" acts as a digital doorway to Christian spirituality and provides innovative opportunities for individuals to participate with their faith.<sup>26</sup>

### **Technoshamanism**

A cultural trend that blends technology, electronic dance music, and spiritual or religious components is known as technoshamanism. It is a wide phrase that refers to a school of thought that incorporates the use of digital technology within a traditional or ancestral way of existence. Technoshamanism is a word that originated in Brazil and has acquired international prominence. It entails the notion that the basic core of the cosmos is

---

<sup>24</sup>Jeffrey K. Hadden, "Digital Deities and the Changing Nature of Spiritual Experience," *Journal of the American Academy of Religion* 87, no. 3 (2019): 801-827.

<sup>25</sup> Heidi A Campbell and Forrest Rule, "The Practice of Digital Religion," in *Handbuch Soziale Praktiken Und Digitale Alltagswelten*, ed. Heidi A. Campbell (Wiesbaden: Springer Fachmedien Wiesbaden, 2016), 1-9, [https://doi.org/10.1007/978-3-658-08460-8\\_38-1](https://doi.org/10.1007/978-3-658-08460-8_38-1).

---

<sup>26</sup> Rodney Stark, "Religious Innovation in a Digital Age: The Case of Christian Video Games," *Journal of Religion and Popular Culture* 24, no. 3 (2012): 345-357.

an algorithm, and that morality can be drawn from this.<sup>27</sup> Technoshamans are those who practice technoshamanism and employ technology as a medium for magical experimentation and rituals. Technoshamanism challenges traditional concepts of spirituality and religion, and it is spawning new communities and religions that are altering the future of spirituality and religion.

Technology enables humans to overcome some of their apparent constraints. It enables individuals to move quicker, see further, conduct distant acts, and, to some extent, influence nature. Some, such as technologist Michel Bauwens quote by Garner, claim that technology has a spiritual component since it is part of the intrinsic human yearning for transcendence, which presents itself spiritually or physically. In the latter situation, he believes that technological pursuit has always been a spiritual quest.<sup>28</sup>

Garner mentions that certain regard cyberspace as an "emergent phenomenon," with the interplay of its numerous components resulting in a new, unexpected

marvel that transcends its components and, in certain circumstances, goes beyond strictly physical rules. The writings of Jesuit Pierre Teilhard de Chardin is a popular source for technologists looking for significance in the evolving internet. Teilhard's notion of creation and life advancing towards an end point has been adopted by proponents of cyberspace, who view his image of the noosphere as a vision of and for cyberspace and the internet.<sup>29</sup> Technoshamans employ technology to produce new sorts of spiritual experiences and regard it as a means of connecting with the divine.<sup>5</sup> As a result, technoshamanism integrates technology with spirituality through employing technology as a conduit for spiritual experiences and rituals, as well as by incorporating digital technology into a traditional or ancestral way of life.

According to research on the composition of neopagan societies, a surprisingly large number of participants come from technology backgrounds. Erik Davis believes this is due in part to neopagan practices appealing to the knowledgeable and experienced people found in the IT business.<sup>30</sup> Davis describes Neopaganism as an "earthy and

---

<sup>27</sup> Isabella Aurora. On Technoshamanism and Tecnoxamanismo.  
<https://alchorisma.constantvzw.org/interviews/on-technoshamanism-and-tecnoxamanismo.html>

<sup>28</sup> Stephen Garner. Praying with machines: religious dreaming in cyberspace. *Stimulus*. 12. (2004) 16-22.  
[https://www.researchgate.net/publication/317014274\\_Praying\\_with\\_machines\\_religious\\_dreaming\\_in\\_cyberspace](https://www.researchgate.net/publication/317014274_Praying_with_machines_religious_dreaming_in_cyberspace)

---

<sup>29</sup> Stephen Garner. Praying with machines.

<sup>30</sup> Erik Davis, *Techgnosis: Myth, Magic, Mysticism in the Age of Information*, 1st ed. (New York: Harmony Books, 1998; reprint, London: Serpent's Tail, 1999), 179-180.

celebratory magical culture that attempts to reboot the rituals, myths, and gods of ancient polytheistic cultures.” It accomplishes this by actively constructing itself from existing occult traditions, practitioners' own imaginations, folklore, and ethnography.<sup>31</sup> In general, it tends to emphasize an embodied spirituality linked to the holiness of the body and the planet, which appears to contrast with the synthetic, disembodied aesthetic of cyberspace. However, neopagan-ism catches the concept that imagination may be understood as a craft - art, practice, and vehicle for the spirit all at the same time - that lends itself to virtuality.

A pagan practitioner's phrase sums up the core of technoshamanism: "May the astral plane be reborn in cyberspace."<sup>32</sup> Groothuis quote Erik Davis sees parallels between the concept of magic as "the science of the imagination, the art of engineering consciousness, and discovering the virtual forces that connect the mind-body with the physical world" and "our dizzyingly digital environment" of cyberspace technologies involving online fantasy role-playing games and other new, mind-expanding devices in an extensive article on technopagans. Technopagans think that these

technologies may function as occultic sacraments in the digital era because they "honor technology as part of the circle of human life, a life that is already divine for Pagans."<sup>33</sup>

Technoshamanism's worldview leans toward pantheistic monism, animism, and polytheism. Because it asserts that humans are ultimately one with the one divine reality and may access its capabilities through psychic procedures, pantheistic monism is the most natural foundation for all occultisms. However, a multitude of entities or energies are acknowledged as emanations or expressions of the one reality inside this system. As a result, a type of operational animism or polytheism is the cousin of pantheistic monism, no matter how absurd it may seem to incorporate a plurality of beings into an absolute unity.

Cyberspace does not necessitate a plunge into the high-tech deceptions of technoshamanism. However, given the combined effect of cyberspace's captivating nature and the occult notions pervasive in the cultural environment, technoshamanism readily finds itself at home in its followers' keyboards and beyond. Nonetheless, the soul will not find peace or enlightenment there. "The

---

<sup>31</sup> Erik Davis, *Technosis: Myth, Magic*.

<sup>32</sup> Douglas Groothuis. *Unmasking the New Age*. (Illinois: IVP Books. 1986)

---

<sup>33</sup> Douglas Groothuis. *Unmasking the New Age*.

Internet exists for people to connect with each other," says Jaron Lanier, a pioneer in virtual reality technology. However, the Internet is insufficient for connecting with the mystery of the cosmos. God's website does not exist.<sup>34</sup>

At the same time, "techno-shamanism" festivities should remind us of that pagan mysticism, too, falls short of filling the "God-shaped vacuum" in every human heart. Would-be witches may try to recreate pre-Christian beliefs with VR headsets and tarot applications, but true paganism died out in Europe over a thousand years ago. The cause was the growth of Christianity, which historian Rodney Stark referred to as "The Victory of Reason." The victory of Christianity resulted in enhanced human rights and freedom, capitalism, and the science that enabled the "tech" in technoshamanism in the first place.<sup>35</sup>

### **The Internet is Changing Our Understanding of Spirituality.**

In numerous respects, the advent of digital deities and technoshamanism is altering our perception of spirituality and the nature of religious experience. To begin with, these events call into question

established ideas of what constitutes a religious experience. Religious experiences have traditionally been regarded to include firsthand contact with a heavenly being or presence. Digital deities and technoshamanism, on the other hand, provide a distinct form of religious experience that is mediated by technology.<sup>36</sup> These calls into question the nature of religious experience and if it can be isolated from the technology that enables it.

Second, these occurrences blur the distinction between the real and virtual worlds. Religious encounters in virtual reality or via AI chatbots may be considered as legitimate and significant as those in actual places.<sup>37</sup> These calls into question established beliefs about the significance of bodily presence in religious encounters.

Third, digital deities and technoshamanism allow for more customization and control over religious

---

<sup>34</sup> Douglas Groothuis. Technoshamanism.

<sup>35</sup> John Stonestreet & Shane Morris. "Technoshamanism": Why a Post-Christian Future Is Still Religious 2021. Breakpoint.org.

---

<sup>36</sup> Lorusso, M., & Montani, F. "Technoshamanism": An Emerging Religious Movement Between Post-Humanism and Traditional Ecological Knowledge. In *Handbook of Research on the Impact of Culture in the Digital Age* (IGI Global 2017) 160-178.

<sup>37</sup> Puttick, E., & Graham, L. Digitally mediated spiritualities: A critical investigation of digital religious expression in the age of social media. *New Media & Society*, 21(3), (2019). 639-655.

experiences.<sup>38</sup> Individuals can employ technology to reach altered states of consciousness and tailor their relationships with digital deities.<sup>39</sup> This begs the question of the role of technology in influencing religious experiences, as well as the consequences for individual autonomy and agency.

Fourth, digital deities and technoshamanism open new avenues for religious experimentation and research. Individuals can have access to a diverse range of religious experiences and practices from throughout the world, and they can utilize technology to investigate many religious traditions in novel ways.<sup>40</sup> This raises concerns about technology's role in encouraging religious plurality and diversity.

Completely, the rise of digital deities and technoshamanism calls into question traditional concepts of religious experience and raises serious concerns about the link between technology and spirituality. It is an area suitable for additional investigation and investigation. The internet has greatly influenced our notion of spirituality. It has fostered new

kinds of religious expression, such as online prayer groups, digital meditation applications, and virtual religious services, as well as the quick transmission of religious teachings.

The internet has also made it simpler for people to learn about and experiment with many religious traditions, as well as offered chances for cross-cultural and interfaith communication. Individuals can connect with people who share their ideas and receive support and inspiration in their spiritual journeys through social media platforms and online communities. Furthermore, the internet has called into question conventional concepts of religious authority and hierarchy, allowing people to interact with spirituality on their own terms. Online resources like as blogs, podcasts, and videos provide a wealth of knowledge and opinions on a wide range of religious themes, allowing people to interact with spiritual practices and teachings in ways that are personalized to their unique needs and interests.<sup>41</sup> Heidi mention that religious users can change the Internet to reflect their beliefs by using descriptive language about it, using technology to achieve certain religious aims, or emphasizing

---

<sup>38</sup> Cusack, C. M. *Digital Religion: Understanding Religious Practice in New Media Worlds*. (Routledge. 2018).

<sup>39</sup> Hjarvard, S. *Online religion: new challenges, new opportunities*. (Routledge. 2013).

<sup>40</sup> Kock, C. *Digital religion and techno-spiritual practices*. In *Digital Sociologies*. (Routledge. 2019). 89-105.

---

<sup>41</sup> Heidi A. Campbell, "Exploring Religious Community Online: We Are One in the Network," *Journal of Computer-Mediated Communication* 11, no. 2 (2006): 339-356.

specific Internet usage that correspond to their lifestyle. Spiritualization's potential to culture or spiritualize itself allows it to be included into the religious self-expression of a certain group or individual's existence.<sup>42</sup>

## CONCLUSION

In our conclusion here, we have found out that the rise of digital deities and technoshamanism is altering our perception of spirituality. These events provide novel types of religious experience that challenge conventional ideas about what makes a religious encounter. Individuals can adapt their spiritual practices and study other religious traditions in new and unique ways by using technology. New things like computers and gadgets are making people's spiritual experiences and ways of worship different. This can be good because it helps people be more aware and better at being spiritual. It also shows that spirituality is important in today's world of technology. But sometimes it can be confusing because technology can change the way people practice their religion both

on the internet and in real life. The rise of digital deities and technoshamanism is altering our perception of spirituality. The internet and digital technology have enabled the development of new types of spiritual experiences and rituals, sparking arguments about the role of technology in religion and the challenges it poses to conventional faith. The growth of digital deities and technoshamanism is spawning new religions and societies that are altering our sense of spirituality in the digital era.

## REFERENCE

- Aurora Isabella. On Technoshamanism and Tecnoxamanismo.  
<https://alchorisma.constantvzw.org/interviews/on-technoshamanism-and-tecnoxamanismo.html>
- Campbell Heidi A. and Stephen Garner. *Networked Theology, negotiating faith in digital culture* (Baker Academic, Grand Rapids, 2016)
- Campbell Heidi A., "Exploring Religious Community Online: We Are One in the Network," *Journal of Computer-Mediated Communication* 11, no. 2 (2006): 339-356.
- Campbell Heidi, Digital Religion: Understanding Religious Practice in New Media Worlds. (2013).  
<https://www.researchgate.net/publica>

---

<sup>42</sup> Heidi Campbell, "Spiritualising the Internet Uncovering Discourses and Narratives of Religious Internet Usage," *Heidelberg Journal of Religions on the Internet*, 2005, <http://archiv.ub.uni-heidelberg.de/volltextserver/5824/1/Campbell4a.pdf>.

- tion/293958274\_Digital\_Religion\_Understanding\_Religious\_Practice\_in\_New\_Media\_Worlds
- Campbell Heidi. Religion and the Internet. The Centre for the Study of Communication and Culture. Volume 25 (2006) no. 1. [http://cscs.scu.edu/trends/v25/v25\\_1.pdf](http://cscs.scu.edu/trends/v25/v25_1.pdf)
- Cusack, C. M. *Digital Religion: Understanding Religious Practice in New Media Worlds*. (Routledge. 2018).
- Daniel Punday, "The Narrative Construction of Cyberspace: Reading Neuromancer, Reading Cyberspace Debates." *College English* 63, no. 2 (2000): 194–213. <https://doi.org/10.2307/379040>.
- Davis Erik, *Techgnosis: Myth, Magic, Mysticism in the Age of Information*, 1st ed. (New York: Harmony Books, 1998; reprint, London: Serpent's Tail, 1999), 179-180.
- Evolvi Giulia. Religion and the internet: digital religion, (hyper)mediated spaces, and materiality. *Z Religion Ges Polit* 6, 9–25 (2022). <https://doi.org/10.1007/s41682-021-00087-9>
- Fernandez-Borsot, G. (2023), Spirituality and technology: a threefold philosophical reflection. *Zygon*, 58: 6-22. <https://doi.org/10.1111/zygo.12835>.
- Garner Stephen. Praying with machines: religious dreaming in cyberspace. *Stimulus*. 12. (2004) 16-22. [https://www.researchgate.net/publication/317014274\\_Praying\\_with\\_machines\\_religious\\_dreaming\\_in\\_cyberspace](https://www.researchgate.net/publication/317014274_Praying_with_machines_religious_dreaming_in_cyberspace)
- George Mary. *The Elements of Library Research: What Every Student Needs to Know*. (2008). 10.1515/9781400830411.
- Groothuis Douglas. Technoshamanism: Digital Deities in Cyberspace. [http://www.equip.org/PDF/DC228.pdf?\\_\\_cf\\_chl\\_tk=2PM6v4UhLDD4IBx.pym4VhRA7VNz7nCghzIoo.CxjI4-1682174067-0-gaNycGzNDNA](http://www.equip.org/PDF/DC228.pdf?__cf_chl_tk=2PM6v4UhLDD4IBx.pym4VhRA7VNz7nCghzIoo.CxjI4-1682174067-0-gaNycGzNDNA)
- Groothuis Douglas. *Unmasking the New Age*. (Illinois: IVP Books. 1986)
- Hadden Jeffrey K., "Digital Deities and the Changing Nature of Spiritual Experience," *Journal of the American Academy of Religion* 87, no. 3 (2019): 801-827.
- Hjarvard, S. *Online religion: new challenges, new opportunities*. (Routledge. 2013).
- Hoover Stewart M. *Religion in the media age*, 1st edn., (London, New York: Routledge. 2006)

- Jacobs Stephen, Virtually Sacred: The Performance of Asynchronous Cyber-Rituals in Online Spaces, *Journal of Computer-Mediated Communication*, Volume 12, Issue 3, 1 April 2007, Pages 1103–1121, <https://doi.org/10.1111/j.1083-6101.2007.00365.x>
- Kock, C. *Digital religion and techno-spiritual practices. In Digital Sociologies*. (Routledge. 2019). 89-105.
- Krotoski Aleks. What effect has the internet had on religion? 2011. <https://www.theguardian.com/technology/2011/apr/17/untangling-web-aleks-krotoski-religion>
- Lorusso, M., & Montani, F. "Technoshamanism": An emerging religious movement between post-humanism and traditional ecological knowledge. *Handbook of Research on the Impact of Culture in the Digital Age*, (2017)160-178.
- Lorusso, M., & Montani, F. "Technoshamanism": An Emerging Religious Movement Between Post-Humanism and Traditional Ecological Knowledge. In *Handbook of Research on the Impact of Culture in the Digital Age* (IGI Global 2017) 160-178.
- Mbanaso, Uche & Dandaura, Professor. The Cyberspace: Redefining A New World. *Journal of Computer Engineering* (IOSR-JCE. 17. (2015): 2278-661. 10.9790/0661-17361724.
- McClure Paul K. Tinkering with Technology and Religion in the Digital Age (Thesis. Baylor University. 2015) <https://baylor-ir.tdl.org/bitstream/handle/2104/9313/MCCLURE-THESIS-2015.pdf?sequence=1>
- Puttick, E., & Graham, L. Digitally mediated spiritualities: A critical investigation of digital religious expression in the age of social media. *New Media & Society*, 21(3), (2019). 639-655.
- Siuda Piotr. Mapping Digital Religion: Exploring the Need for New Typologies. *Religions* 12. (2021): 373. <https://doi.org/10.3390/rel12060373>
- Stark Rodney, "Religious Innovation in a Digital Age: The Case of Christian Video Games," *Journal of Religion and Popular Culture* 24, no. 3 (2012): 345-357.
- Stonestreet John & Shane Morris. 'Technoshamanism': Why a Post-Christian Future Is Still Religious. 2021. Breakpoint.org.



Thaddeus-Johns Josie. Space Pagans and  
Smartphone Witches: Where Tech  
Meets Mysticism. 2021.  
<https://www.nytimes.com/2021/11/24/arts/design/technoshamanism-hmkv-germany.html>.