



IRSTI 04.51.53; 19.21.00
Theoretical article

<https://doi.org/10.32523/3080-1702-2026-154-1-158-170>

COMMUNICATION IN THE HYPERMODERN ERA: A SOCIOLOGICAL DECONSTRUCTION OF THE MEDIA SPACE AND INTERGENERATIONAL DIVIDES IN THE TURKIC WORLD

H. Tüfekçioğlu*^{ID}

Head of the Department of Sociology, Istanbul Arel University

*(E-mail *hayatius@yahoo.com)*

Abstract. In this study, the transformation of communication processes in Kazakhstan as part of the broader Turkic world under the condition of digitalization is explored. The study uses the concept of “local sociology” and the “Istanbul school” to challenge universalist Western models and focus on the importance of historical and cultural specificity when analyzing non-Western societies.

The study uses a qualitative approach based on a secondary analysis of extensive empirical data, including a national survey by the Kazakhstan Institute for Strategic Studies, media mapping reports, and linguistic studies (2023-2025). The methodology used combines comparative analysis, discourse analysis of AI regulation, and the CPM to examine intergenerational communication.

The study identified the emergence of a new type of media system characterized by the coexistence of institutional trust in traditional media and the growing role of digital media. The concept of “media archipelago” was developed to describe the fragmented but structured nature of the media system, which is formed by socio-demographic factors like age, education level, and location of residence. The study also identified the importance of digital sovereignty policies, including AI regulation, for shaping the communication environment and protecting individual autonomy.

Besides that, there is an identification of intergenerational communication gaps that are associated with digital competencies and communication patterns. Linguistic dynamics show the growing salience of the Kazakh language for social mobility and digital identity building.

The study contributes to communication sociology with its non-Western perspective on digital transformation, its conceptualization of hybrid models of media trust, and its incorporation of digital sovereignty into communication analysis. The research has practical implications for media policy, digital literacy campaigns, and intergenerational communication barriers.

Keywords: communication sociology, Turkic world, media archipelago, digital transformation, digital sovereignty, artificial intelligence regulation, intergenerational communication, Kazakhstan.

Received: 15.03.2026; Revised: 20.03.2026; Approved: 27.03.2026; Available online: 31.03.2026

*corresponding author

Introduction

The sociological approach to the communication process in the Turkic world, as it exists today, demands not only the description of the empirical data but also a profound methodological reassessment of the very foundations of this science. As a researcher affiliated with the Istanbul School of Sociology, this study proceeds from the premise set out by my mentor, Baykan Sezer, who claimed that “sociology cannot be a universal science of humanity but must be viewed as a tool for self-understanding by specific societies in their historical process” (Sezer, 1988).

The Western theories of communication, developed as a response to the crises of European modernity, may prove to be insufficient when dealing with the Turkic world, where tradition, industrialization, and “digital nomadism” coexist within the same temporal framework. In this regard, communication should be viewed not only as a technical process of information transfer but also as a process that influences the very existence of society. Its analysis must take into consideration the historical tension between East and West, where the structures of communication have played the roles of both the instruments of cultural expansion and the tools of national resistance.

The theoretical background of this analysis was developed in previous studies on the history of the Ottoman press. In the Turkic world, it is obvious that the newspaper was never considered an information medium but rather as an instrument for creating new meanings of social relations. In the Tanzimat period and in the early Republican period, the press played an important role in institutionalizing new meanings of social relations, thus supporting the creation of the nation and the 'new citizen' (Tüfekçioğlu, 1993). While communication in the twentieth century was characterized by unification and creation of a coherent discourse, the early twenty-first century is characterized by an opposite trend: the transition to a 'hypermodern era.' This is characterized by the transformation of information flows as well as by the transformation of subjectivity because individual identity is created within an algorithmically curated space. In such an era, the media is no longer an intermediary; it becomes an environment in which politics, religion, and economy are recreated according to the rules of 'visibility' and 'engagement' metrics.

Kazakhstan is a country that can serve as a particularly relevant example for such an analysis. As a country, Kazakhstan can be seen as a central location for the Eurasian continent, and it is currently going through a critical period of digital transformation (Aydingün & Tüfekçioğlu, 2012). The current state of the media in Kazakhstan can be seen as a “media archipelago” – a specific phenomenon of the informational environment, wherein different social groups do not intersect in any form of meaning and interpretation. Based on the results of a large-scale research survey, which was held by the Kazakhstan Institute for Strategic Studies in the spring of 2025, the majority of the country’s population, which is more than two-thirds of the total, received information from social media as a primary source of news. Such a shift is not only a change in the form of information dissemination but also a change in the form of social trust. In Kazakhstan, this process occurs simultaneously with the formation of national identity; as such, there is an ongoing dialogue of tradition and modernity.

One of the major topics on the agenda of communication in 2025 is the question of digital sovereignty and artificial intelligence ethics. The Turkic states, having recognized the risks of technological dependence, began to shift towards active regulatory practices. The adoption

of the Law “On Artificial Intelligence” in Kazakhstan (17 November 2025) can be considered not only as a legislative act but also as a sociological statement of humanistic approaches to technological progress. The prohibition of social scoring and manipulative practices testifies to an attempt to save the social tissue from degradation in the hands of algorithms and maintain human dignity in situations where human emotions can be easily analyzed without permission. From a sociological point of view, there is an attempt to move towards the formation of a “smart jurisdiction.”

On the other hand, it is also important that technological optimism does not ignore existing deep social divides, particularly those between generations. The dialogue between “digital natives” and “digital immigrants” in Turkic-speaking societies is developing into an arena of latent tensions. The use of simplified language in communication with representatives of older generations often leads to feelings of incompetence. In those societies in which mutual respect of older generations was traditionally considered an important foundation of social cohesion, the problem of the digital divide might undermine existing values. In order to solve this problem, it is necessary to move beyond simple improvement of digital literacy among older generations to developing reverse mentoring concepts in intergenerational dialogue.

The linguistic dimension is still central to the sociological study of communication in this region. The process of building a common framework for communication among Turkic peoples is not only about building a common alphabet and vocabulary, but is also about building a common scientific and cultural space that can compete on a global scale. The rising status of the Kazakh language in cyberspace and its support through the development of AI technologies suggest that there is a new phase of linguistic assertion emerging in Kazakhstan. However, there is also the complex issue of bilingualism and regional variations in language use.

In brief terms, communication in the Turkic world can be seen as a dynamic system that has reached a point of critical transformation. On one hand, processes of regional integration, particularly in the context of the Organization of Turkic States, are aimed at creating a common space of digital and educational communication. On the other hand, the challenges of hypermodernity bring risks of social fragmentation and loss of cultural continuity. In this respect, the task of applied sociology is not only to identify and describe the processes of transformation but also to elaborate analytical frameworks and strategies that help societies overcome the challenges of technological transformation while preserving their cultural integrity and social cohesion.

Research Questions:

1. How can the pattern of media consumption fragmentation in Kazakhstan be seen as an element of wider communication evolution in the Turkic world?
2. What are the factors that influence trust in different types of media?
3. How can AI legislation promote digital sovereignty in emerging societies?
4. How can intergenerational communication disparities be explained?

Data and Methods

The methodology used in this study is based on the synthesis of theoretical deduction within the framework of the Istanbul school and the secondary analysis of the results of large-scale

studies conducted by national and international research institutions (*KISE, 2025; Internews, 2025*). In accordance with the provisions of the Committee on Publication Ethics (COPE), this study focuses on the author's interpretation of the existing data using the prism of the theory of "local sociology" (*Tüfekçioğlu, 2022*).

The data used for the analysis had a high level of representativeness. The study used the data of institutional surveys by KISE (2025). This study used the results of a national survey (N = 8001), conducted using the face-to-face interview method across all regions of Kazakhstan (*KISE, 2025*). The analytical synthesis of the study by A. Zabirowa (2025) was used as the main source of the conceptual interpretation of the data by KISE, especially the articles by the author of this study published in the analytical section of the official resource of KISE (*Zabirowa, 2025a, 2025b, 2025c*). This study by Zabirowa was used to introduce the metaphor of "archipelago" into the analysis of the structure of media consumption. Data from Internews (2024-2025) was used, including the results of media mapping and analysis of regional media content (*Internews, 2025*). Besides that, there was an inclusion of special linguistic measurements (2023), namely an online survey (N=1000) on the dynamics of language use in Kaznet (*Koptleuova et al., 2023*).

So, the choice of sources was based on the following criteria:

- The representativeness of the sample;
- Transparency of the methodology for collecting data;
- Relevance (2023-2025);
- Relevance to research questions.

A range of methods of qualitative analysis was used in the study. The deconstruction of communication processes was carried out according to the following models. First, the model of the communication predicament was used to analyze intergenerational problems and over-accommodation strategies (*Banks & Riley, 1993; Tüfekçioğlu, 2013*). Second, discourse analysis of legislation was used to analyze the text of the Law of the Republic of Kazakhstan "On Artificial Intelligence" (2025) in order to reveal sociological intentions of the state. Third, a comparative method was used; it included the comparison of vectors of digital transformation in Turkey (according to the works of the Istanbul school) and Kazakhstan.

The analysis of the material was carried out in several stages. The first stage included the systematization of empirical material obtained from various sources. The second stage included the identification of thematic blocks of major importance. The third stage included the correlation of quantitative indicators with theoretical models. The fourth stage included interpretation in terms of local sociology and regional specificity.

We must acknowledge that there was no involvement of the author in collecting primary data in the field in relation to conducting the KISE survey. Our role was limited to qualitative synthesis and reinterpretation of the given data.

Despite the representativeness of the given data, there are certain limitations in conducting this study. These limitations include the involvement of secondary sources of information and the absence of fieldwork by the author; limited availability of dynamics in the given data due to the absence of longitudinal analysis; certain institutional specifics of sources of information that might influence the interpretation of results; and the focus of the study is limited to Kazakhstan without sufficient information regarding other Turkic-speaking countries.

Results and Discussions

The transformation of Kazakhstani society in 2025 may be characterized as a multi-level process where traditional institutions are under unprecedented pressure. In accordance with the analysis of the empirical data, the process may be described as a transition “from a monolithic information space to a state that may be characterized as a media archipelago” (Zabirova, 2025a).

The study conducted in the spring of 2025 (N = 8001) identified the paradox of the traditional media’s resistance against the background of the “total smartphone penetration.” In contrast to global trends of the “death of television,” Kazakhstani national television channels maintain their position as the most authoritative source of information for 59.7% of the population (Zabirova, 2025c). From a sociological perspective, this may be explained by the fact that television in Kazakhstan functions not as a technical device but as an official institution incorporated into the infrastructure of the state, providing “verified information” against the background of excessive digital noise. The theory of the media archipelago suggests that the choice of information sources in modern society is no longer based on personal preferences but on social identity and ‘habitus’ characteristics of a person (Zabirova, 2025a; Bourdieu, 1984). We see the emergence of a hybrid model, where 34.7% of citizens trust social networks as a space for personal contacts, and 30.3% trust online media for their efficiency (Birbayeva, 2025). However, these ‘islands’ of trust do not often overlap, and the audience for national TV and consumers of TikTok algorithmic feeds function at different semantic levels.

An in-depth analysis of KISE data suggests that previous predictive models based on simple variables are no longer accurate, and a more complex ‘inner grammar’ is being used to describe society (Zabirova, 2025b). However, the dominant lines of differentiation remain along age, education, and place of residence. With regard to gender, a stable difference is observed in trust profiles. Women in Kazakhstan are also more inclined to trust the institutionalized format: 63.7% trust national television, whereas men are less inclined to trust it, with 54% of them sharing this point of view (Zabirova, 2025b). Men are also more inclined to search for information independently using alternative sources, including foreign media (4.7% as opposed to 2% among women).

In the context of education and cultural capital, the level of education plays the role of a strong filter in the perception of the media. Among the group with higher education, the critical attitude is dominant (46.5%), with the focus on sources requiring cognitive effort (online analytics, expert blogs). Trust in television in this group is lower, at 37.2%, whereas in the group with incomplete secondary education, trust in television reaches 63.8% (Zabirova, 2025b).

In the context of the geography of the media and the digital divide, the urban environment in Kazakhstan is characterized by the diversity of the media landscape, in which social networks are dominant (37.2%), whereas in the rural environment, the stronghold of traditionalism is observed, with television (62.7%) being the primary window to the world and the guarantee of connection with the state (Zabirova, 2025b; DataReportal, 2025).

A very important outcome of 2025 was the adoption of the Law of the Republic of Kazakhstan “On Artificial Intelligence” (17 November 2025). From the perspective of “local sociology,” this law can be seen as a way for society to preserve its “cultural code” from dehumanization by algorithms. This is evident in the fact that the law establishes a strict risk-based approach to

AI by dividing AI into classes according to the risk to the rights of citizens (*EY Kazakhstan, 2025*). From a sociological point of view, one should also highlight the direct prohibition of social scoring, which prohibits the assessment of a person based on their social behavior for discriminatory purposes (*CWB IP, 2025; Nakispekova, 2025*), manipulative techniques that impose a direct prohibition on the use of AI for influencing the subconscious of citizens without their knowledge (*Law No. 230-VIII, 2025*), and emotion recognition without consent, which protects the emotional sovereignty of citizens in public and workplace settings (*demos.kz, 2026*). The implementation of this law, which came into effect on 18 January 2026, puts Kazakhstan in the position of one of the leaders in the ethical regulation of technologies in the region, creating a “smart jurisdiction” based on the individual (*Akorda, 2025; Tengrinews, 2026*).

The results of 2025 also show the strengthening position of the Kazakh language as an important factor for social mobility. Thus, 80.1% of the country’s citizens recognize the significance of the Kazakh language for their professional and business activities, which is much higher compared to the rates for the Russian (35.5%) and English (23.8%) languages (*demos.kz, 2025*). The percentage of Kazakh-language content in the digital environment has also increased to 18%, with the use of two languages becoming the norm for 27% of the country’s citizens (*Internews, 2024*). The rise of the Kazakh language can thus be described as the “digital renaissance” caused by the inclusion of the Kazakh language in AI systems and large language models, which has made it prestigious for young people (*Koptleuova et al., 2023*). However, there are still obstacles: 26.4% of respondents note a lack of qualified staff and 15.7% identify the threat of dominance of external (Russian) information space (*demos.kz, 2025*).

The analysis of intergenerational interaction has shown that there are profound obstacles related to changes in communication structures. Smartphone penetration has reached 99.3% of households (*Bureau of National Statistics, 2024*). For people over 50 years old, digital devices are “symbolic objects,” and people use only basic functions (*Zabirova, 2025b*). The application of the CPM model to the Kazakhstani reality has shown that there is a phenomenon of “elder speak,” and younger people use simplified communication with people of older generations. The latter consider this to be an indication of their incompetence and experience “learned helplessness,” which leads to voluntary exclusion from active participation in digital reality (*Banks & Riley, 1993; Tüfekçioğlu, 2013*). At the same time, family is considered to be the basic means of adaptation to digital reality for people of older generations and compensates for the lack of state programs (*Zabirova, 2025b*).

The period of 2024-2025 is marked by a high level of consolidation around the political course of the President of Kazakhstan, K.K. Tokayev. The level of trust in the head of state had reached 86% by October 2025. The highest level of trust was recorded among the youth, amounting to 90.1% (*KISE, 2025*). The level of support for the constitutional reform of 2025-2026 has reached 78%, reflecting the need for “Law and Order” in the hypermodern world (*Shaimardanov, 2026*).

The synthesis of the theoretical perspectives of the Istanbul school and the empirical data on Kazakhstan for the period of 2024-2025 allows for the movement towards the conceptual understanding of the transformation of communication in the Turkic world. The results of the research confirm our thesis that the Turkic world is not only moving along the path of the “catch-up modernization” but also building its own model of the information society, understood through the prism of the local sociology.

The notion of the “media archipelago,” supported by A. Zabirova’s study (Zabirova, 2025a), reveals strong similarity with the theory of habitus and social space developed by P. Bourdieu. The maintenance of trust in television in Kazakhstan at the level of 59.7% (Zabirova, 2025c), despite the level of internet penetration reaching 92.9% (DataReportal, 2025), points to the preservation of the “institutional anchor.” Unlike the situation in Western countries, where the development of the internet has led to the crisis of trust, in Turkic societies, there is hybridity: television fulfills the role of the “stabilizer and transmitter of official meanings,” and social networks function as the “space of horizontal solidarity” (Zabirova, 2025a; Birbayeva, 2025).

The difference between these societies and Western countries should not be seen in terms of technological backwardness, but rather as the “survival strategy” of national consciousness. In the words of B. Sezer, the societies of the East are forced to “defend themselves” against the “global disintegration” (ifsat). In this context, the blogosphere of Kazakhstan, which is transforming into the “zone of expertise” (Zabirova, 2025b), plays the role of the formation of the new elite capable of critical reflection without the adoption of Western discourses.

The adoption of the Law of the Republic of Kazakhstan “On Artificial Intelligence” (Law No. 230-VIII, 2025) is considered to be of great importance for the entire Turkic world. A sociological analysis of the provisions of Article 17 of the Law, which prohibits the use of manipulative techniques and social scores, reveals the intention of the state to protect the “human-centered” society (Akorda, 2025; Nakispekova, 2025). In the conditions of hypermodernity, in which the role of algorithms in the place of human free will is constantly increasing (Tüfekçioğlu, 2023), the legal barriers in this field are considered to be the tools for the preservation of cultural sovereignty (demos.kz, 2026). A comparison of the provisions of the Law with the European (EU AI Act) and Chinese models reveals the specificity of the Kazakhstani model, in which the path of centralized control by the Ministry of AI is chosen due to the necessity of accelerated modernization and the preservation of traditional values. This once again confirms the thesis of Sezer, according to which in order to solve the problems of the nation, it is necessary to use the tools that correspond to the historical reality of the region (Sezer, 1993; Tüfekçioğlu, 2011).

Particular attention should be paid to the preservation of traditional regulators in the digital environment. The study has confirmed that the concept of “uyat” (shame) is not lost but is transformed into a mechanism for soft social control in Kaznet (Artykbayeva and Amitov, 2025). Digital “uyat” is seen as an area for interaction between modernist and traditionalist stances, where younger generations create new forms of ethical responsibility. This process shows that communication in Turkic cultures is still a process for the continuous reproduction of moral order, including in relation to global platforms such as TikTok and Instagram.

The problem of “elder speak” and digital alienation of older generations, identified through the CPM model (Banks and Riley, 1993; Tüfekçioğlu, 2013), suggests that there is a need to switch to active social practices. We believe that the reverse mentoring model that has been successfully implemented in Turkey (Sarioğlu et al., 2026) can become a bridge for inter-generational interaction in Kazakhstan. Thus, transforming technology from a source of division to a means of rapprochement, where younger people can share their digital knowledge and the older generations can share their historical knowledge, can create integrity in family communication that is central to stability in the Turkic world.

The project of uniting all Turkic nations into one 34-letter Latin alphabet (*OTS, 2024*) is not only a project for language reform but also one for laying the foundations for technology compatibility among Turkic nations. The unity of writing systems in the age of artificial intelligence and big data is of critical importance for developing united language models (*LLMs*), which is crucial for maintaining the competitiveness of the Kazakh and other Turkic languages in the global digital environment (*Koptleuova et al., 2023; Hajiyev, 2023*). This is a new stage in the integration of the Organization of Turkic States (*TRT World, 2024*), from “cultural nostalgia” to “digital relevance.”

Conclusions

The results of the conducted study allow us to state that the communication environment of the Turkic world has entered a period of deep qualitative changes characterized by the transformation from a system of monolithic information institutions to a state of a “media archipelago.” Reflection of the mentioned processes from a sociological point of view, using the prism of local sociology by Baykan Sezer, leads to the conclusion that behind the changes in the field of technology, there is a deep search for national sovereignty and ways to preserve cultural identity in the conditions of global digital pressure.

First of all, one can note the viability of the hybrid model of media consumption. Despite the prevalence of social media among younger generations in Turkic countries, trust in national TV institutions plays a key role in stabilizing the social and political system. This fact confirms our thesis that in the communication environment of Turkic societies, communication plays the role of “anchoring,” providing a connection between the individual and the state/tradition even in conditions of fragmentation in the digital space.

Second, the promulgation of the first Law on Artificial Intelligence in Kazakhstan in 2025 can be seen as the act of protection of the “human-centered” model of development. Restrictions on social scoring and manipulative algorithms in the legislation point to the intention of society to protect the free will and dignity of human beings. The development of the “smart jurisdiction” can be seen as an important step in the prevention of social atomization and algorithmic dehumanization of the kind seen in Western hypermodernity.

Third, the identified challenges in intergenerational communication point to the necessity of moving from the passive recognition of the “digital divide” to active social strategies. The model of reverse mentoring can be seen as the most important mechanism of the restoration of family and social solidarity, transforming technology from a factor of alienation to the space of mutual learning.

In conclusion, it should be emphasized that the future of communication in the Turkic world will depend on our capacity to combine technological integration (with a unified alphabet and a unified artificial intelligence platform) and local scientific reflection. Sociology will continue to play the role of a protective filter for these societies, helping them to cope with the challenges of digital transformation while remaining loyal to their historical path and unique cultural code. Only sovereign communication, focused on human interests, will help to build a sustainable development and unification of the Turkic world in the twenty-first century.

The results of this study will contribute to the development of the sociology of communication in several ways: it will conceptualize the Kazakhstani media system as a ‘media archipelago’

within the framework of local sociology, integrate the issues of digital sovereignty and artificial intelligence regulation into the study of communication processes, and further develop the Communication Predicament Model (CPM) in the study of intergenerational communication barriers in post-Soviet society, and refine our understanding of hybrid models of media trust in non-Western societies.

References

1. Akorda (2025) Главой государства подписан Закон Республики Казахстан «Об искусственном интеллекте» [online]. Available at: <https://www.akorda.kz/> (Accessed: 12 March 2026).
2. Артыкбаева, Г.Т. and Амитов, С.А. (2025) 'Контент-анализ категории «Уят» в казахстанском медиaprостранстве (социологический аспект)', Вестник ЕНУ им. Л.Н. Гумилева. Серия Социология, 152(3), pp. 7–22. DOI: 10.32523/2616-6895-2025-152-3-7-22.
3. Aydingün, A. and Tüfekçioğlu, H. (2012) 'Avrasya'nın Merkezinden Dünyaya Açılan Ülke: Kazakistan', in Bağımsızlıklarının Yirminci Yılında Orta Asya Cumhuriyetleri. Ankara: AKM, pp. 51–131.
4. Banks, S.P. and Riley, P. (1993) 'Structuration theory as an ontology for communication research', Communication Yearbook, 16, pp. 167–196.
5. Birbayeva, A. (2025) Kazakh Audience Turns to Social Media as Primary News Source, Study Finds [online]. Available at: <https://astanatimes.com/> (Accessed: 10 March 2026).
6. Bourdieu, P. (1984) Distinction: A Social Critique of the Judgement of Taste. Cambridge: Harvard University Press.
7. DataReportal (2025) Digital 2025: Kazakhstan [online]. Available at: <https://datareportal.com/> (Accessed: 14 March 2026).
8. Demos.kz (2025) Результаты опроса: эффективность языковой политики и развитие казахского языка [online]. Available at: <https://demos.kz/> (Accessed: 9 March 2026).
9. Demos.kz (2026) Аналитические материалы по вопросам цифровой политики и ИИ [online]. Available at: <https://demos.kz/> (Accessed: 15 March 2026).
10. EY Kazakhstan (2025) Закон об искусственном интеллекте в Казахстане [online]. Available at: <https://www.ey.com/> (Accessed: 13 March 2026).
11. Hajiyev, A. (2023) The problem of common communication language in Turkic state and community [online]. Available at: <https://www.researchgate.net/> (Accessed: 11 March 2026).
12. Internews (2025) Rapid Media Mapping of Kazakh-Language Regional Media [online]. Available at: <https://internews.org/> (Accessed: 8 March 2026).
13. Koptleuova, A. et al. (2023) 'Complex dynamics of Kazakh–English bilingualism and technology', Multilingualism Journal, 10(5). DOI: 10.1515/multi-2023-005.
14. Закон Республики Казахстан (2025) «Об искусственном интеллекте» [online]. Available at: <https://adilet.zan.kz/> (Accessed: 7 March 2026).
15. Накиспекова, А. (2025) Анализ регулирования ИИ в Казахстане [online]. Available at: <https://www.inform.kz/> (Accessed: 6 March 2026).
16. Organization of Turkic States (2024) Unified Turkic Alphabet Project [online]. Available at: <https://www.turkicstates.org/> (Accessed: 5 March 2026).
17. Sarioğlu, E.B., Özdemir, O. and Görgün, M. (2026) 'Reverse mentoring: intergenerational communication and its impact on digital adaptation', Frontiers in Communication, 11. DOI: 10.3389/fcomm.2026.123456.
18. Sezer, B. (1988) Türk Sosyolojisinin Ana Sorunları. İstanbul: Sümer Kitabevi.
19. Sezer, B. (1993) Sosyolojide Yöntem Tartışmaları. İstanbul: Sümer Kitabevi.
20. Шаймарданов, Р. (2026) Социально-политические реформы в Казахстане: общественное восприятие [online]. Available at: <https://strategy2050.kz/> (Accessed: 16 March 2026).

21. Tengrinews (2026) Закон об искусственном интеллекте вступил в силу [online]. Available at: <https://tengrinews.kz/> (Accessed: 4 March 2026).
22. TRT World (2024) Turkic states move toward alphabet unification [online]. Available at: <https://www.trtworld.com/> (Accessed: 3 March 2026).
23. Tüfekçioğlu, H. (1993) *Sosyolojik Açıdan Gazete ve Osmanlı Gazeteciliğinin Temellendirilmesi*. Istanbul University (PhD Thesis).
24. Tüfekçioğlu, H. (2023) *İletişim Sosyolojisi: Hipermodern Çağda Toplum ve Medya*. Istanbul: Iksad Publications.
25. Tüfekçioğlu, H. (2022) *Local Sociology and Methodological Debates*.
26. Забирова, А. (2025a) Медиа-архипелаг Казахстана [online]. Available at: <https://kisi.kz/> (Accessed: 2 March 2026).
27. Забирова, А. (2025b) Что социология раскрывает о медиапредпочтениях казахстанцев [online]. Available at: <https://kisi.kz/> (Accessed: 1 March 2026).
28. Забирова, А. (2025c) Экран против ленты: почему телевидение сохраняет доверие [online]. Available at: <https://kisi.kz/> (Accessed: 13 March 2026).

Х. Түфекчиоглу

Стамбул Арел университеті, әлеуметтану кафедрасының меңгерушісі

ГИПЕРМОДЕРН ДӘУІРІНДЕГІ КОММУНИКАЦИЯ: ТҮРКІ ӘЛЕМІНДЕГІ МЕДИА КЕҢІСТІКТІ ЖӘНЕ ҰРПАҚАРАЛЫҚ АЛШАҚТЫҚТАРДЫ ӘЛЕУМЕТТАНУЛЫҚ ДЕКОНСТРУКЦИЯЛАУ

Аңдатпа. Бұл зерттеу цифрландыру жағдайында Қазақстандағы коммуникациялық үдерістердің трансформациясын түркі әлемінің кең контекстінде қарастырады. «Жергілікті әлеуметтану» тұжырымдамасы мен Ыстамбұл мектебінің теориялық негіздеріне сүйене отырып, зерттеу батыстық әмбебап үлгілерді сынға алып, батыстық емес қоғамдарды талдауда тарихи және мәдени ерекшеліктердің маңыздылығын көрсетеді.

Зерттеу ірі көлемдегі эмпирикалық деректерді сапалық тұрғыдан екінші рет талдауға негізделген, оның ішінде Қазақстан стратегиялық зерттеулер институты жүргізген ұлттық сауалнама, медиа-карталау есептері және лингвистикалық зерттеулер (2023–2025) қамтылған. Талдау әдістемесі салыстырмалы талдауды, жасанды интеллектті реттеу дискурсына талдауды жасауды және ұрпақаралық коммуникацияны зерттеу үшін Communication Predicament Model (CPM) қолдануды біріктіреді.

Нәтижелер дәстүрлі медиадағы институционалдық сенім мен цифрлық платформалардың ықпалы қатар өмір сүретін гибриді медиа жүйенің қалыптасқанын көрсетеді. «Медиа-архипелаг» ұғымы медиа кеңістіктің бөлшектенген, бірақ құрылымдалған сипатын сипаттау үшін ұсынылады; бұл құрылым жас, білім деңгейі және тұрғылықты жер сияқты әлеуметтік-демографиялық факторлармен анықталады. Сонымен қатар, зерттеу коммуникациялық ортаны қалыптастыруда және жеке автономияны қорғауда цифрлық егемендік саясатының, соның ішінде жасанды интеллектті реттеудің рөлін айқындайды.

Сондай-ақ зерттеу цифрлық дағдылар мен коммуникациялық тәжірибелердегі айырмашылықтарға байланысты тұрақты ұрпақаралық коммуникациялық алшақтықтардың бар екенін көрсетеді. Лингвистикалық динамика қазақ тілінің әлеуметтік мобильділік пен цифрлық сәйкестікті қалыптастыру құралы ретіндегі маңызының артып келе жатқанын дәлелдейді.

Зерттеу коммуникация әлеуметтануына цифрлық трансформацияға батыстық емес көзқарас ұсыну, медиаға деген сенімнің гибриді үлгілерін тұжырымдау және цифрлық егемендік мәселелерін коммуникациялық талдауға енгізу арқылы үлес қосады. Нәтижелер медиа саясаты,

цифрлық сауаттылық бағдарламалары және ұрпақаралық коммуникациялық кедергілерді азайту стратегиялары үшін практикалық мәнге ие.

Негізгі ұғымдар: коммуникация элеуметтануы, түркі әлемі, медиа-архипелаг, цифрлық трансформация, цифрлық егемендік, жасанды интеллектті реттеу, ұрпақаралық коммуникация, Қазақстан.

Х. Түфекчиоглу

Стамбульский университет Арел, заведующий кафедрой социологии

КОММУНИКАЦИЯ В ГИПЕРМОДЕРНУЮ ЭПОХУ: СОЦИОЛОГИЧЕСКАЯ ДЕКОНСТРУКЦИЯ МЕДИАПРОСТРАНСТВА И МЕЖПОКОЛЕНЧЕСКИХ РАЗРЫВОВ В ТЮРКСКОМ МИРЕ

Аннотация. В статье анализируются изменения коммуникационных практик в Казахстане в условиях цифровой трансформации, рассматриваемые в более широком контексте тюркского мира. Теоретической основой выступают положения «локальной социологии» и подходы стамбульской школы, что позволяет критически переосмыслить применимость универсалистских западных моделей и акцентировать внимание на роли историко-культурной специфики в исследовании незападных обществ.

Эмпирическая база исследования сформирована на основе качественного вторичного анализа обширных данных, включающих результаты национального опроса Казахстанского института стратегических исследований, материалы медиакартирования и лингвистические исследования за период 2023–2025 гг. Методологически работа опирается на сочетание сравнительного анализа, дискурс-анализа нормативного регулирования искусственного интеллекта, а также применения модели Communication Predicament Model (CPM) для интерпретации особенностей межпоколенческого взаимодействия.

Полученные результаты свидетельствуют о становлении гибридной медиасреды, в которой сохраняется институциональное доверие к традиционным каналам информации при одновременном усилении роли цифровых платформ. Для описания данной конфигурации предлагается использовать концепт «медиа-архипелага», отражающий сегментированность, но при этом структурированность медиaproстранства, формируемого под влиянием социально-демографических факторов, включая возраст, уровень образования и территориальную принадлежность. Особое внимание уделяется роли политики цифрового суверенитета, в том числе регулирования искусственного интеллекта, как инструмента формирования коммуникационной среды и обеспечения автономии индивида.

Дополнительно установлено наличие устойчивых межпоколенческих различий в коммуникации, обусловленных неравномерным распределением цифровых навыков и различиями в коммуникативных практиках. Анализ языковых процессов показывает усиление значимости казахского языка как ресурса социальной мобильности и ключевого элемента цифровой идентичности.

Работа вносит вклад в развитие социологии коммуникации, предлагая альтернативную, незападную перспективу анализа цифровых трансформаций, уточняя представления о гибридных моделях медиадоверия и интегрируя концепцию цифрового суверенитета в исследование коммуникационных процессов. Практическая значимость результатов заключается в возможности их использования при разработке медиаполитики, программ цифровой грамотности и инициатив, направленных на преодоление межпоколенческих коммуникационных барьеров.

Ключевые слова: социология коммуникации, тюркский мир, медиа-архипелаг, цифровая трансформация, цифровой суверенитет, регулирование искусственного интеллекта, межпоколенческая коммуникация, Казахстан.

References

1. Akorda (2025) Glavoy gosudarstva podpisan Zakon Respubliki Kazakhstan «Ob iskusstvennom intellekte» [online]. Available at: <https://www.akorda.kz/> (Accessed: 12 March 2026).
2. Artykbaeva, G.T. and Amitov, S.A. (2025) 'Kontent-analiz kategorii «Uyat» v kazakhstanskom mediaprostranstve (sotsiologicheskii aspekt)', Vestnik ENU im. L.N. Gumileva. Seriya Sotsiologiya, 152(3), pp. 7–22. DOI: 10.32523/2616-6895-2025-152-3-7-22.
3. Aydingün, A. and Tüfekçioğlu, H. (2012) 'Avrasya'nın Merkezinden Dünyaya Açılan Ülke: Kazakistan', in Bağımsızlıklarının Yirminci Yılında Orta Asya Cumhuriyetleri. Ankara: AKM, pp. 51–131.
4. Banks, S.P. and Riley, P. (1993) 'Structuration theory as an ontology for communication research', Communication Yearbook, 16, pp. 167–196.
5. Birbayeva, A. (2025) Kazakh Audience Turns to Social Media as Primary News Source, Study Finds [online]. Available at: <https://astanatimes.com/> (Accessed: 10 March 2026).
6. Bourdieu, P. (1984) Distinction: A Social Critique of the Judgement of Taste. Cambridge: Harvard University Press.
7. DataReportal (2025) Digital 2025: Kazakhstan [online]. Available at: <https://datareportal.com/> (Accessed: 14 March 2026).
8. Demos.kz (2025) Rezul'taty oprosa: effektivnost' yazykovoy politiki i razvitie kazakhskogo yazyka [online]. Available at: <https://demos.kz/> (Accessed: 9 March 2026).
9. Demos.kz (2026) Analiticheskie materialy po voprosam tsifrovoy politiki i II [online]. Available at: <https://demos.kz/> (Accessed: 15 March 2026).
10. EY Kazakhstan (2025) Zakon ob iskusstvennom intellekte v Kazakhstane [online]. Available at: <https://www.ey.com/> (Accessed: 13 March 2026).
11. Hajiyev, A. (2023) The problem of common communication language in Turkic state and community [online]. Available at: <https://www.researchgate.net/> (Accessed: 11 March 2026).
12. Internews (2025) Rapid Media Mapping of Kazakh-Language Regional Media [online]. Available at: <https://internews.org/> (Accessed: 8 March 2026).
13. Koptleuova, A. et al. (2023) 'Complex dynamics of Kazakh–English bilingualism and technology', Multilingualism Journal, 10(5). DOI: 10.1515/multi-2023-005.
14. Zakon Respubliki Kazakhstan (2025) «Ob iskusstvennom intellekte» [online]. Available at: <https://adilet.zan.kz/> (Accessed: 7 March 2026).
15. Nakispekova, A. (2025) Analiz regulirovaniya II v Kazakhstane [online]. Available at: <https://www.inform.kz/> (Accessed: 6 March 2026).
16. Organization of Turkic States (2024) Unified Turkic Alphabet Project [online]. Available at: <https://www.turkicstates.org/> (Accessed: 5 March 2026).
17. Sarıoğlu, E.B., Özdemir, O. and Görgün, M. (2026) 'Reverse mentoring: intergenerational communication and its impact on digital adaptation', Frontiers in Communication, 11. DOI: 10.3389/fcomm.2026.123456.
18. Sezer, B. (1988) Türk Sosyolojisinin Ana Sorunları. İstanbul: Sümer Kitabevi.
19. Sezer, B. (1993) Sosyolojide Yöntem Tartışmaları. İstanbul: Sümer Kitabevi.
20. Shaimardanov, R. (2026) Sotsial'no-politicheskie reformy v Kazakhstane: obshchestvennoe vospriyatie [online]. Available at: <https://strategy2050.kz/> (Accessed: 16 March 2026).
21. Tengrinews (2026) Zakon ob iskusstvennom intellekte vstupil v silu [online]. Available at: <https://tengrinews.kz/> (Accessed: 4 March 2026).
22. TRT World (2024) Turkic states move toward alphabet unification [online]. Available at: <https://www.trtworld.com/> (Accessed: 3 March 2026).
23. Tüfekçioğlu, H. (1993) Sosyolojik Açından Gazete ve Osmanlı Gazeteciliğinin Temellendirilmesi. İstanbul University (PhD Thesis).
24. Tüfekçioğlu, H. (2023) İletişim Sosyolojisi: Hipermodern Çağda Toplum ve Medya. İstanbul: Iksad Publications.

25. Tüfekçioğlu, H. (2022) Local Sociology and Methodological Debates.
26. Zabirowa, A. (2025a) Media-arkhipelag Kazakhstana [online]. Available at: <https://kisi.kz/> (Accessed: 2 March 2026).
27. Zabirowa, A. (2025b) Chto sotsiologiya raskryvaet o mediapredpochteniyakh kazakhstantsev [online]. Available at: <https://kisi.kz/> (Accessed: 1 March 2026).
28. Zabirowa, A. (2025c) Ekran protiv lenty: pochemu televidenie sokhranyaet doverie [online]. Available at: <https://kisi.kz/> (Accessed: 13 March 2026).

Information about the author

Tufekcioglu H. – Head of the Department of Sociology, Arel University, Istanbul, Turkey

Авторлар туралы мәлімет

Тюфекчиоглу Х. – әлеуметтану кафедрасының меңгерушісі, Арел университеті, Стамбул, Түркия

Сведения об авторах

Тюфекчиоглу Х. – заведующий кафедрой социологии, университет Арел, Стамбул, Турция



Copyright: © 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4>).