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Religious Rivalry in the Network Society

Bayram Sevinc

1. Introduction

Describing a new society has been a common tendency during the last four decades. Between them Manuel Castells' suggestion is the term *network society* which refers the new social organizations and cultural mode of operation based on the recent developments at technology and communication. Castells argues that the world has been undergoing structural transformation in recent years, which is a multi-dimensional and coexisted with a new technological paradigm that based on information and communication technologies and shaped in the 1970s and spread worldwide unequally (Castells, 2010a). Every part of global society needs some facilities and abilities to be a part of this new global social organization. Between the participants religious groups are experiencing differential interactions and feel forced by the new media instruments.

New media has converted the symbolic production and construction of society; in other words, this construction process has been irreversibly changed by new media. (Thompson, 2008, p.25). As the other component of social life new media has made changes on religions too, in this context the effect of printing press on the reformation process is well known; indeed radio preacher is a vital image of American religious culture. Nowadays, the observers are debating the fact by new concepts like **medialization** (Hoover, 2012, p.149-154).

After the World War II, interrelations and interactions between media and social facts have been intensified and obvious manifestations, like new religious movements, emerged. So especially after 60s new media and representation of religion through its means has been under observation both by the scholars and believers; in other words, the trust to the components of programs, the accurate representation of religious groups and the accountability has been main issues for related debates (Inan, 2013, pp.121-124). However, as an uncontrolled and variable source of information, media was under investigation and new concepts and approaches, like media literacy, has been emerged. (Naziroglu, 2015, p.193). In a multicultural society and globe, concepts like media literacy have deep potency and importance. Meanwhile *religious media literacy* is a main issue evaluated according to a multiple pattern of religions (Furat, 2012). In addition, as much as the religious press etc. is proliferated the rivalry between religious groups and systems is intensified. This matter also has a link with debate as argued by Keane on media-democracy relations, freedom and wright of information having (Keane, 1992).

2. Method

This is a qualitative research based on virtual and other forms of religious goods derived from web sites; thus the data of this study is taken from religious official web sites. Here we discussed two main forms of Islamic religious groups through their discourse, change and attitude to the usage of new media. The first group is Ismailaga community, which represents the traditional order, and the second is Adnan Oktar and his followers, which represents new religious movements and bearing salvation ideology. For this purpose the presentation and representation of two leaders and their official sites were analyzed. Hence, the content analysis technic is used for this aim. The study attempts to figure out the interaction between religion and new media and medium by investigation two specific forms. (See, Neuman, 2009).

3. Usage of communication means intended for internal and external groups

As it is well known, human beings are inevitable and through an enduring process socialized by primary and secondary socialization phase (Giddens, 2009). Like other forms of communities, religious groups also have to deal with socialization processes not only through the face-to-face communication modes but also by the new mass media communication tools that contemporary technological development gave facilities. Looking from another angle, having messages for inner and outsider groups means having rivals and facing religious rivalry. So, nearby socialization term the religious socialization also an important issue that should be examined. (Costu, 2011).

Because the media has a mean for groups as opportunity and threat, which can be described as a Janus, new generations have different experiences from their ancestors and putting this dichotomy in a network society context will make the pressure that religious groups face obvious. Facing with the media's influence force religious groups to decide whether they act according to profit and rating based approach or their own religious attitudes (*Final declaration,* 2015). However, watching religious programs on television, especially about popular religious issues, will make people facing with information bomb as it is in reading newspapers and specific messages that sent at considered important times, etc. (Naziroglu, 2015, p.200).

Producing media goods makes a difference for religious life, thereby new mentality that religious groups often carry on also differs the production process and consuming of goods. For instance, converting a simple and plain religious message to a mediated one points out a mental shift. Missionary efforts in contemporary societies assume the media means as essential tool for delivering their religious messages. In 1938, Pope Pius IX declared a notice pointing out the influence and importance of media in society and invited churches to be careful and schools to teach on this topic. (Naziroglu, 2015, p.200). In our époque we need to distinguish the conventional and new media and debate their effects on religion by noticing this distinction.

3.1. Conventional media and religion

Media has been surrounded mundane life much faster with its every new form; for instance the radio reached 50 million users in 38 years, television in 13 years, internet in 4 years and IPod in 3 years. More interestingly it took only 9 months to reach 100 million users for Facebook. (Naziroglu, 2015, p.200).

The obvious effect of technology make observers curious about interaction between religion and media and in this context television, as a conventional media, is evaluated according to its influence on religion; as Postman put it out involving religion in television programs is not the menace but entering programs to religion. (Postman, 1994, p.140). As a tool of education and entertainment the television could be tackled according to the selection of a given vantage point out of one of the features. (Yenen, 2012, p.428). Yet, the religious programs have a spectrum of varieties in which one can find a type produced by capitalist instinct such as profit and other forms of productions. Putting it simply, rating, money and advertising have force on religious programs, and this new logic do differ the discourse of religious group in this or that way. (Naziroglu, 2015, p.206). Likewise, cinema also has an effect on religion that produced some new concepts and explanations such as 'religion in film', 'film as religion' and 'cinematic experience and ritual'. (Yenen, 2012, p.429).

However there are also some cautions made about the influence, which means the presentation and representation of religion has been tackled as an important issue. The observers recommend giving the opportunity to represent opposing viewpoints, to stay away from alienation and hatred, bring the qualified experts into the competent discourse, abstain from

prejudice and demonstrate the accurate presentation and give facilities to do so, to control the presentations and the content of the publication and so on. Indeed, those suggestions also glimpse some problems in this regard. (*Final declaration*, 2015).

Considering representation of Islam in traditional media attracts attention first and foremost to the distinction between official and public Islam (See, Mardin, 2002, pp.147-148). Official Islam becomes active through Religious Affairs on the one hand and the media on the other hand, which means this two forms of discourse has a common evaluation about popular religious issues such as magic. On the other hand the media uses a sensational language while presenting public Islam, moreover, shows argumentation of official Islam in such kind of news. (Unal, 2004, p.47).

The majority of Islamic religious groups accepts the important role of media in narration of religious matters and has a yearning to be presented and represented in this area. (Baydar, 1994, p.ıx). This instrumental role of media has been appreciated and the controlled way of usage and involving religious rivalry by this way is a remarkable issue for sociology of religion nowadays. Actually, the new language, which is more sentimental and sensational than the traditional style, that used in presentations is not liked by traditional practice. (Gunduz, 2010, p.49).

The mentioned sort of rivalry has a link with democratization of Turkey, pluralism and so on. By the 1980s, with the global shifts and developments such as globalization, neo-liberalism, new social and cultural formulations, new information technologies and etc., Turkey has experienced a change on religious area. This change also has inspired some new ideological formulation like Turk-Islam synthesis thesis and related publications.

3.2. Network society, religious representation and rivalry

Social transformation brought by information and communication technologies, primarily produced an area defined as the information age that has knowledge as the main input, and then a new form of organization centered by Internet technology and described as network society that hosting new functions such as multi-media. (Castells, 2010a). Following Castells, we can argue that "because of the nature of the new society, based upon knowledge, organized around networks, and partly made up of flows, the informational city is not a form but a process, a process characterized by the structural domination of the space of flows." (2010a, p.432).

Because all communicational revolutions and developments in history are based on the overcoming time-space boundaries, the main issue is all in all distance. Therefore the new technologies always make new social, economic and cultural formulations possible, and as telegraph and telephone was at the center of industrial society likewise Internet and the functions that it configured are the inevitable components of network society. Network society is constructed on this ground of flows and the new social practices that it brought, shapes a new space and this is a space of flows. (Castells, 2010a, p.440). Indeed, "space is the expression of society. Since our societies are undergoing structural transformation, it is a reasonable hypothesis to suggest that new spatial forms and processes are currently emerging. The purpose of the analysis presented here is to identify the new logic underlying such forms and processes." (pp.440-441).

Ascribed network society hosts some important changes such as societal, cultural, intellectual and among them the perception of time and space has deeply changed, which could be described as a timeless time. (Castellss, 2010a, p.460). Hierarchical structure of proceeding society also has changed and the network society has an new fabric of status in which "a network is a set of interconnected nodes." (p.501). With new societal form new concepts, like informationalism, network society, global rivalry, is aroused. Experiencing such an organization makes people feel an interaction between network and identity and the openness

and dynamism of networks. (p.458). New human organization is emerged on the basis of new infrastructure:

> "The information technology revolution, and the restructuring of capitalism, have induced a new form of society, the network society. It is characterized by the globalization of strategically decisive economic activities. By the networking form of organization. By the flexibility and instability of work, and the individualization of labor. By a culture of real virtuality constructed by a pervasive, interconnected, and diversified media system. And by the transformation of the material foundations of life, space and time, through the constitution of a space of flows and of timeless time, as expressions of dominant activities and controlling elites." (Castells, 2010b, s.1).

In other words, network society is the new social morphology of contemporary society an its new logic shapes major dimension of society form production to culture, and networks thanks to their dynamism give opportunity to current social functions and processes to be powerful. (Castells, 2010a, p.501). "Networks are appropriate instruments for a capitalist economy based on innovation, globalization, and decentralized concentration; for work, workers, and firms based on flexibility and adaptability; for a culture of endless deconstruction and reconstruction; for a polity geared toward the instant processing of new values and public moods; and for a social organization aiming at the supersession of space and the annihilation of time." (pp.501-502). Between those component religious services have also to adopt their way of narration, communication and so on, by the way new religious actors such as electronic preachers joined the current religious rivalry.

3.3. New media and religion

Usage of conventional and new mass media tools and mediums is not a neutral attitude; As R. Wallis distinguished the attitude of religious groups to the world as three ideal sorts, likewise we can separate their attitude towards mass media means as approving, rejecting and conforming. New technology and area has created its own new actors and concepts such as media preacher, prime time religiosity. (Kirman, 2004, p.149). The term media preacher refers to effective usage of media and thereby constructing public opinion as well as to a pejorative mean that involves attitudes such as using religion for his or her fame and interest. Furthermore, because media has bore the temple's function of involving and transporting religious messages, it can be described a kind of temple. (Gunduz, 2010, p.46; See also Bunt, 2012, p.190). In Turkey, Adnan Oktar case as we will see could be evaluated in this context.

As a new medium Internet has deep effects on religious groups and made an interactive mode of communication possible in which the communication network between leadership and members has radically changed. Beyond the networks and flows of information, new communication mode has converted the institutions, organizations and representations. Facilities and abilities to use Internet create a new inequality between continents, religions etc. and cause a difference of representations. (Haberli, 2013, p.861). For religious groups, 1990s was the time to explore a new medium for the representation of their identity and discourse; hence soon millions of web sites were built. Meanwhile there was and is an inequality within representation of religions on Internet; for instance Christianity always has had a more representative rate. (Haberli, 2013, p.868). Some facilities such as financial opportunities, level of education and censorship are important factors affecting the rate of representation of religions on the Internet. (p.869).

Helland, makes analytical distinction between religion online and online religion; while the first refers the use of media as a tool, the second assert that the digital space can be a basis for entirely new ways of doing religion (Hoover, 2012, p.162). This fact has also involved its different actor named religious surfers (Larsen, 2001); so another sociological concept, the

religion-based socialization, should be included in the debate. (See, Okumus, 2015, p.144). Using Internet is based on opportunities, skills and attitudes and these conditions are also valid for groups as well as for individuals. Islam has a 22.3% population ratio in the world population but on the contrary its representation on the Internet rate is only 1.5%. "Hence, compared with the population, as Islam is understood to have represented the lowest share on the Internet." (Haberli, 2013, p.870)

Internet usage rate in Turkey in 2015 represents 46,282,850, that is, it reaches almost sixty percent of the population (59.6%). (www.internetworldstats.com). Internet makes very differences: It removes person's attributes such as age, gender, body image and the identity elements such as color, ethnicity; and has the liberating potential from the traditional form of authority; and overcome the time and space boundaries even giving unlimited access to facilities, offers a security as there is constant presence of contents; provides security to obtain anonymous identity; provides a freedom of speech and being organized, etc. (See. Bunt, 2012). Indeed, the organization form of religious groups determines their usage form of Internet; for example Vatican web sites and local Christian sites display precise hierarchical difference because the first one does not have an interaction button while the second one has. (Krueger, 2004, p.188). In the religious marketplace new religious movements and actors provide a new map that has new sort of religiosity such as invisible religion. Religious websites have functions such as *presentation, interactive communication, religious services and commercial* of religious goods. (Krueger, 2004, p.185). On the other Internet is an important tool for diaspora religions, such as Zoroastrianism, to put forward their texts and doctrines. (p.186). Beyond those functions, Internet has also malfunctions for information set, namely the control challenges can make havoc on the representations. (Vardal, 2015, p.133).

Yet, Internet gives opportunity for religious surfers to construct an identity that can be described by following Ricoeur as 'narrative identity'. (Vermeer and Van Der Ven, 2006, p.177). In this context, the public Islamic interpretations that excluded by official Islam and secularization process had an opportunity to be a source of narrative identity for people. (See. Narmanlioglu, 2014, p.166). By the new media, centralization of religious discourses is challenged and the majority of people had a chance to circulate their own interpretations. It also gave opportunity to response the assertions and make challenges. (See, Menekse, 2005). In Turkey, generally, charismatic religious leaders at the outset communicated with members through tapes and secondly television programs and finally visual materials on Internet. (Vardı, 2013, p.139).

The relationship of media and religion necessarily signifies a global and international relation. Thus, religious representations locally produced and put into global circulation via the Internet represent a broad field of competition. These opportunities also signifies and starts a new conversion debate: The impact of media in shaping Islam in a global context. (Hoover, 2012, p.165). As a mean and medium Internet could be used for religious representation, building a network and doing propaganda. (Bunt, 2012, p.176).

4. Findings

4.1. Ismailaga Community

This religious community was shaped in the old fashion, namely *tarikat*, around Ismailaga mosque sated in Fatih district of Istanbul. Present official leader is Mahmut Ustaosmanoglu who was a follower of Ali Haydar Efendi, and after leader's death Ustaosmanoglu had to move to the leadership in 1960. This community is bounded to Khalidi branch of mainstream Naqshbandi Tarikat, which is a branch that today many of large-scale groups based on. Connected to the Nakshibandihood this group formed by charismatic leadership of

Ustaosmanoglu and referred to a mosque that he had serviced as imam between 1954-1996. In the context of this paper, it attract the attention that this community which is nowadays has a popular preacher (Ahmet Mahmut Unlu) on television and internet then had a traditional attitude to using communication tools; indeed television was not officially approved to be in followers houses. (Narmanlioglu, 2014, p.184).

Face-to-face communication model was at the center and after growing up in time the community has changed its attitude to the new media technology and after this change, writing conversations and publishing them as books, recording the sermons, taking videos and constructing radio and television channel has been observed as new manner. Meanwhile this conversion brought its new actors namely Ahmet Mahmut Unlu during this process was a main character. With his television program, books, radio speeches, articles, most viewed videos, in other words a remarkable actor of leadership Unlu explains this requirement and change (in 2013): "Ismailaga community was against microphone and tape, and then was allowed. Mubarak (Mahmut Ustaosmanoglu) did not allow the radio and television business, just because theologians speak false so we went [on television]. "(Narmanlioglu, 2014, p.186). So today, a differentiation of the attitude and tool is seen in the context of the discourse competition.

As a branch of Halidi tradition Ismailaga community presents and represents mainly conventional Sunni School's manner and the main aim of the group is having a profile in this context, which means putting forward a doctrine and practice that match the mentioned school's interpretation of Qur'an, Sunnah and principles of faith. Especially groups' emphasis on sunnah distinguishes it from the other group that investigated in this paper. So, "**Reviving the Sunnah**" also moved the community make observed differences via garment, namely, *burka*, *robes, imamah* etc. This doctrine made changes and created new attitudes on training and education also; in this context the old fashion institutions, namely *madrasa*, recreated in a basic form.

Community's official website has a configuration involves the symbolic elements of traditional pattern such as hazira (burial area reserved for special people), madrasa and sheikhs profile as the site's main body. This profile also has a symbolic combination put forward a hierarchical structure of the community. The leader Ustaosmanoglu is a dominant gesture in main page and this could be interpreted as focus on rabita (special nexus between leadership and members in tarikat); alias, here rabita is prominence than the institutional structure. The web site provides a service network that constructed around the traditional forms of Islamic duty such as giving opportunities and facilities for hajj, sacrifice etc. The main aim declared for all these services is "irshad and ilim." (http://www.ismailaga.org.tr). An interesting and remarkable button made on the site named *ismailaga virtual tour* gives us the change that a conventional tarikat has experienced yet. (http://www.ismailaga.org.tr/sanal-tur/). Because Ustaosmanoglu's health doesn't let him to give speeches and take videos, instead of the leader, A.M. Unlu make presentations hence the community mainly known through his narration and representation. Pictures that used in official sites put forward the difference between Ustaosmanoglu and Unlu, in other words between traditional leader and mediated leader, the first have modest traditional garment and a smile and the subsequent has a considered gesture and deliberately designed dress. Also Ustaosmanolu takes place in the web site by his letters and Unlu by his videos; indeed there is a detailed biography of Unlu but just a short history of leadership of Ustaosmanoglu. (See, www.ismailaga.org.tr; www.cubbeliahmethoca.tv).

Nearby that official change, the members of community also has experienced and executed a change, namely building web sites that mainly aim to make challenges and response, which is an obvious participation of religious rivalry. Those pages declare that they needed to response the assertions and accusations especially on the homicide that committed in 2006 in the mosque. The victim was one of the elders of community hence the murder had a huge debate on television, press and Internet thereby they felt forced to construct web pages to defend themselves. One page declares their mental change and manner about usage new media by

noting that they were interpreting it as useless (malayani) and avoiding using it but after the homicide they understand that the only effective way of defending themselves against accusation is using new medium and hence they decided to start. On the other hand new media gave them the opportunity to convey their group message on religion. To sum up they (ihvans, as they call each other, which means brother) claim that the undertook this work in order to defend Ehli Sunnah at least a little bit; indeed the objective resembles aim of the old fashion community services (http://www.ihvanlar.net/hakkimizda/, par.5).

Through the new media the community acquired two tasks: defending folowers of sunnah (ehli sunnah) and struggling against Muslim preachers (bid'at ehli hocalar) who narrate the bad innovation (bidat). The instrumental usage of new media and its legitimation make difference on religious map and rivalry and all religious groups have been felt the compulsion of network society. This specific group shows an example of tarikat's change in contemporary society and conversion of leadership by the new medium. After confirming usage of Internet, nowadays the community gives services on the android technology and hence new efficacious tool is the smartphone; its features bring a possibility for inner group to get strong networks and produce efficient solidarity. As new media changes the leadership from Ustaosmanoglu to Unlu that is a media preacher, also members of the community (ihvans) has experienced that change. Unlu dresses as a media actor, uses a suitable language, acts to give the impression that he is a strong figure of an eminent community, uses social media accounts etc. Alias, mediated communication converts murid to follower, leader to media preacher or famous person and so on. Ahmet Mahmut Unlu (2013), depicts this change as: "I cannot say that I have my own community, disciple/follower but I've got the audience following from the radio programs, tapes and the internet..." (Narmanlioglu, 2014, p.187). On the other hand, new media has also give opportunity to the other elders of community to make speeches and be known. (For example see, http://www.ihvanlar.net/category/ismailaga-hocalari).

Unlu and the community has a religious discourse that based on the dichotomy of *ehl-i sunnah* and *bidat*. They endure the traditional way of interpretation and use the contemporary instruments, which are giving them a differential profile among current religious groups. The main objective is reviving Sufism and practice of tarikat by mixing modern instruments and Khalidi tradition. In other words, the community aims conserving tekka tradition and procedures of the Naqshbandi. Therefore, the modern organization such as association is nowadays not far from being established by the group. Participation modern religious rivalry makes them to construct fatwa committee (Fetva Heyeti) as well as a unit for instruction goodness (Emri Bi'l Ma'ruf Birimi). Those arrangements signify that they aim to circulate their religious understanding and be at the ahead of the rivalry. To sum up, it seems network society has forced the community to change and synthesize the old fashion with new medium.

4.2. Adnan Oktar (Harun Yahya) and his followers

Adnan Oktar is one of the most popular and controversial religious groups leader that represent, in my opinion, a new religious movements. Having a look to his official web page, his global religious contention will be understood, for example of the service in 15 languages other than Turkish. The main page of the site has an image of metropolitan city and full of natural colors of life, it looks like a painting. This presentation and choice signifies the affirmation of life and involving worldly pleasures and this configuration fits to the group's official picture and politics that confirm the world and effort to construct a related societal form. By providing the icon and service of the widespread social networks the page compliance with the one of the main characteristics of interactive social morphology of the network society. Dominant language of the page bears emphasizes on rationalism that affirms modernism and reality; that this theme is highlighted in their presentations they introduce themselves. The group claims that it doesn't

have worries such as rating etc., the only matter for it is revealing universal and vital truth and give place to the issues that concern all of humanity. (http//.www.a9.com.tr/aboutus).

Oktar carries about his garment and precede wearing suit and don't avoid sports clothing such as leather jackets; his followers also share this concern and this profile of group glimpses the modern way of understanding religion. As well as his female followers choose daring clothes his male followers also present a variant men dress out of traditional religious groups dressing. His presentation and narration with all those component signifies that new media and medium is approved by the group. Once Oktar described the Internet as "the biggest university in the world" (A9 TV; Jenuary 17, 2013); and he argues that the door of the Internet should be wide open: "Quotas on the Internet should be removed. Doors of the knowledge (ilm) can not be closed" (A9 TV; Jenuary 14, 2013)

The main purpose of the group is built on general abstract principles; Such as love, justice and solidarity. The discourse of the group is based on the integration of the Nationalist ideals and Islam, and the whole of humanity is determined as the target audience. The ultimate goal is "Peace in the World and Turkey." Group, being aware of the negative aspects of the media, adopts responsible publishing principle and is aiming for a conciliatory language. The main emphasis of the group's discourse is Turkish-Islamic moral and the great spirit of solidarity it brings, which describes the participating in the religious rivalry by demonstrating a universal message over morality. The major objective of broadcasting and publishing is, as declared, to shape the future, which can be read as a utopia. This utopia is based on Muslim unity (ittihad-ı islam).Their confidence in the publication and broadcasting is poured into assertive sentences that claims, for example, a single heard sentence has power to change the outlook on life (http//.www.a9.com.tr/aboutus). The utopia and unity seeking is complemented by Mahdism claiming, which is an indirectly claim of Oktar's religious status.

Oktar's utopia is a strike to change world and simile it to heaven: "We need to be in heaven model. God wants us to simile world to heaven." His utopian discourse centers the good-evil dichotomy or following him Mehdiyet versus Sufyaniyet / Deccaliyet and the leader of the utopia is Turkey. In this utopia, the love and mercy of Islam will be the pioneer, and modernity, quality, art, democracy, secularism, beauty, fear of God, love of God, respect for all religions will prevail everywhere. (http://www.a9.com.tr/text/Adnan_Oktar_Diyor_Ki).

This group as a new religious movement displays very changes and differences from the traditional grouping, namely tarikats. For example it uses the chat (sohbet) term for leader's preaches not preach (vaaz). The broadcasting has an interactive model. The presentation of the leader is alike an artist and he is at the center of narration. An inclusive language and narration is being kept, which gives an advantage against inside and outside religious groups. This language also has a feature that over the denominational and religious differences. Main debates are on current social, politic issues etc. The most used term for the other is hypocrite (munafik). The form of understanding of Islam is named as modern and sentences on this are moral based, in other word the group tell a moral based religious doctrine. On the other hand, Istanbul is a holy city for Oktar, because the Mahdi is (he assert that Mahdi was born but not disclosed himself yet) from Istanbul. Finally, his ultimate solution for every problem is Mahdiyet, in other words Mehdi and his doctrine will cope with all issues. Hence, he uses a inclusive language that involve all believers of religions and this is the main strategy that used by the group in global religious rivalry (A9 TV; December 29, 2014) (http://www.a9.com.tr/text/Adnan_Oktar_Diyor_Ki). Oktar claims, "The spirit of Mahdism is a modern understanding of religion." (A9 TV; November 12, 2013). As a result, the group is a modern movement that synthesizes an old belief: mahdism.

4. Conclusion

Observers assume that as much as the group structure and individual involving is loose, revealing the different discourses by different media is effective at that level. In the contemporary society, we assert that, religious rivalry is intensified an tied up with globalization and new media. New technology makes it possible carrying local to the global, and this mediation, has shaped the identity of individuals and its reflexivity. We live in a rivalry world, particularly taking, in the religious area there are a few rivalry models; between official Islam and public Islam, between Islamic denominations, between groups belonged the same denomination, between individual preachers and organized religious groups and finally the contemporary interactive communication technology give an opportunity for every human being to be a source of religious discourse. The two types of groups we studied her display that new media has changed the religious world and created new area for discourse, new actors that use the virtual social network, new religious products and services that based on network facilities etc. Traditional and modern way of organization signifies a difference in attitude to de usage of media: the first has an instrumental approach and the second has a conformist approach. Without considering approval or denial mode of attitudes, we can assume that the network society has radically changed world for religious groups and the cost of avoiding and ignoring is high.

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