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HATE SPEECH THROUGH FAKE ACCOUNTS ON SOCIAL MEDIA; UNADDRESSED HATE

Abstract:

Each period of history is, concurrently, separated from others by communication techniques and environments. At the same time, communication environment reveals the differences and similarities between a certain historical period and other periods. The age we live in is different compared to other historical periods because of a communication environment based on high technology. The most important differences of this age are the communication tools based on high technology and the internet which enables a social, economic and communal revolution. This study discusses the social media which the newest and the most efficient of these communication environments. Fake accounts, in other words, pseudo accounts, create through the social media and hate speeches released into publication through these accounts are being discussed and analysed.

Keywords:

Communication, the internet, social media, hate speech, fake account

Introduction

Our age is an age of technology and communication. Both of these concepts determine our daily life, define and shape it. Along with technology our daily lives, habits, perspective on life, and common horizon of humanity change and take new forms with each passing day. The most important driving force behind this change process is the internet and a range of individual and social actions carried out through the internet. The internet which is the most crucial technological area shaping our modern society is an electronic communication network compromised of a communication system which connects computers located on different geographies around the world together. (Sökmen 2012, p.1)

When discussing and discoursing about the internet, it is necessary to talk about, look at, lay emphasis on, and analyse two different areas. The internet, as a technological network, consists of physical equations and shaped through a physical structure. The parts of this structure are made up of cables, satellite connections, wireless connections, computers, smartphones and so forth, many different physical, material devices. (Sökmen 2012) Technology gives us the opportunity to quickly communicate, pushes the limits of our "capabilities" to levels unimaginable for the previous generations and carries them to new fields while providing an infrastructure for the world. The other side of these material technological structures, or in other words the internet, we find images, pictures, speeches which reflect this age to us and traces created by life through associations. While internet creates its own culture and language, it also unravels new method for socialising, new virtual communities, types of perception, communal hatreds, social solidarities, forms of resistance, and new types governmental control and also becomes mediator and provides opportunities for changes in life and the first images of tomorrow which appear within that change.

While the internet technology primarily provides individuals with the opportunity to access information in an easy, fast, and economical manner, as the result of rapid development from the 1970s to today it has become a universe, outside of time and space, with its own rules where people can follow radio and television broadcasts, read newspapers, do their shopping, engage in all kinds of commercial activity, voice their opinions, share the texts they created, and carry out financial transactions. (Sökmen 2012) It is a technology when once it was a product of military technology, now reached a state of popularity where it includes different countries, geographies, and societies around the world in its scope. As it is an important factor in the popularity of all technologies, the reduction of the cost or the cheaper usage of a certain technology affected the popularity of the internet as well. The "expensive access" which can be seen in during the times of different technologies' early appearances, becomes cheaper in due time with the reduction of the technology's cost, thus making the access cheaper. This situation is applicable to the internet technology as well and the fact that a similar development process is happening constitutes an example of the said technology. The internet which was an expensive technology, in the beginning, has become a technology which can easily be acquired

and used by large masses of people because it has become cheaper through the new technological advancements. Recently, the internet entered into millions of houses, phones, and offices, became a technology with low access costs, hence it became more widely used, reached large masses and has strengthened its effects.

The history of the internet is, at the same time, the history of the change in the internet technology. The internet adventure which started with Web 1.0, took on a new aspect of Web 2.0, then with the Web 3.0 caused a communication revolution which develops through the internet. Especially, Web 2.0 and Web 3.0 technologies brought together different forms of communication and transmission. Telephone, fax, telegram, and similar communication technologies are examples of these different forms of transmission which have had their differences removed. The communication areas and technologies which follow different development routes from each other became integrated via the opportunities provided by the ever-changing internet technologies. This integration occurred, at the same time, among computer systems, telecommunication/internet infrastructure, and communication devices. (Kara 2013, p.8)

Web 2.0 and 3.0 technologies brought about a new dimension for the internet. Lately, while visual, auditory, and written texts and contents can be shared easily through the internet, users not only share ready to use content but also their own individual creations over the internet and find the opportunity to organize their personal profiles through individual creativity and use them to communicate with other individuals, groups, and institutions and to created their own media. This new production centred situation allowed technology to be individualized and the individualized technology allowed the expansion of individual liberties. In a way, individualized technology created the infrastructure of the "new media".

The classical meaning of the media concept includes traditional communication tools, a certain capital power, and content production which is based on a wide range of staff organized through the division of labour. The classic media is a sort of media organization which aims mostly for large masses based on industrial infrastructure rather than personal media production. The new media which is based on numerical system rather analogue system or, in other words, digital infrastructure presents extensive factions with a framework for individual production and liberation from the creation of the content to its distribution. According to Van Dijk, nowadays "the new media" generally refers to current networks, social networking sites, mobile phone messages, and various new technology applications. As it is different from the traditional media, "the new media" involves communication devices and channels which, among the numerically based elements used in communication, have a multimedia structure allowing simultaneous with wide capacity, mutual, and multi-layered interaction in high speeds. (Kara 2013, p.10) Nowadays these devices are used widely by millions of people during their daily lives. The new media points to a revolution in publishing while emphasizing the end of paper's reign within publishing. The milestone of this reign's end is the fact that Newsweek, the well-known news magazine from U.S.A., ceased its printing on paper for good and continuing solely

through the internet with its issue on December 31, 2012. About this decision Tina Brown, who has been the editor-in-chief of the magazine since 1933, made this comment through the magazine's websites, "Exiting print is an extremely difficult moment for all of us who love the romance of print and the unique weekly camaraderie of those hectic hours before the close on Friday night. But as we head for the 80th anniversary of Newsweek next year we must sustain the journalism that gives the magazine its purpose—and embraces the all-digital future." (BBC News 2012)

The social and technological transition, which starts with the internet and mentioned with these lines above, points to a new, ever progressing, and more of a transforming process in terms of social effects. The "New Media" is a transformation of the everyday life developing through technology. On one side of it is the individualized technology and a new society integrated, as body and soul, with that technology. Moreover, every individual who makes up this new society, compared to previous time periods, is more creative and innovative with this new technology "at their disposal". The new dimension reached by the creativity forms new infrastructures for new communication types. Computers, tablets, gaming consoles, portable media players or databank recorders, and smartphones are new media (Aygül 2010, p.95-140), furthermore, all of these technological devices represent a social transformation integrated with high technology and correspondingly a new lifestyle. It is a new lifestyle which is mobile, a companion to individuals, allows individual content production, and enables individuals to form virtual communities, as well as creating new forms of expression, types of existence. It is a technological extension which can sometimes "stupefy", sometimes create new markets and new consumers, yet, at the same time, allows new civil disobedience networks and new languages to form.

One of the new revolution brought forth by the new media is the social media and social media platforms which come alive through the internet. Especially within these last 10 years, the users of the socialisation platforms from different places around the world have rapidly increased in number. Twitter, Facebook, MySpace, YouTube, Flickr and similar media sites are pioneers of a communication revolution which progresses with the internet technology as its moving power. Other than the rapidly rising number of users, social media platforms are a new extension of the media, providing opportunities in areas ranging from politics to advertisements. They are an irreplaceable part of existence for today's individuals. (Deen:Hendricks 2013, p. 15) It is possible to describe social media in accordance with Andreas Kaplan and Micheal Haenle's definition, "Social Media is a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of User Generated Content". (Tuncer 2014, p.12) In another definition, social media is a type of digital media and technology which allows its users to mutually share and create media content, individually or as a group. (http://sosyalmedya.co/sosyal-medya/)

The concept of social media is made up of communication platforms which work over the internet, allow information to be shared in not one or two, but rather multiple ways and instantaneously. In order to participate within this sharing, one does not even

need to use a computer, just needs to be online to connect with the social network through the internet. By the courtesy of smartphones and tablets, it is possible to be online at anytime and anywhere within networks. It has been observed that the number of people who use the social media through their smartphones is double the amount of people who use social media through their computers. (Yıldırım 2014, p.80-83)

The aforementioned phrase, "an irreplaceable part of existence for today's individuals" also points to a new type of communication as well. The relationship between communication processes and individual and social existence can also be observed in an irrefutable level. In this case, while the classical communication processes are experienced face to face, directly, and without any mitigation, in different areas of life, the new type of communication which is through the internet and social media, uses a device (computer, smartphone, tablet etc.), also, the relationship is virtual. The phrase "virtual" is the equivalent of imaginary, abstract, and things which cannot be experienced through sensory perception. While social media as a virtual relationship is becoming more widespread, emotion is being replaced by an electronic and imaginary world which "does not exist in reality". In time relationships really do evolve into imaginary relationships experienced through a digital platform. Virtual social media accounts, created in digital environments, are shaped through images rather than real time happenings and become fictional identities. Profiles, created through social media, are our virtual identities, yet, at the same time, they project the junction point of fiction and reality.

According to Işık Zeybek's observations, with virtual communication virtual personality and virtual identities appear, and these redirect the aforementioned communication processes in different ways. Zeybek comments that when discussing the virtual communication, it is necessary to discuss "virtual identity" as well. Zeybek states that virtual identity is the personality which connects with the world and other people through the internet and electronic devices, such as television and cell phones. Virtuality is the experience of being online and using a computer, it is a state of existence which expresses a different path for gaining experiences and interacting with the world (…) they learn about gossip, trends, fashion and lifestyles by using television, the web, cell phone, fax and similar electronic devices. Albeit, the more people learn about ephemeral, fleeting things, the less they know about what is really important. Information and entertainment replace real and in-depth comprehension, faculty of thinking, and sceptical inquiry. People know a lot more about the world they live in compared to their parents and, of course, their grandparents, however, their judgement of the world is superficial. Accordingly, individuals who become virtual identities because of the virtual communication, lose the ability to think thoroughly and create themselves living spaces in a completely different world. (Zeybek 2012, p.276-290)

The profiles created through social media are, in fact, projections of our virtual identities and reflections of our fictional identities. The internet provides infrastructural possibilities not only for the individual encounters but also for the historical, social,

cultural, and sometimes class related existences behind those encounters to reconcile, integrate or conflict with each other. Virtual identities function as a mediator for the social subconscious to manifest and for different linguistic forms to become visible. The most important difference between the classic media and the new media can be observed at this point; while classic media provides the "average people" with a limited opportunity to express themselves and exhibit their "identity", social media and thereby the internet, however, provides an important technological infrastructure to make the individual unseen aspects visible. Social media made the socially invisible, or rather limitedly seen, aspects unlimitedly visible. It allows for us to display and express our individual consciousness, sometimes through connecting to a virtual community. Once again, as social media increases the number of internet users, it also enables different factions of the society to turn into internet users through social media accounts. These internet users can share their opinions and distribute contents produced by themselves or others through the social media. Furthermore, through these platforms they can even find jobs or start businesses.

Social media where our profiles and private or public social media accounts meet, connect and exist, also provides us with a way into political, social, and cultural areas. It transforms into a platform where sometimes opposing speeches are in conflict with each other, occasionally where social groups take action together through collective speeches, and frequently where new speeches and discourses appear and enter into circulation. This platform is a virtual reflection of real life at times, yet also, it can often be misleading in understanding the happenings in life.

Social media is an area away from the centralized control and at the same time it is an area where social control is weak as well; in a way it is an area which enables people to socialize while being away from society's pressures, social control mechanism, or in other words "peer pressure" and allows them to be away from the dominant communication networks and lets them "breathe easily". Especially, these said aspects of the social media are the most important reason why it became so popular and the way number of users increased within these last ten years in Turkey. The wish to breathe freely creates an area of freedom within itself. It provides an opportunity to shed the social control to a certain degree and a little escape from the condensed daily lives. This presents the young generations who make up a huge part of the social media users, in particular, with the chance to have a battle of identity and create their own identities against the ones pushed upon them by the society.

Although, the social media is an area of liberties, this freedom of communication fails to always produce the socially correct or humane results. More often than not, it causes incorrect forms of socialisation and individualization to manifest. Occasionally, the language of violence can dominate this virtual environment and at times hate speeches can spread like wildfire and ensnare our minds. Recently hate speech is a crucial item of the agenda in political and intellectual debates throughout the social life. Indeed, the way this concept is being discussed widely points to the fact that this is a social phenomenon and how this phenomenon becomes a social debate through breaks in the social fault line.

According to Mutlu Binark, hate speech is a kind of speech based on the living practices of a social life. Moreover, the homophobic, transphobic, heterosexist, misogynist, xenophobic, racist, ethnic chauvinist, and discriminating speeches which can be found in circulation via traditional media texts are also categorised as hate speech. Hate speeches appear and spread quite rapidly, particularly because of the technological features of the new media environments. (Binark 2010, p.11-55)

In order to define hate speech, it is necessary to take into consideration the Recommendation 97(20) by the Council of Europe's Committee of Ministers, "the term "hate speech" shall be understood as covering all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin". (Weber 2009, p.73) On the topic of hatred, Hermann Hesse, the German author, with his sensibility as a man of letters, comments, "If you hate a person, you hate something in him that is part of yourself" and adds that one does not feel disturbed by things unknown or foreign to them. (Çelik 2011) The act of hating something involves having negative emotions, thoughts, conducts, and sometimes actions over another subject. Generally, it is necessary to discuss the groups or subjects, in other words, individuals socially labelled as others, when one refers to hate speech. The other is usually points to the different religious, ethnic, and class-wise identities, yet the hated other is the one who is ostracized, kept at bay, and unwanted. Hatred can help to bring groups together while working as an intermediary for a certain group to define themselves over against the other. Through the other, it is possible to define mine or ours, to create a sense of solidarity within the group and it becomes easier to prorogue "common problems" and hold together as a group. Likewise, it can be observed historically that during the times of intense social conflict over identities, speeches of "othering" are also frequent. These kinds of speeches generally manifest and enter into the discourse as hate speech. Yet again, these speeches feed on our social prejudices, religious beliefs, political views or more often than not on our fears of tomorrow. The "other" is feared; it is unpredictable; it poses a threat to our identity; it disrupts the order, first and foremost, it is what we are not; it is who should be hated. In order to exemplify, it is possible to point out after the September 11 attacks, in the United States of America and western world centred around it, the prejudices and hate speeches against Muslims and Islam have increased and life became harder for Muslim minorities. For instance, the assumption that all the Muslims support terrorism and that every Muslim individual is considered equal to the Osama Bin Laden, the leader of Al-Qaida, are examples of the way hate speech spreads. Once again, during this process, the othering and the ostracising of Muslims is a commonplace behaviour. (Waldron 2012, p.1-5)

These types of speeches can be encountered in the professional media as well as within the contents share through social media. Likewise, the reader comments, made both on professional and social media contents, within a "social debate environment" context, cause a variety of hate speeches to be produced and shared. Social media,

also, provides an influential platform for hate speeches in other ways than the comment. In addition to printed media, visual press, and the internet, things such as songs, especially musical products of popular culture, graffiti, anecdotes, monuments, logos, idioms, and similar products, outputs of different industrial or social production processes can reflect hate speech. (Yılmaz 2013, p.34)

Most of the time, social media creates a foundation for the struggle of speeches happening via user profiles and provides opportunities to overcome more easily the boundaries of the social, day-to-day, face-to-face occasions. In a communication environment where face-toface exchanges ceased to exist, replaced by authentic or fake profiles, communication processes which depend on a "type" of social media user existing via virtual identities, result in the production and promotion of hate speeches, racism, othering, sexism, and all kinds of statements and subconscious expressions and they turn into social lynches through snowball effect. More often than not, these lynches spill over from the virtual environment into actions, become hate crimes in real time and places. The hate speech which is the trigger of the hate crimes, as a prevalent topic in academic discourses, has also been part of the daily media agenda lately. Hate speech is defined as the following within the Recommendation 97(20) by the Council of Europe's Committee of Ministers, "all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin". (Aygül 2010, p. 95-137)

These lines above, the mention of the authentic or fake accounts illustrates another essential problem faced during the communication processes through the social media. Social media accounts, in some cases, do not belong to real people; they can be fake accounts created occasionally by a hidden personage, a collective centre or at times different institutions in order to serve different purposes. These accounts found within the social media which do not belong to real personages, are called fake accounts. The noun "fake" comes from an English origin and especially used in social media to define the pseudo accounts created by users. It is possible to describe these accounts in this manner; the accounts created by pseudo-users for various reasons in social networks such as Facebook, Twitter, LinkedIn are referred to as fake accounts. Fake accounts can be opened for purposes, such as created under celebrities' names in order to gain followers, for advertisement, to purpose a smear campaign against a certain company after an unsavoury encounter or in order to gain personal information and the p r o f i l e s b e l o n g i n g t o o t h e r u s e r s t h r o u g h t h e u s e o f b r a n d n a m e s. (Beğen)

There are many different reasons for the creation of these accounts. Socio-psychological, manipulative or political objectives can be the sources for those reasons. While social media converts closed-off societies into open ones, it causes especially individuals to become unrestrained and uncontrollable in terms of social relations and makes the boundaries created by social control mechanisms ineffective. In this sense, fake accounts within the social media provide a way to overcome the

social control while concealing one's identity. (sosyalmedya 2014) Once again, these fake accounts contain no information about the identity owner of the; even if there is, it would be inconsistent. While the timelines which belong to authentic accounts have daily, regular shares, fake accounts have either very few shares or have very little history. Real accounts have plenty of pictures of its owner, yet fake accounts might not have any pictures or have a picture of a very good-looking male or female. (sosyalmedya 2014) It is possible to find websites which guide internet users and provide them with information on how to open fake accounts through a quick internet research. These websites provide the internet users with all kinds of information, from how to acquire pictures to use in fake accounts from other websites, to after which stages one can own such a fake account. The existence of such websites, guiding people on how to open fake accounts, provides important data about the interest shown by internet users towards fake account creation. Fake accounts cause problems especially for companies which advertise through social media. Because of these accounts, the advertisement companies both experience difficulties reaching their target groups and have to use their resources unnecessarily. In another aspect, these kinds of accounts negatively affect both individual and institutional social media strategies, as well as harm social media's image as a trustworthy communication channel and reduce its value. In the article published by the New York Times, it is stated that there are 20 million fake accounts on Twitter. Within this social network with 500 million members, fake accounts take up 4% of the total and create a huge market. For instance, in the New York Times article, the market created by the fake Twitter accounts is estimated between 40 and 360 million dollars. Today, a user in the U.S.A can obtain one thousand users for 18 dollars and earn 2 to 30 dollars from a single account. These numbers carry a huge importance as they are indicators of the influence fake accounts have over the social media nowadays. (nytimes 2013) Initially, dealing with the fake accounts is considered as the duty of social media institutions' executives. For example, Twitter's executives sued 5 companies which sell fake accounts in this aspect. Although all social media companies ban such accounts in accordance with the reports, new accounts take their places within short periods of time. This process causes a lot of difficulties for distinguishing real accounts from the fake ones. Likewise, when the fake accounts on Twitter are examined, 40% of the overall users exhibit fake account behaviours. This sum demonstrates how common fake accounts are in the social media, as well as indicating the difficulty of dealing with such accounts for social media companies. (nytimes 2013)

Lately, these fake accounts on social media can be created by specialized computer programs, besides being created by individuals. Social media portals, especially Facebook, take precautions against the fake account but it is not technically possible to completely stop them yet. Fake accounts provide an infrastructure, particularly for hate speeches to become prevalent in social media and to be able to veil the identity presents individuals, institutions or different centres with an ease to carry out actions. (sosyal medya 2014) This ease comes from the fact that the real identity is hidden.

Hate speech through social media especially targets groups label as the other in the social sphere, ethnic, religious, and different sexual identities and turn them into victims who have been targeted by hate speech while othering them. In the recent years, the political transformation which has been experienced rapidly in Turkey and the new social and economic structures as its results fuel the social hatreds while creating and supporting new fault lines. Via these social fault lines, Kurds, Alawites and other religious minorities (such as Armenians and Greeks) conventionally, continue to be targets of hate speeches. However, the new conflict environment causes new divisions and this makes the mutual hatreds to take over discursive areas. In a way, social media brings out what was hidden and invisible beneath the folds of the social sphere, about Turkey's history and names what was unnamed until then. The ongoing social hatred in Kahramanmaraş and Çorum which becomes embodied in every military interference, dominant views shaped by the way of othering, and violence become more apparent and widespread, on another level, through social media in the present day.

Hate speeches conducted via public accounts are made through the sharing of contents, such as videos, texts, photographs or products created specifically for web-based usage. Especially, fake accounts are considered the sources of these kinds of shares. Other than being prevalent in social media platforms based on followers and a certain dialogue, particularly as fake Twitter accounts, fake accounts can be used for manipulative purposes within political discourses. For instance, "Aktroller" or the Twitter user "Fuat Avni" who became a national internet phenomenon, are examples of such fake accounts.

Social media, in societies such as Turkey's which became modernized later than others, represents the everyday local neighbourhood lifestyle or the street aspect of modern life. The street can refer to the social dynamics, deformation of the language, and the spirit of solidarity and confrontation. The people who met up on the streets in the recent past, meet up on the social media today. Yet, sometimes, people who meet up on the social media shape the street; as it was experienced during Gezi Park Protests, the source of dynamism on the street can be social media.

The street provides a breathing space, an area for social reactions, as well as a meeting point for all identities and differences. Social media, in many ways, represents a virtual street where differences can be apparent, "street fights", deception and cheating can take place from time to time, and it points to a life where streets and neighbourhoods are separated by concepts of us and them. The ghettoization of streets and neighbourhoods happens in social media as well; as the streets of yesterday are replaced by social media today. Barış Çoban comments that unlike other revolutions, social media revolution is the sort of revolution which builds and demonstrates itself through streets. (Çoban 2014, p.9) The social media which was intertwined with the street, sometimes shaping it, sometimes being shaped by it, is now a virtual street. In a way, street, as an area open to all possibilities, represents normlessness or in other words "norms of its own". Nowadays, on the one hand, the way our identities can openly meet through social media is a sort of communication;

on the other hand, similar to the dangers of the street, the risk of deception, cheating, manipulation, and being a pawn in a game created by others are risks which are prominent. This situation can occur as the result of personal fancies, ambitions, perversions or desire to play with people and from time to time, it can also happen as part of the manipulative forces which remain in darkness within the field of politics, a "below the belt" move in political struggles. Yet, sometimes fake accounts show us the unknown and "illegal" aspect of the commerce.

Whatever the reason might be, when these types of accounts turn into hubs of hate speech it affects the very fabric of society negatively, whether it is organised or not and cause the social fault lines to trigger while breaking the society into groups according to race, sect, and political views.

Conclusion

- While the social media usage becomes more popular day by day, countries, especially the ones which became modernized later than others, such as Turkey, face new problems both in social areas and in governmental mechanisms. One of these problems is the fake accounts on social media. Fake accounts pose an important threat both from the economic aspect and the security of social media.

- Fake accounts can be created for personal reasons, such as making friends, deceiving people financially or to satisfy a lust for sexual adventure, yet, they might also be created by certain hubs with the aim of using social media manipulatively in social struggles. These hubs can be political parties or their extensions and governmental intelligence agencies.

- The hate speeches broadcasted through public accounts and, especially, fake accounts on the social media bring about serious social consequences. The hate speeches which are form through the "other", spread rapidly via the "new media" and trigger the social fault lines, meanwhile. Hate speech includes all sorts of sexist, racist, and discriminatory expressions, which can be linguistic, visual and so on, aimed towards the "other".

- In order to create a safer communication environment in social media, it is highly necessary to arrange legislative regulation in the legal field. Most of the time, technological developments and the social changes they bring, take place before the legal changes. This desynchronization catches societies off-guard, thus creating new problems.

- In the name of solving the encountered problems, creating legal legislations and revising them in accordance with the changes is an important step. In addition to this, it is important to raise awareness among social media and media users for healthy technology and media usage. Accordingly, it is

essential that media literacy classes should be given from middle school through university.

- The regulation of the social media is crucial, however, the government should not implement this with a repressive mind set, rather aim to transform the direct users into conscious users and take into consideration mutual understanding and sensitivities; so it should be implemented as a build up from bottom to top. It is critical to ban users who propagate hate speech, expose accounts which are suspected to be fake and ban them from all social media environments. Likewise, during this process, it is necessary to keep awareness levels of the social media users as high as possible.

- Lastly, it should be kept in mind that the source of hate speeches is the social structures, political areas, and the wrong policies developed by the governments for hundreds of years. The inequalities in the social sphere and financial life provide a foothold for this kind of speech. In this sense, resolving social inequalities within the context of legal and economic equality will help create a democratic legal system, as well as democratize the social media, and contribute to the clarification of the negativities which took place. Social media is not the source such negativities but rather the result of them. The problem is to turn social media users into conscious and responsible citizens.

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