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Social Media as a Platform for Instigating and Waging War

Sanjana Suri[1] and Mrunal Randive[2]

The essay examines the characteristic features of Social Media Platforms and their weaponization by the State as well as the Non-state Actors. The researchers in this paper will facilitate and argue with a host of examples with regards to India as well as pressing issues around the world. The central component of modern information technology, social media, satisfies the interactive component of human communication. Social media platforms like Facebook, YouTube, and Twitter are designed in a way that prevents us from ignoring its use or leading separate lives that are unaffected by them. Additionally, social media is becoming a major influence on how individuals live their religious, social, and cultural lives. Moreover, Social media's effects and ramifications, difficulties and dangers, are now unavoidable topics in academic discourse. Due to its multi-religious, multi-social, and multi-cultural background, India offers a viable opportunity to research the effects of religious tolerance on social media. Social media is now being used to spread various religious customs and ideologies, leading to increased religious intolerance and communal riots. The rise of religious fundamentalism has caused conflict among various religious institutions and communities. As a result, the difficulties of religious tolerance in social media have been identified, as have the nature and scope of social media sites and networks. Furthermore, the new media of communication has laid the foundation for social media tools, which can be interpreted as a continuation and strengthening of participatory communication, according to studies of social media analysis. The goal of this participatory approach is to raise awareness, consciousness, and mobilize people for collective action.

Keywords: *Social media, Weaponization, Communal Riots, Religious Fundamentalism*

I. INTRODUCTION

Social Media has come to play a vital role in our everyday lives as well as in times of disasters, conflicts and crises. On the other hand, the use of social media for recruitment of terrorist and on the other hand use of Facebook, Twitter, WhatsApp, Telegram to gain the support of the population and spreading misinformation to them during the time of

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[1] Author is a student at Symbiosis Law School, Pune, India.
[2] Author is a student at Symbiosis Law School, Pune, India.

insurgencies. This article conducts a qualitative analysis on the scroll and share trend and hate speech across Social MediSa Platforms to instigate and wage war among the masses as well as the countries. The paper also focuses on civil war in regards to the conflict between media and the religion. Inciting hatred against a certain class of people or religion has its deep roots since the inception of civilization. As social media and globalization took an upscale, it worked as a terror tool and created an unrest between religions and classes.

Changing model of warfare:

Wars are fought as a means to achieve state's political Objectives through the use of power which the State possesses. It may be through military power, nuclear power or other weaponization tactics. History has taught us from the example of World Wars I and II that war was state centric and involved the entire society at large. However with decolonisation and increase in globalisation it has made "Absolute" War less probable now.[3] Today massive Societal, cultural, ethnic, political differences over the SMP's have rejuvenated terrorism as a favoured method of conflict. We are now witnessing war amongst the people where the targets are the civilians. This in turn has brought warfare down to the level to the ordinary man.

Religious Representation in the media.

There are a number of vices of how social media is representation across mainstream social media, a lot of them well documented. It is a high time that social media needs to be held accountable for the incorrect stories and disinformation about particular religious group. For instance the hate speech and misinformation about the Rohingya Muslims[4] in Myanmar which were prominently posted on Facebook. Claims of Rohingya Muslims being immigrants and should not treated as humans, and other such horrific statements and images were put up by civilians, which Facebook, according to the United Nations in 2018 played a determining role in violence against Rohingya and amplifying hateful comments through its algorithms.

II. TREND OF SCROLL & SHARE: SOCIAL MEDIA & IT'S CONFLICTS.

- In today's times people all over the world are hung on to using Facebook, WhatsApp, TikTok and several other websites. It is as though the social media has

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[3] LIEUTENANT COLONEL AKSHAT UPADHAY, *Social Media: New Dimensions of Warfare,* Journal of United Service Institution of India, Vol.CL No 619, March 2020.

[4] DAN MILMO, *Rohingya sues Facebook for over 150 billion euros over Myanmar Genocide, The Guardian,* 6th Dec 2021.

manipulated the human mind. According to One world Data it is estimated that one in every three people in the world use Social media Platform i.e. more than 2.3 billion users.

- Social media manipulation has become very common especially for spreading misinformation and holding disinformation campaigns which attract the users and habitually enables them to share it on face book walls. This is in turn creating a distrust, confusion, a sense of information gap in the minds of people[5]

- According to a research which was taken place had an observation that the participants during the time of Covid pandemic social media use has increased a lot because all the people are staying at home. A researcher from Myanmar said that there were fears of hate speech, violence in Myanmar and somehow fears associated with Covid 19 have led to attacks on minority groups of Muslim and Christians.[6]

- False and inflammatory narratives can spread across and become popular merely through words spoken. This is changing the way that people think and is also affecting the ethnic and moral aptitude of individuals.

- Discussing regarding the communally charged posts affecting our social fabric, we can say that it has now become a reality. The feeds of the users are filled with such disrupting posts that spew venom between communities and several classes of people. It is noticed by the users that they come across such feeds and posts which haven't even been subscribed by them in their interest portal.

- It is even not possible to ignore and shield away from such spiteful posts. Due to a continuous exposure to such posts one starts to believe in alternate reality and one starts to think that the posts exists only to keep ones community or class in check which only spurs a conflict of interests and values.

- To elucidate an example for the same, the current controversy on Nupur Sharma would be apt wherein the Ex BJP spokesperson commented on Prophet Muhammad which sparked a rage and violence throughout the country.

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[5] PETER SINGERS & EMERSON BROOKINGS, *Why Social Media is the New Weapon in Media Warfare,* Knowledge at Wharton- A Business Journal at Wharton, 17th January 2019, https://knowledge.wharton.upenn.edu/article/singer-weaponization-social-media/
[6] HELEN ALEXANDER, *9 exciting Social Media Trends for 2022, Envato Blog,27th Jan 2022* https://www.envato.com/blog/social-media-trends/

Disturbing images and videos of killings and murders were being circulated on all Social Media Platforms which was uncontrollable.[7]

- The users believe in what they see and generally, naturally do not investigate about the truth of the facts shown to them which makes it even more difficult to control the feeling of hatred among them. The same has happened in this case. For starters, it is the job of Social Media Platforms to not disclose or sparingly disclose such disturbing videos and images to civilians. But, to gain maximum amount of views or likes such platforms do not give a second thought to the same.

- A newspaper article published by News Minute revealed that the internal documents of face book showed that the call for violence had spread on WhatsApp in the late June 2020 during the Delhi Riots.[8] The users across Facebook and WhatsApp had increased by over 300% above the previous levels.

III. INVASION OF SOCIAL MEDIA: THE GOOD, THE BAD AND THE UGLY

Social media being a dynamic mode of communication though which we feel virtually connected with our close ones because of the social media platforms- Instagram, Facebook, Twitter. It is a therapeutic intervention created for people who suffer from any mental health issues that people tend to face. People away from each other feel connected and can share their emotions being far away, social media has created a change by uniting people from all over the globe and has proved a common cause. But as truly said "you can have too much of a good thing".

Many researchers have proved that there is an interconnection between the use of social media and mental health[9] (Staff, 2021) that starts with the innocence and good faith of trying to be connected with the family or just stay updated with the news. Just like how our brain indicates us by telling that it's time to eat/drink, our brains also reminds us that we should check social media platforms to see what others are doing right now. Sometimes, when someone posts something on social media, good moments of their lives travelling and making new friends, it makes us feel that we are not good enough and our life is boring. This indicates our sadness, mood swings, envy. Researchers have pointed it out well by

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[7] AMIT ANAND CHOUDHARY, *Nupur Sharma case, judge slams social media's agenda driven attacks,* The Times of India, 4th July 2022

[8] ARCHIT MEHTA, *Delhi Riots- A link between misinformation and radicalization*, The News Minute, 25th Oct,2021.

[9] THE WEEK STAFF, *Is Social media bad for mental health?*, THE WEEK (Sept., 28,2021),https://www.theweek.co.uk/checked-out/90557/is-social-media-bad-for-your-mental-health.

referring it as "Facebook envy"[10] (Shea, 2013) which is considered as the indestructible psychological effect that social media can have. The use of social media reveals culpability of the users, for instance by manipulation of news and it amounts to emotional contagion[11], (Hartzog, 2015) not so healthy environment and spreading fear and nervousness in the minds of emotional people. Researchers have found that the social media platforms leads to addiction for people that amounts to depression and feeling of isolation where users perceive some negative emotions and feel left out.[12] (Adler, 2020)

Whilst talking about mental effects, social media content is portraying negative and anti-social messages that tend to dominate the society. Social media is proving to be a negative force on individuals by getting anti-religious. An author (Meyer, 2005) mentioned that " social media has claimed to structure the flow of daily life, by determining our sleep, socializing and procreation."[13]

(Horwitz, 2021) mentioned that "Facebook Services are used to spread religious Hatred in India"[14] where he pointed out that the inflammatory content on social media platforms like Facebook spiked 300% above the level mentioned previously in the year 2019, the period of religious war protest that swoop India. There were rumours and calls to violence that related to Facebook's services when there took place a violence in Delhi which had 53 deaths related to Hindu Muslim Conflict in India. A Hindu man reported that he received frequent messaged on Facebook and WhatsApp and that they are all dangerous which said "Hindus are in danger, Muslims are about to kill us".

There was a huge spread of hatred that went on Facebook wherein it was reported that one of the Muslims in Mumbai told one of the researcher that he feared for his life and said "it is scary, it's really scary".

There were a few determinations made by Facebook that the two Hindu nationalist group post content that are anti-religious and that it amounts to violation of company's rule related to hate speech. This resulted in the threat to the employees of Facebook by the India Government that if they do not follow with the data or requests of take-down posts, the

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[10] ANDREA SHEA, *Facebook Envy: How the social network affects our self-esteem*, WBUR (Feb.,20,2013), https://www.wbur.org/news/2013/02/20/facebook-perfection.

[11] EVAN SELINGER,& WOODROW HARTZOG, *Facebook's emotional contagion study and ethical problem of co- opted identity in environments where users lack control.,* Sage Journals, 2015.

[12] ALEXANDER MUACEVIC,&, JOHN R ADLER, *Social Media Use and its Connection to Mental Health: A Systematic Review*, National Library of Medicine, https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7364393/

[13] BIRGIT MAYER & ANNELIES MOORS, "RELIGIOUS MEDIA AND PUBLIC SPHERE,"4-7 (2005)

[14] NEWLY PURNELL & JEFF HORWITZ, *Facebook Services Are Used to Spread Religious Hatred in India, Internal Document Show,* The Wall Street Journal, (Oct. 23, 2021, 3:12 ET), https://www.wsj.com/articles/facebook-services-are-used-to-spread-religious-hatred-in-india-internal- documents-show-11635016354

Journal "Facebook, WhatsApp & Twitter Face New Rules in India where new guidelines took place for the rise of problematic content online such as fake news, online violence, hate speech and there should be a proper mechanism to solve the user complaints regarding postings and to be shared with the government. It was also mentioned that the social media platforms must take down material relating to sexual content within 24 hours of being flagged. the regulating was also taken into consideration for the farmer's protest against Prime Minister Narendra Modi's Government, that instigated debated on social media platforms. Social Media Platforms leads to manipulation of information and attains high risk.

IV. STRIFE BETWEEN RELIGION AND MEDIA

The conflict between religion and media has had long, everlasting and deep roots historically as well as in contemporary times. Inciting of violence and spurring religious hatred between religions has been taking place due to the negligence of media since time unknown. Media, in order to get more viewers and TRP spread misinformation by over exaggerating such controversial topics. It only results in hate crime and violence. Not only domestically but also internationally it has become problematic. Media ideologically dominates the audience/ users which is the one of the most dark side of social media platforms. Users believe in what they seen and consider what has shown to them as truthful without investigating the source of the facts. This is what is alternate reality which the users are readily willing to believe in.

The truth of the fact in today's scenario is that the good news is not getting substantial media coverage and attention as much it is getting for fake, scandalous news.[15] This cannot be totally blamed on the media platforms solely because if we see on the other part of this scenario the psychological aspects of the people is the key factor why their minds are accepting such fake posts and news.

V. INTERNATIONAL PERSPECTIVE

Case Study: Rohingya Genocide Crises.

Rohingya are Myanmar's ethnic minority groups who reside in the Rakhine state. They are considered as kind of untouchables historically. The exodus began in the month of August 2017 when the Arsa militants launched deadly attacks on this minority group. Near about 6,700 Muslims were killed in this violence. The United Nations Organisation called it an an

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[15] ABBY DAY, *The Conflict between Religion and Media has Deep Roots,* London School of Economics, Aug 22, 2019.

ethnic cleansing by the military.[16]

Therefore, as a result of this situation Bangladesh is the home to world's largest refugee camp.

Not only there were bloodshed and violence, but it is also known that the military raped females, that was a report by Amnesty International. Facebook, an infamous social media company is considered and proven from several evidences to be the main cause of the escalating factor in Rohingya Genocide. There were series of smear campaigns which were being held targeting the Rohingya Muslims. They were defamed by the target groups on Facebook as dogs and rapists in ragged clothes which is a very demeaning thing to say for any class of human kind. Facebook apparently failed to take down such inflammatory posts. The victims in USA and UK filed a class action suit in the San Francisco Court for 15 billion euros. Facebook's algorithms amplified hate speech and the platform failed to hide/ take down such discriminatory and socially violent post. It was contended by the victims in the class action suit that Facebook was willing to trade the lives of the Rohingya Muslims just for better market penetration and gain more users for its benefit.[17]

Moreover, in Myanmar, they wish to trust that the Internet is specifically only Facebook which means that this social media platform is used so widely that even important decisions of the country such as political ones are also updated and provided for on Facebook. For example, The election results of President were declared firstly on the Facebook page before it was declared on the official government website.

ISIS and Al-Qaeda – Online Media Strategies.

- ISIS

ISIS made potential use of social media and made itself one of the biggest pioneer for spreading its ideology across the world. Their narrative was to engage and contact people to recruit them in their organization through the way of private social media platform such as messenger and WhatsApp. They especially recruited young individuals to build and get support for their cause because it is easier to get attention of youngsters and mould their mind according to their ideology. Another way through which they widely spread was through making and sharing high quality videos, also called as online propaganda. They

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[16] RODIAN EBIGAUSHAN, *Inciting hatred against Rohingya on Social Media,* Made for Minds, https://www.dw.com/en/inciting-hatred-against-rohingya-on-social-media/a-45225962.

[17] DAN MILMO, *Victims in US and UK legal action accuse social media firm of failing to prevent incitement of violence,* (6th Dec 2021), https://www.theguardian.com/technology/2021/dec/06/rohingya-sue-facebook-myanmar-genocide-us-uk-legal-action-social-media-violence.

glamorized and rebranded the Jihadi concept which brought more eminence and a show of strength.

An instance as to how ISIS spread its ideology and brainwashed people to support the terrorist activities is as such. "dabiq" is an online magazine which was published by IS through the dark/deep web in several different languages which consisted of songs, raps, images, articles, hashtags etc.[18] This was published by their media producer, Al-Hayat Media Net. It was spread across Facebook, Twitter, YouTube, Telegram. Further they had provided contact email addresses and numbers for the viewers to give feedback on their content.

- Al-Qaeda

Al-Qaeda which is the rival to ISIS, a barbaric rival took the very next place so as to exploit social media platform for promoting their ideology. Al-Qaeda was the pioneer which realised and recognized the importance of SMP and exploited it to their advantage. One of the cases was when Osama Bin Laden's video and audio tapes were released online which shows the cunningness of the terrorist organization. The video's source was traced back to be shot in a cave and posted online for delivering the message to a larger audience and manipulate their perspectives.[19]

VI. INDIAN PERSPECTIVE

Case Study: Nupur Sharma

In May 2022, Nupur Sharma when she was a BJP spokesperson, made deflating remarks about Muslim community and Prophet Mohammad in some discussions and debates showcased on television. Soon after this comment, she was suspended from the BJP. After her suspension took place, she wrote an apology for the same and eliminated her statements. According to an article[20] (Bureau, 2022) Nupur Sharma's statements amounted to unfortunate incidents and ignited emotions across the country. Supreme Court of India held that the statements made were triggering political agenda, cheap publicity as well as religious war in the country. Due to the debate showcased on the media, there were various incidents that took place in the country which shook the people. The bench mentioned that

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[18] EFSAS (European Foundation for South Asian Studies), Social Media Strategies and Online Narratives of Terrorist Organizations; Case studies of Al-Qaeda, ISIS, Taliban and Lashkar-e-Taiba,https://www.efsas.org/publications/study-papers/social-media-strategies-online-narratives-of-terrorists-groups-al-qaeda-isis-taliban-lashkar/

[19] LIEUTENANT COLONEL, & AKSHAT UPADHYAY, *"Social Media: New Dimensions of Warfare"*
https://usiofindia.org/publication/usi-journal/social-media-new-dimensions-of-warfare/

[20] BW ONLINE BUREAU, *The Curious Case of Nupur Sharma,* Business World, (Sept.30 ,2022), https://www.businessworld.in/article/The-Curious-Case-Of-Nupur-Sharma/01-07-2022-435005/

such religious remarks are amounting to war and hate speech for the Muslim religion. When the court suspended Nupur Sharma, they mentioned that she is single handedly responsible for what is happening in India. One of such incidents is such that a tailor in Udaipur was murdered by two men, where they posted the full video of the incident on all social media platforms having the revenge in their eyes for the statements made against Islamic Community. Supreme Court of India said that Nupur Sharma has a "loose tongue" that she made all the statements without thinking and she claims to be lawyer in the last 10 years. The court also said that the apology given by Nupur Sharma was too late and that she hurt the religious sentiments and said that she should apologies the nation by coming in front on national television. The malicious hatred showcased by Nupur Sharma's statements towards Muslims lead to massive protest in India, including hate speech on social media platforms.

IPC Provisions:

Nupur Sharma was held liable under sections 153A[21], 153B, 295A[22] & 505[23] of IPC which means that the case has been filed against her for promoting enmity, outraging religious feelings, uttering of words with deliberate intentions to hurt religious feelings of a class or religion and other offences.

Section 295A states that whoever with an intention of deliberate and maliciously outrage religious feelings of any class of citizen of India, either spoken or written, attempts to insult someone shall be punished with imprisonment of either three years, or fine, or both. It is a non-bailable non-cognizable offence and that the police in such cases can register an FIR anywhere in the country.

VII. Social media & relation with international treaties

In such a case, the international response was swift. Because of the spread of such statements and violence portrayed on the SMP's Grand Mufti of the Sultanate Oman Ahmed boiled over such statements and tagged them as "war against Muslims" because of which it was responsible for a major pushback against Indian products in Gulf Markets.

Saudi Arabia, after this incident said that such statements are insulting and called for respect for religion and religious beliefs, according to statement of Foreign Ministry.

Qatar, Kuwait & Iran called for Indian Envoy all over the social media platforms to boycott

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[21] Indian Penal Code, 1860, sec.153,cl. A & B
[22] Indian Penal Code, 1860, sec. 295, cl.A
[23] Indian Penal Code, 1860, sec.505

the Indian goods in the Gulf.

The Indian Envoy in Doha was called to the foreign ministry and handed on official letter saying that there is a need of public apology and immediate condemnation of such remarks made from Indian Government. Qatar, Kuwait also demanded a public apology for such statements and said that of it continues to be the same then it would increase extremism and hatred.

Jammu & Kashmir Riots: Social media, a Game Changer.

Since a long period of time, India has been in search of what is happening in Kashmir. Since the year 1947, India has tirelessly worked hard for an identity, history, culture of Kashmir. It has tried to enfold Kashmiri voices that speak out against the oppression of the Kashmir people and suppress its crimes.

With the increase in use of social media, Kashmiris have formulated the much-needed platform for them to speak up and express their dire straits with the world. They made pages online that solely were known for the conversations related to their troubles and struggles that quickly moved online, but this was just a temporary freedom for them.

Social media under the pressure of the government of India, started to shut down the pages related to Kashmir struggles and deactivated the accounts of Kashmiri activists who were involved in the active page of the same. Facebook was the platform that took down pages which were specifically made about the ongoing events in Kashmir. Journalists also reported that there were videos that included police brutality were also suppressed.

After the abrogation of Kashmir's special status in 2019, and after the imposition of the lockdown, social media platforms were speedy to strain content on Kashmir. As Kashmir was disconnected from the world, without internet and SMP's started to remove their posts and tried to shed the light on the feary situations. After this episode, till date the social media platforms continue to purge and hide the content related to Kashmir.

This removal of content related to the voices of Kashmir, the social media platforms are creating suffocation and are also curtailing their right of freedom of speech and expression. To this, the state government anticipated that the social media sites were being anti-national elements and were leading to destroy harmony and peace in the state. It also said that it was an "objectionable content"[24] and that it was spreading disaffection. (BBC, 2017) The internet gig, (ban of social media) in Kashmir was aimed to normalize and stopping to

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[24] ABID BHAT, *India: Kashmir social media ban criticised*, BBC, (Apr. 28, 2017) https://www.bbc.com/news/world-asia-india-39741886.

spread rumors, said a government representative. They also mentioned that the ban is temporary decision so as to stop rumors and to restore the law and order for the prevention of loss of life.

Balakot Crisis: Media Behavior during Pulwama Attack

In the year 2020, there was a suicide bombing on the Indian Security force guarding on the highway of Jammu-Srinagar. It was considered as the deadline attack ever carried out in Jammu & Kashmir with getting 44 Central Reserve Police Force personnel killed and it amounted to a crisis between India and Pakistan. During the crisis, media in both Pakistan and India intended to promote nationalist perspectives and pro-government. Social media and the television channels in India, bombarded with the mix of defense and political analysts and took a call for revenge. Instead of having report on the possibility of failures that may have led to the attack, social media got involved in generating reports that led to nuisance and debates which were unnecessary. Due to this, there was an aggressive response between the intention of government and the media. Media played a dominant role in shaping the opinions of public, inculcating the sense of nationalism, and to convince the public for their side's.

VIII. CHALLENGES OF LEGAL REGULATIONS OR PRIVATE RESPONSIBILITY OF SMP'S

Social media through the user generated content has changed the way the warfare is taking place. Legal regulations regarding the use of Social Media Platforms have become outdated and have become impossible to interpret and apply due to the dynamic nature of media. Today no country, community, religion where social media war is taking place among them, can ever say that they have won the war because ultimately the result of this only creates havoc and bloodshed.[25]

Newspapers are over a 200 years old while the internet is less than 2 decades. Each of it has faced it challenges and evolution at a different time, as a result there is no single law or coordinated control by central authority. The police authority have the power to punish offenders relating to social media defamation, disruption of public order, national security under statues like Indian Penal Code and the Information Technology Act, 2000.

Similarly The Press Council Act, 1978 has the the power to regulate content in newspapers. Disputes within the film industry are resolved by the self-regulatory bodies which work as

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[25] BRETT VAN NIEKERK & MANOJ MAHARAJ, *Social Media and Information Conflict*, International Journal of Communication (2013) https://ijoc.org/index.php/ijoc/article/viewFile/1658/919

a effective mechanism. Lately self-regulatory bodies in the broadcasting industry such as Indian Broadcasting Federation have fairly become active. The problem with the above given elucidation is that the seamless web of laws and diverse authorities make media regulation a complex task.

In the case of (In Re: Destruction of Public and Private Properties V. State of A.P. & Ors., 2009) The case arose out of destruction of property during strikes and demonstrations. The supreme Court relied and accepted the recommendations given by the F.Nariman Committee which suggested regulation on social media solely to avoid multiplicity and ambiguity. Social media does not solely divide. Due to the speed of communication peace building can also be done by building harmonious connection between communities.

Digital approach awareness is important for everyone to adapt to. Another question which has to be determined is the responsibility of SMP's or which party shall bear the liability.

The amount of violence and harm which is caused by social media posts on certain controversial aspects is irreversible. The writers are of the view that a clear cut sanction or sensitive content regulation should be borne by social media. They cannot be left for granted for the sake of it. Equal liability is also to be borne by the civilians who incite such offences related to it. The Ministry of Electronics and I.T. also called as MeitY is considering regulating the New I.T. Act which will include amending the legislation which will include strict sanctions and actions relating to SMP'S. Lastly, whatever one's eyes sees the mind is fully consumed by it and it becomes an alternative reality for them. Thus community, government and the civil society at large should encourage the young minds to deflate from such activities in order to create a multi-cultural and ethnically inclusive society.

IX. CONCLUSION

Due to globalization and robust development in the society the regulation has become much more challenging than previously. What today is considered as liable to censure was acceptable earlier. Exposure to foreign culture and certain notions of morality and social mores are becoming homogenized. Ironically, The very technology which made an impactful revolution once upon a time has now caused the same impossible to control the flow of information. In India where the concept of freedom has multifaceted angles, censorship by the government is undesirable. Some citizens also argue that there is a need for a centralized regulation for the sole purpose of Social Media Platforms. But again, to contradict this merely by having a regulation will not fulfill and be adequately effective.

One effective formula for the same would be establishing an autonomous regulatory body with adequate amount of control over it. The body to be entrusted with complaints dealing mechanism, and emanator of rules of conduct with supervisory functioning.

Another aspect from the societal point of view is the cyber education and awareness regarding social media and its use is the actual need of hour. Unless and until the netizens do not understand the results of their actions, there is no possibility of communal harmony being maintained. Once the social fabric of the society is haphazard and deranged, it is an irreversible damage. Nonetheless the conflict of social media and its final stage is yet to be processed and determined.

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