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LITERATURE AND SOCIAL MEDIA: REFLECTIONS ON PEACE, CONFLICT, AND SOCIETY

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ABSTRACT

During the seventeenth to the twentieth centuries, literature has played a pivotal role in disseminating culture of peace, depicting the impact of violence, conflict and war on both individuals and societies. In contrast, in modern world, social media, in many occasions, has been blamed for inflaming violence, cultural conflict, and ethnic hatred among people of diverse identities and ethnicities. This article, therefore, attempts to explore the role of social media and literature in dealing with issues of peace, conflict, and society. Presently, social media occupies a vast area of social interactions, and literature has approximately lost its status as an influential tool in contemporary societies. It has nearly replaced literature in many aspects. Hence, I seek to shed light on the significant role of literature, and how different social media platforms, particularly Facebook and Twitter, have affect it. Also, I offer some recommendations and suggestions for employing social media in reviving the status of literature, and at the same time to promote culture of peace.

Keywords: Literature, Social media, society, culture of peace, conflict

Introduction

Literature, simply known as the mirror of society, nearly deals with everything in our day-to-day life, reflecting all aspects of sociocultural and socio-political interactions in societies. But, when social media platforms emerged in the very beginning of the twenty-first century, it soon became a robust apparatus for dominating societal and cultural trends. Consequently, literature is no longer as effective as it was in the past centuries, as social media has nearly prevailed all other aspects of communications, replaced literature in many sites and situations.

Literature allows readers to analyse different views of the current realities critically, and to discuss them from social, cultural, ideological, and political perspectives. Thus, literature has promoted culture of peace. It has emphasized the importance of coexistence and cooperation, and enriched the principles of multiculturalism and diversity and reconciliation of ethnic and religious conflicts. Over the past decade, social media has played an active role in various areas of life.

Much literature is written to reflect various controversies in many societies. It has also depict certain social problems and crises experienced by various social groups. Meanwhile, it criticises the hypocrisy and hegemony of the ruling class, revealing the sufferings of the working class, condemning the exploitation of

natural resources by those who are in power, and calling for pacifism, liberty, social justice and equality. It can be said that it was the social media of that time, used to conveying certain messages, tackling problems and issues, and reflecting images, aesthetics, and morals. Francesca Baker (2014) in her article "Is Social Media Killing Literature" in *The London Magazine* talks about the impact of social media on literature, stating that "Social media is the root cause of all evil, that it has been blamed for breaking up relationships, destroying careers, disintegrating family connections, reducing attention spans ... causing violence" (1). She also indicates that literature "itself, is media, a tool for messaging, communication, and art" (1).

However, with the emergence of social media platforms as a so powerful tool, which has a ubiquitous social influence, literature is no longer as effective as it was in the past centuries. William Egginton and Bernadette Wegenstein (2009) in their article "The Impact of Media on Literature" reveal that the function of literature is affected by prevailing media forms. To them:

Literary content and form can and often are deeply influenced by the media of their transmission, as well as by the particular forms of media prevalent at the time and place of their production. The reception of literature can also be swayed by dominant media forms. (1)

Now many people are no longer interested in literature. Most of them do not read books in spite of the fact that most libraries have now transformed into e-libraries, providing millions of accessible e-sources, which are easy to read or download. Rather, they are deeply engaged in chatting and/or watching what is being written or viewed on social media. Thus, it becomes conspicuous that many people are using social media not to read or share literature but to avoid it. Kalev Leetaru (2019) in his article "Social Media is Reverting Society from Adults Back into Children," frankly declares:

Sadly, we are no longer content with spending even a few moments researching a question or verifying a fact. Instead, we click on the first link that comes back from a web search and retweet every interesting headline without even bothering to read the first paragraph of the article. (2)

Likewise, Tim Ellison (2015) declares that he is no longer so interested in literature owing to social media. He says, "I seem a little less in love with literature because of social media" (1). He points out that social media made "the form far more important than the content." Further, he reveals that people are not interested in reading literature. He says:

The magazine I worked for publishes literature and criticism of what I consider the highest quality, but the data reveals that very few people will follow links to read even the most retweeted articles. Even fewer will stay on an article long enough to read beyond the first couple of sentences. (1)

According to Ellison, if literature and criticism are not being read or shared via social media, the whole content will be no more than a literary gossip. To Baker, "critics state that people are turning away from reading, preferring to see an image or play within it, rather than imagine one from carefully crafted words" (1). In an article about "The Fusion of Literature and Social Media" in *Alabama*, Adrienne Erin claims that "While libraries might be on life support, there are still avid book readers who have a prominent Internet presence in the form of blogs and social media profiles" (4). He also asserts that "English and Literature teachers everywhere are terrified of a literary apocalypse. People are afraid that the love for books and libraries will die" (4). Similarly, Deborah Chambers (2013) states that, "Although there are problems in employing the 'community' narrative in an online context, common themes in the literature on community can be identified to see if they have a presence on social network sites"(146).

According to Adrienne Erin, social media platforms such as Twitter and Facebook have penetrated parts of our lives that used to be secretive and sacred. This is absolutely true as far as the issue of privacy is concerned. Now, many Internet users create accounts in Facebook and Twitter with pseudonyms in order to attack, expose, or criticise some people by publishing their photos, videos, or important documents all over social media platforms. Such indirect postings often sparked conflicts and violence resulting in considerable distress, especially for teenage girls, who are vulnerable to such abuses (Press Trust of India, 2019). Even innocent children have been victims of social media, as Richard Adams, who is the Guardian's education editor,

addresses the horrific incidents of suicide, noting some girls committed suicide because of the sharing of their self-made videos or selfies all over social media networks sites (Adams, 2019). Deporah Chambers (2013) addressed the problem of cyberbullying, of which social media is currently responsible. To her, "In addition to media anxieties about cyberbullying, stories are regularly reported in the news about social media causing children to become aggressive, unsociable, lazy or distracted" (107).

With regards the impact of social media on languages, and literature, M.W. Jacobs (2014) in his article *Social Media and Literature* discussed the impact of ultra-minimalist narrative forms of social media on literature, claiming that "The maximum 160 characters for texting and 140 for tweeting, along with other forms of social media, have a concentrating effect on the verbal environment" (1). Moreover, he argues that "literature too seems studded with ultra-minimalism" (1). As for Baker, few bother reading or writing a book when they can transmit the same message in only a few lines. She states, "It is one thing to create new literature in this fashion, by reducing Shakespeare to a tweet or Austen to a YouTube video we may be reducing their work to a fraction of its intended worth" (1).

On the other hand, social media became self-publishing platforms, and anyone can write a book and be an author, and yet many will show no interest in such inspiring creativities. Even many writers now prefer to tweet their opinions and views by Tweeter or post them via Facebook. Recently, people have started to share creative and original works online via social media sites. Many novelists and authors have created their own pages on social media, started sharing their creative thoughts and insights about the culture of peace and tolerance, conveying at the same time their messages effectively in a few lines in a post, tweet, or an interview via You Tube. Many authors today interact with readers through tweets and blog posts (Erin, 2014). John Blossom (2009) has discussed Keitai Novels which use mobile phones to create popular literature. He points out:

Reading on mobile devices has been extremely popular in Japan for some time, but a newer phenomenon is people creating literature on their mobile phones. Everyday people are creating *keitashosetsu*, or mobile-phone novels, often on their way to work, or wherever it suits them. (294)

This initiative aims to revive literature and by utilizing social media to reduce the gap between writers/authors and their readers. But if we compare the followers of these authors and novelists with the followers of any other famous superstar, we will find that the followers and shared posts, images, tweets of that superstar are in millions while the followers of that author or novelist will never exceed hundreds or thousands. It is as if the majority of people are avoiding any sort of literature, and even its composers because they want to escape reality despite the fact that social media put you in the heart of reality. However, most of the users and reactors are author, writers, academics, and researchers while the majority of internet users are preoccupied by chats, games, song, or video clips.

Social Media, Literature, and Peace

As indicated in the introduction, literature has been a source of peace and harmony, and its impact on societies is highly appreciated. We hardly hear or find that a literary work has led to the killing or assassination of the person who wrote it or the people who read and admired it. Have you ever read a work of fiction in which you find the author incites extremist views or uses hate language to provoke readers to espouse extremist views? Have you ever read a novel that contains or propagates hate speech? Anyway, in many occasions, a literary work may receive bitter criticism, or would resulted in controversies, but it would never bring about massacre.

Previously, literature inspired people towards concepts of tolerance, truth, liberty, liberalism, gender equality, coexistence and diversity, and enlightenment. In addition, represented a culture of peace approach for preventing violence and conflict, as well as eradicating racial discrimination. In addition, it reflected several social movements and problems all over the world. It, to some extent, succeeded in representing the need for social change. It helped paving the way for peace movement and revolutions to attain specific purposes and reformations. Several reformation movements were provoked by literature, and could change the status quo

of several countries. At that time, people were enthusiastically eager to read any sort of literature, be it prose, drama or poetry. Beside romance, fantasy and imagination, they could find plenty of messages about consciousness, civic rights, and emancipation.

Usually, we hear of prominent leaders and authors who have become milestones in the history of peace and conflict. Leaders such as Mahatma Ghandi in India, Nilson Mandela in Africa, Martin Luther king in America, Madam Roland in Europe, Yasser Arafat in the Middle East, and others who have struggled for freedom, justice, and equality. They considered these rights as the basis for any peace and tolerance. While authors and novelists like Leo Tolsty, Maxim Gorky, Fyodor Dostoevsky, George Bernard Shaw, George Orwell, Charles Dickens, Victor Hugo, Virginia Wolf, Jane Austen, Joseph Conrad, Chinua Achebe, Najib Mahfouz, Bhasham Sahni and others enrich the English literature with masterpiece works. They found literature an effective tool to express their views and attitudes on the impacts of war, violence, and conflict, giving at the same time a vivid picture about peaceful coexistence, diversity and multiculturalism. They all contributed to the culture of peace by representing the impact of war and violence, racism, corruption, partition, colonialism, Imperialism, social injustice, gender violence, ethnic, class, and religious conflicts and other problems that resulted in the destruction of many societies. Hence, literature has been, and continued to be, a suitable ground for disseminating culture of peace, tolerance and nonviolence. It has inspired many peace activists, as it contains experiences and issues related to various aspects of life. However, few people are talking about modern novels and their contributions to culture of peace. They rarely talk about what instances imminent novelists and playwrights included in their works that convey ample peace messages as contributions for culture of peace, tolerance and nonviolence. Such works, also, reflects the impact of war, conflict and violence on humanity.

Apart from this, the role of current peace movements and organisations has been restricted. The present monarchies and regimes have dominated the press, the court, and the education system to scrutinise all social movements and activities. Indeed, peace movements and organizations have somehow failed to stand against the regimes. Now, social organisations, movements, and activism publish diverse incidents, images, videos, events, crimes, lynching, conflicts, and violations through social media, and in a few seconds will be watched and shared by millions of netizens along with immense reactions. The only thing they could do is condemnation as everything is controlled by decision-makers, i.e., Great Powers. That is, there are no powerful movements or rallies toward peace in areas of protracted conflict. There are no real and serious efforts by the UN to stop war in conflict zones especially in Yemen, Syria, and Iraq. Thus, peace organisations and movements must move their interactions and activities from online to offline if they really want to make a change.

Social Media, Literature and Conflict

In the digital era, the world is overwhelmed by widespread ethnic and religious conflicts on one hand, and tense political tensions between Great Powers on the other. Nowadays, violent conflicts and wars have erupted in different parts of the world. Most of these conflicts and wars have taken a religious character as a mask, sometimes as a motive or as a dynamo for war, while in reality most of these conflicts and wars have political and imperial agendas. In fact, religion becomes the predominated phenomenon to create tensions and turmoil, and social media are the best to implement conflict-oriented goals. It can be used to create an atmosphere and an environment in which terrorism, extremism, and fanaticism can breed and prosper. Many Facebook and Twitter users deploy their pages to spread or support hate speech and extremist views. These pages are recruited for manipulating public opinion, as well as attracting as much proponents as possible. Hence, it can be said that social media helps strengthening the ideologies of extremists, as it helps them propagating and growing. Besides, it enables them to form cells and networks of individuals, who agree with their views. Since many extremists views and posts on social media platforms often contain hate speech, they receive thousands of Likes and Shares in support from the followers and proponents. This, in turn, leads to backlash from other people, who refuse any sort of hate speech directed towards any group, and sometimes the conflict transforms from virtual social media platforms into real live violent clashes. As for John Blossom

(2009), "Social media encourages personal conflicts to be out in the open, expressed regularly through language and technology and moderated by the members of a publishing community" (279).

Besides, almost every day we hear in News TVs, and read in newspapers that some disputes were fuelled by social media especially when related to or based on religious or cultural issues. For example, in Bangladesh a man was killed for allegedly posting a post in Facebook considered by extremists as blasphemy. Similarly, Shihar Aneez reported that in Sri Lanka there was violent clashes and tensions between the majority Buddhists and minority Muslims because some people spread rumours through Twitter and Facebook that Muslims were planning to attack a Buddhist temple. Likewise, in Pakistan, Saira Khan wrote an article in *The New Yorker*, about a woman killed by her brother for using Facebook and Twitter to publish her photos and videos. Lydia Willgress wrote in the *Daily Mail* that in Saudi Arabia a woman got divorced as she updated her status on WhatsApp, and another woman was "sentenced to 70 lashes and forced to pay a fine for insulting a man on private messaging service WhatsApp in Saudi Arabia".

More to the point, videos about hate crimes and lynching are being circulated through social media, and immediately these videos go viral all over the world, triggering a violent backlash locally and globally. Therefore, there is a consensus that violence and conflict have increased drastically with the emergence of social media platforms, and that Big Technological Companies have failed to prevent the exploitation of such social media platforms for spreading hatred and divisiveness. Besides, most of social media posts and tweets focus on controversial issues and their consequences. In other words, people indulge themselves in tense debates and become preoccupied with the Likes and Comments of the followers or supporters, and would deal with posts or tweets accordingly. In many incidents, several crimes, killings, assaults, arrests, clashes and uproar have happened because some despicable netizens posted or tweeted photos, videos and articles through Facebook, Twitter, YouTube, Snapchat, Instagram and WhatsApp. In so doing, social media has been exploited to create violence and conflict rather than peace and harmony. For example, an article in the *TRT World News* mentioned that the UN has investigated the role of Facebook in spreading anti-Rohingya hate speech in Myanmar and found that Facebook helped spreading false information against the Rohingya minority. Further, a recent article by Kathy Gilsinan in *The Atlantic* on March 15, 2019 showed that the terrorist attack in New Zealand, which was broadcasted live through Facebook for seventeen minutes, was incited by far-right extremist views propagated throughout several social media pages. Thus, all these incidents and much more prove that social media have a negative impact on societies. They caused lots of harm rather than remedy, led to destruction of family and social relations. We must think of a way to reduce the negative effects of social media. There must be a consensus that social media contents be scrutinised, because there is no scrutiny or surveillance on social media, and it now forms a real threat to social pacifism.

Therefore, social media many a times triggers sedition and divisiveness. It displays contents that contain aggressive sentences, photos, videos and other posts. Such contents go viral over the Internet, and some people seem fervent, and even happy to share, retweet and comment on the contents that are regarded immoral or offensive. These behaviours lead to uncontrollable clashes and conflicts socially, culturally and politically. Besides, many extremists are enthused by the ideologies, views and ideas of some far-right politicians and leaders, who employ their social media accounts to propagate hate speech. They consider such hate speech as a freedom of expression. Hence, these extremist views have recently resulted in the first terrorist attack via social media in New Zealand on March 15, 2019. The attack was broadcasted live via Facebook through live stream for seventeen minutes. The terrorist was a supremacist who was influenced by far-right extreme ideologies and beliefs. Unfortunately, social media owners have ignored the accelerating extremist views propagated by hate groups through various social media platforms particularly Facebook and Twitter, which demonise some social groups and calling for their extermination, and most of the time inciting sedition.

Conversely, there are sufficiently literary works dealing with issues of war, violence and conflict, portraying the impact and consequences of these conflicts on societies and individuals. Furthermore, there are a plethora of adaptations of novels based on war and conflict, and due to misrepresentation of the events, the scenes of violence and atrocities, of killings and genocides have prevailed. Such adaptations left a negative

impact on the audience, and sometimes led to violence. Since websites are open access for all, anybody can browse the internet and will find a hundred thousands of movies and videos displaying outrageous scenes. Hence, movies and series that represents violence and killings must be banned or at least such scenes must be omitted. Noticeably, most of social media users excessively post and share photos and videos that display violent to trigger their followers, and this, in turn, creates a massive backlash and leads to turmoil. Now, millions of netizens are sharing whatever available to them, with restrictions in some countries, without prior thinking of the consequences.

Social Media, Literature and Society

Deborah Chambers (2013) discusses the use of social media for building personal relationships and friendships. She addresses the social changes that have been taking place since the emergence of social media, stating that “New opportunities being offered by social media to transform identities and generate new modes of self-presentation, interaction and etiquette are identified” (1). On the other hand, she posits that “It has had a powerful influence on debates about social media, fuelling fears that social network sites contribute to a breakdown of community” (2). Daniel Miller (2016) in his article “Making social media matter” provides some to demonstrate that “school pupils use social media for a wide mix of arguments, banter, gossip and conflict that may sometimes spiral into abusive and destructive interactions” (128).

Today in every society, majority of people have become addicted to social media Apps, noticeably Facebook, Twitter, YouTube, WhatsApp, Instagram and Snapchat. They are ready to sit for hours chatting, posting, or watching YouTube videos. On the contrary, if they are asked to read a novella or a short story, they will excuse that they do not have time to read in spite of the fact that most of literature is now available in e-books and can be easily viewed or downloaded. As a result, social media have killed the logical reasoning in people and made them unable to think critically about prominent issues and problems around them, or to question anything they read either. The same viewpoint is expressed by Kalev Leetaru, when he notes, “Social media platforms have reprogrammed an entire generation to no longer make such distinctions: just put every thought that pops into your mind on the web for all to see, ridicule, endorse or despise” (2). Thus, its disadvantages have affected the way we response to and/or deal with different issues and social problems.

With regards the social influence of social media and its relation to activism, most revolutions, demonstrations, strike, protests and other forms of social phenomena and activism have been organised via social media particularly Facebook and Twitter. Social media could motivated a lot of activists, liberalists, and other civic organisations, and brought about several demonstrations and civic disobedience, especially the Arab Spring revolutions and uprisings, which toppled the regimes of the Arab countries wherein they happened. However, those revolutions were not totally successful for they lacked specific goals. Therefore, the result was that conflict replaced peace, led to more violence and chaos, and the ongoing wars in those Arab countries have been the ultimate outcome. Summer Harlow (2012) talks about social media, and particularly Facebook, as a very influential tool in triggering mass. She mentions that in Guatemala Facebook was utilised to organise an online movement that later became offline. To her, inciting comments on Facebook have facilitated mobilising bulky demonstrations calling for justice and an end to violence. She points out:

Social media have the ability to instantaneously spread messages to the masses, unrestricted by time or space. The emergence of an internet-based ‘Activism 2.0’ alongside the Web 2.0 provides an opportunity to use the framing approach and social movement theories to explain how an online activism organized by social network sites gave birth to an offline activism that took to the streets. (3)

Yet, Summer Harlow failed to underline the negative impact of social media. She did not mention what happened next i.e. after the social media succeeded in creating revolts. Therefore, it is vivid that social media did succeed in leading the masses to march and make a social change, but the same social media failed to contribute to resolve or to end the chaos and violence it brought about, and Libya, Yemen, and Syria are the best examples of such failure. Hence, it can be said that social media platforms have succeeded in provoking the masses to change the existing government in some countries, but have failed in promoting the culture of

peace and nonviolence as well as forming peace movements to end the disasters they have created. That is, they failed to control the anarchy they had brought about.

Amandha Lopes (2014) states that “The introduction of social media such as blogs, Facebook, and Twitter as a new way to social network, has become the new catalyst tool in the formation of social movements” (4). She, also, emphasises:

One of the most revolutionary aspects of the use of social media in mobilizing is that it trivializes the need for elite support. Through the use of social media, individuals are able to connect with each other and organize at an incredible low cost. (13)

Likewise, Shirky (2011) argues that many demonstrations in different parts of the world have utilised social media as a technique to organise them. He also points out that “As a result, all of those protests exposed participants to the threat of violence, and in some cases its actual use” (38). Mathias Kamp (2016) argues that media has continued to influence mass opinions and perceptions. According to him:

The emergence of social media sites such as Facebook, Twitter and YouTube has taken this very concept a step further, with some arguing that social media now shape the opinions, perception and actions of the majority whose opinions were previously shaped by information from traditional and mainstream media houses. (1)

Moreover, Facebook and Twitter, as pioneering social media, are directed to serve hidden agenda, or to inculcate misleading propaganda. They can be recruited to create chaos and instability in many countries. Furthermore, most of the socio-political and sociocultural events have been broadcasted through social media, and implicitly exploited for political ends. Clay Shirky (2011) addresses the political power of social media in changing the status quo of many regimes. To him, social media enables people to coordinate massive and rapid responses. He points out, “social media have become coordinating tools for nearly all of the world's political movements, just as most of the world's authoritarian governments [...] are trying to limit access to it” (30). However, though social media is politically powerful, it has not been employed for peace movements and conflict resolution.

Nevertheless, in spite of the negative effects of social media, it is impossible to deny that social media has some advantages in business, education and research, and activism. At first, any form of literature was in print, now, literature can be found all over the Internet. This is due to the accelerating use of social media, which has given literature new trends, and helped creating new forms of literature. But for some, such as Francesca Baker (2014), it “may not be ‘proper’ literature. But it does offer innovative and attractive possibilities for people in terms of expression, creativity, collaboration and participation” (2). According to John Blossom, “Social media enables ideas to compete with one another more effectively in venues that offer more open expression to more people than ever before” (38). Varinder Taprial & Priya Kanwar (2012) discuss the emergence and development of social media and the benefits of social media to individuals and businesses. However, they did not address the issue of violence or conflict caused by social media. To them, “The social media also drove a social change. Social media *empowered* the people to express their thoughts and opinions and share them with others” (6). They also argue that social media tools contain egalitarian content, and they hope that a new utopian society will be created through it, and that “all human conflicts will melt away and people will line up to discuss ideas and develop new content with their own concerns and objectives put to the side” (38). In their opinion, the major aim of using social media is “to have influence over others”, that managing conflict and conflicting interests is something that is an important part of its success.

Apart from the aforementioned arguments, social media can be considered as a potential tool for facilitating the social contract between the citizens and the state. For example, government can potentially use social media platforms to solicit feedback on its policies and political actions, while citizens can use the same platforms to express and vent their anger, frustrations or acceptance of whatever actions government is undertaking (Kamp, 1). Shirky (2011) argues that “the more promising way to think about social media is as long-term tools that can strengthen civil society and the public sphere” (32).

So, generally speaking, let's now come to the key question: How can we employ social media or integrate it to revive the crucial role of literature? There have not been any suggestions regarding integrating social media platforms to make netizens read or have an idea of some books while using social media. Here, I offer some suggestions, For instance, in Facebook, instead of the everyday notifications about weather, why we cannot make it a notification of present crucial issue, requesting the user to positively response to or interact with the issue effectively by giving suggestions, opinions, ideas, solutions, advice etc. Also, instead of asking 'what do you think about? Let it by a notification on 'the book of today' and giving at the same time a brief overview of a fiction and its relation to current social issues and problems. Besides, Facebook and Twitter must contain free and open access libraries for all users from different backgrounds and ages. This technique will certainly make people be acquainted with vast set of books, nearly 365 books a year, and will employ social media to get people to read as much literary works as possible. Besides, these notifications may include quotes by imminent philosophers, peace leaders and activists, and human rights activists. By this, it would be possible to revive the role of literature as well as utilising social media for peace and nonviolence movements. This also will make people involve in different discussions, debuts and conversations. It will keep them in touch with literature as well.

CONCLUSION

Much has been written on the role of social media in violence and conflict, but little on their role in disseminating culture of peace. What we need today is to recruit social media to revive the status of literature not to kill it. Moreover, there must be a framing perspective to redefine the relationship between literature and social media, as how to direct them to peace building. Further, social media, especially Facebook and Twitter, must foster peace initiatives for conflict resolutions in conflict zones and war-torn countries. Social media must be recruited to propagate tolerance. People must be engaged in discussions, conversations, and debates concerning literature, social movements, issues, and problems. One of the major effects of social media is that it eliminated literature in diverse discourses and contexts in modern societies. Besides, it has been used wrongly. Social media users, and particularly Facebook and Twitter, have used it terribly, and created many problems, conflicts, and violence. The majority failed to recruit social media for culture of peace purposes. Similarly, social media failed in making people engaged in literary conversations and discussions. It eliminated the love for reading and killed the critical thinking of its users.

Therefore, I recommend in this article that Facebook and Twitter, being the most influential social media tools, should have educating and scrutiny approaches. It should introduce its users with plethora of literary topics. It must contain open access libraries that provide millions of books in all life and social sciences. Such library will automatically post or tweet a brief book overview randomly on the users interface every day. It will also choose a page, or two, from that book that contain invaluable information, a moral message, a peace and peaceful coexistence letter, justice, and equality lessons. Just imagine that one will be acquainted with 365 books a year. Using this technique for applying the educating approach will make the users read by one way or another and they cannot escape literature. Through this technique, also, we can help such social media in getting people think about literature and in turn revive its role. Beside, Facebook and Twitter must employ a scrutinizing approach to prevent violent content and to block extremist views or hate language.

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