The Use and Impact of Words on Social Media

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Öz Abstract

Love and hate are the two dichotomies of life for centuries. With the impact of the media the real meaning beneath the concepts disappeared in the last decade and minimized into the reflections of the first sight. The events, situations or values presented through the social media had a huge impact on the groups and individuals as to position them to reflect their opinion immediately and almost in a compulsory way. Once receiving a message, the individual finds himself/herself on the way to consider it somewhat 'seriously' as to ask "friend or foe" as in the old times. It is simplified to the point of a positive or negative positioning of the self. The way the people concentrate on the hate speech and the other mean words in comparison to the better vocabulary would be analyzed. On one hand the paper evaluates how difficult it is to oversimplify the feelings and reactions into two different angles and on the other hand all the reflections are collected as the data to show this dichotomy. This paper also concentrates on the current statistics social media such as Twitter, Facebook, Youtube and Instagram.

Sosyal Medyada Sözcüklerin Kullanımı ve Etkisi

Sevgi ve nefret, insan hayatında yüzyıllardır yer bulan iki tezat duygudur. Kavramlar, medyanın etkisiyle birlikte son on yıl içerisinde gerçek anlamlarını yitirmişler ve ilk bakışta elde edilen yansımaların yüklediği anlamla kısıtlanmışlardır. Sosyal medya ile sunulan etkinlikler, durumlar veya değerler, gruplar ve bireyler üzerinde büyük bir etkiye sahiptirler ve burada amaç, bu kimseleri görüşlerini kısa sürede ve neredeyse zorunlu bir kapsam altında yansıtabilecekleri bir konuma yerleştirmektir. Bireyler bir mesaj aldıktan sonra, eski zamanlarda olduğu gibi mesajın "dostça mı yoksa düşmanca mı" olduğuna karar vermek için kendilerini "ciddi şekilde" düşünürken bulurlar. Bu durum, bireyin kendisini olumlu ya da olumsuz olarak konumlandırmasıyla sade bir hâl almaktadır. Bireylerin daha iyi bir sözcük dağarcığına nazaran nefret söylemine ve diğer kaba sözcüklere odaklanma biçimleri analiz edilmektedir. Bu çalışmada, iki farklı açıdan duyguların ve tepkilerin gereğinden fazla sadeleştirilmesinin ne kadar zor olduğu değerlendirilirken, diğer yandan, tüm yansımalar bu tezatlığın ortaya konması için birer veri olarak toplanmaktadır. Bu çalışmada ayrıca Twitter, Facebook, Youtube ve Instagram gibi sosyal medya platformlarına ilişkin güncel istatistiklere de yoğunlaşılmaktadır.

Anahtar Kelimeler Keywords

Hate, Like, Love, Social Media, Twitter

Nefret, Beğeni, Sevgi, Sosyal Medya, Twitter

Introduction

Everyday life of the 21st century people is failing when it comes to human relations pretending to be so close and transparent. As we have the instant tea or coffee or fast food in our lives in the last century we also have instant relations without providing us deeper understanding of the self or the other. However, as human beings we need time to understand and experience the self. Unless we have enough time to do that it would be difficult to understand the other as well as to be able to express what we have inside.

Brain is a part of human being relatively developing in a short time but reaching to its perfection in around 20 years. The quickest developing part of it is called to be the limbic system requiring almost seven years to develop. But this part could function mainly throughout the whole life as to guide it with the collection of feelings and their reflections. How many different feelings do we have or how far and how frequently we may experience them all is a question. The findings show that human being is capable of feeling anything related to the brain activities. The reason, the way or the duration might change but the appropriate brain functions cause the feeling to be temporary or permanent. Any relatively brief conscious experience characterized by intense mental activity and a high degree of pleasure or displeasure is called as 'emotion'. (Cabanac,2002:69)

Emotions could be high and deep and could mean a lot to human. Naming them is also a challenge since there is a thin line between the different types of feelings and emotions. Furthermore, with the impact of the others, we tend to name these feelings under the certain classes, simplifying them or treating them as they are all the same. Whatever is reflected in the society or media we tend to repeat and multiply them due to the fact that the theory of modelling is still in action from the very beginning of human history.

The 21st century is bringing us new types of literacies as well as new media. The impact of social media could not be easily assessed since it might have an immediate impact as well as a delayed impact on individuals and on societies. As the principal way of communication it should be analyzed and discussed further. Yet, the common sense and innovative advancements in the field support the claim that upcoming years will witness the increasing significance of social media.

Aim and Methodology

On one hand the paper evaluates how difficult it is to oversimplify the feelings and reactions into two different angles and on the other hand all the reflections are collected as the data to show this dichotomy.

This paper concentrates on the current statistics social media such as Twitter, Facebook, Youtube and Instagram. The way the people concentrate on the hate speech and the other mean words in comparison to the better vocabulary would be analyzed. In between the two lies the 'humour' having somewhat more impact on the audience. This attitude gives a different mode to the receiver and puts a kind of distance between the 'dangerous' feelings such as love and hate but keeps one on the safe side. The humour sometimes provides sarcastic attributions to the reference point so that one could hardly guess if it's liked or not.

Findings and Results

The new dimentions of the 21st century force people more and more on the other's more than the self. The other is the main focus when it comes to the power relations since nowadays the power is evaluated as to be able to make somebody do something. It's not the self who should be able of doing something it's the power of the self on the others to make something done. The others are also important when it comes to modelling theory since the way of being under the same umbrella for the selfis to observe and imitate the others on certain ways.

Whereas we have hundreds of different shades of emotions, the basic ones are the most known and pretended ones such as love and hate as the two oppositions of the life. Although it is said that there is a thin line in between people tend to use these emotions as the main ones to mean their likes and dislikes, pleasures and choices or as reasons behind their choices. So, it seems that love and hate are the two dichotomies of life for centuries. With the impact of the media the real meaning beneath the concepts disappeared in the last decade and minimized into the reflections of the first sight. The events, situations or values presented through the social media had a huge impact on the groups and individuals as to position them to reflect their opinion immediately and almost in a compulsory way. Once receiving a message, the individual finds himself/herself on the way to consider it somewhat 'seriously' as to ask "friend or foe" as in the old times. It is simplified to the point of a positive or negative positioning of the self. This composition should also be clear to the 'others' through the buttons we could reach easily. So that all other members in our circle could see each other clearly. However this 'transparency' is against the nature of the 'love' and 'hate' feelings we actually keep deep inside of ourselves. The way these powerful emotions are put through was somewhat secret in the past. What made them to be so open in nowadays? One other thing is the automatic reflections attributed to the concepts. The hectic life parameters make it 'now or never' and one should like it or hate it instantly. Since the social media and new technology increased the interactivity among people, they pretend to care more about each other. That's why mostly, people expect to have instant reflections regarding their 'posts' for the social media and unless they get a positive feedback they do not feel themselves secure or well-done. However, social allienation is becoming more and more important, effective and depressive in the days of technology and new media. On one hand having more to explore about the self and on the other hand more motivated to share the self, show and guide to the others or being tolerant enough to enlarge the self's space as to include the resembling ones, the individual has more capacity to include different feelings and occurences. Yet on the other hand, the self seems to be helpless and immature when it comes to innate capacity as to explore and reflect the self since it is becoming more and more complex due to the time pressure on the heavy load of daily work and social, cultural pressure surrounding the self more than ever. These limitations bring more social allienation to individuals because the modern world expects the one to be as mechanical as possible and think less. That seems to be the only way of creating a consumer society suffocated in consumption and popular reality rather than the reality itself. This positioning is contradictory with the normalities of human being as the one requiring enough time to "feel" and "act sensitively". Driven far from their nature the human being searches for a pseudo happiness rather than real happiness relying more upon the material thoughts but not the feelings and emotions.

The modern people tend to live all alone within the society without risking the richnesses the society could bring to their lives but they also turn to themselves as to focus on only their own self rather than the other. This lacks the sensitivity of the traditional family or small society relations where all the individuals were the focus of deeper conversations or interests. The

availability of the new technologies and the new media could provide more than the traditional sources, yet, they also sweep away the attachment or evaluation processes required for healthy relationships. Mainly the lack of enough natural sources where the individual could position the self and get clear, natural and deeper reflections the individual now seeks for artificial sources such as platforms, chat rooms and other web connections. These artificial conditions never ever brings the joy of real sharing or sincere talks yet provides a new created semiotic atmosphere in which the individual feels safe and secure. Yet, being in touch with the others makes him/her happy as to see that the self is still functioning and accepted by the society.

The individual needs others to establish himself/herself. The self or identity has a psychological dimension such as feeling the self as a part of a greater body, sense of security, belonging to a social, emotional, political body or community with affective bonds of solidarity. The self or identity has a psychological dimension such as feeling the self as a part of a greater body, sense of security, belonging to a social, emotional, political body or community with affective bonds of solidarity. (Gunduz&Pembecioglu, 2014:39)

All these changing and new concepts of communication bring new aspects to the individual and the society. The real communication is mostly replaced by the superficial or pseudo communication. Regarding the speed and the technological infrastructure the internet and social networks are sometimes blamed to have disadvantages because these are far from face to face interaction. However, these have advantages as well. Firstly, these boundaries and bridges provide the individuals opportunities to "*Be Individuals*" as well as they provide opportunities to "*Be With The Others*". In a way, the network helps the individuals to '*Position The Self Among The Others*'. This requires a new concept of sustainability for critical thinking, questioning and evaluating for questioning the self and the others. (Gunduz&Caglayan&Pembecioglu,2013:173)

The haphazard encounterings and the surface level of relationships forces people to be kind and responsive to the others in the society. Thus allianation and the hectic life of the modern people force them to stay only at the surface level not deepening their relationships or feelings. The real meaning of a touch turned to be pressing a button for most of the youth who perhaps never experienced a shoulder to cry. The bridges we would like to establish with the others, to reach to them or to escape from them mainly is in the form of a button of like or dislike. The ones who couldn't have a healthy inner development stage could hardly help or guide the others. The regrets of being insufficient to the self and the others, one could only have a choice of escaping from the realities, the real world of humanity or the real feelings and emotions. The escape is never to another human or natural source but to the other artificial means such as films, serials and media in short. However, being in this kind of an environment might cause the individual to develop more introverted behaviours with the fear of security resulting exclusion from the society in its real sense. This might even cause them to be hidden in their own cavity as a prisoner who could never set free. Having their own traumas in real life such as death, separation, abandonment, losses after natural disasters the self is more hidden into his/her dim slot as frozen as possible as the one who could not experience real feelings. Thus, apart from the emotional loneliness, they also choose their individual solitude.

This kind of solitude could be experienced in different degrees at different levels of live; it could also have an impact on people at different levels of the society, having different educational, social or economical backgrounds. The buttons of the computer or the mobile phone might change from one brand to another but it provides the same level of attachment with anybody else. The message sent to the other person/s would be considered somewhat standart, instant and numerical rather than having deeper meanings. It neither causes establishing a kind of

emphaty with the other nor brings sympathy to prove that we are thinking of the other as well. Yet, the visibility of the invidual and the symptoms of being are reflected through the number of the likes or dislikes as well as the width of the audience, taking part in the events, or actionable social circles. Some individuals bother only the male or female followers or the dimention of the social scales would matter for them as much as the like or dislike buttons.

Feeling the senses is one thing and showing it off is another. Up to the moment many researchers tried to explain how the emotions occur and how we may make up ways to deliver them to the others. This new field of sociology of emotion ends up with many different theories explaining what emotion is and how it could be detected. Among many others, six categories might be discussed as the evolutionary / biological theories, symbolic interactionist theories, dramaturgical theories, ritual theories, power and status theories, stratification theories and exchange theories.

For the discussion of the topic Scherer offers a model of emotion having five crucial elements of emotion.(Scherer,2005:709) Component processing perspective provides us emotion as an experience which is said to require all the other processes in a coordinated and synchronized way driven by appraisal processes. Cognitive appraisalproviding an evaluation of events and objects and bodily symptoms mainly relying upon the physiological component of emotional experience would be different from the action tendencies that could be described as a motivational component for the preparation and direction of motor responses.Facial and vocal expressions could also accompany an emotional state to communicate reaction and intention of actions. These are all related with the feelings described as the subjective experience of emotional state once it has occurred.

How the feelings appear or how they are reflected is still a matter of discussion and many people like Paul Ekman supported the view that emotions are discrete, measurable, and physiologically distinct and six emotions (anger, disgust, fear, happiness, sadness and surprise) could be classified as the basic ones.(Handel;2011)Another researcher Plutchik agrees that emotions are biologically driven but also argues that we have a wheel of "emotions" having eight primary emotions with their opposites: joy vs sadness, anger vs fear, trust vs disgust and surprise vs anticipation. Some basic emotions can be modified to form complex emotions. The complex emotions could be depending upon the educational background, cultural conditioning as well as interpersonal experiences. The modern people have no chance to experience the primary emotions let alone the blended ones. According to Plutchik (2001:349) relationships exist between basic emotions, resulting in positive or negative influences.
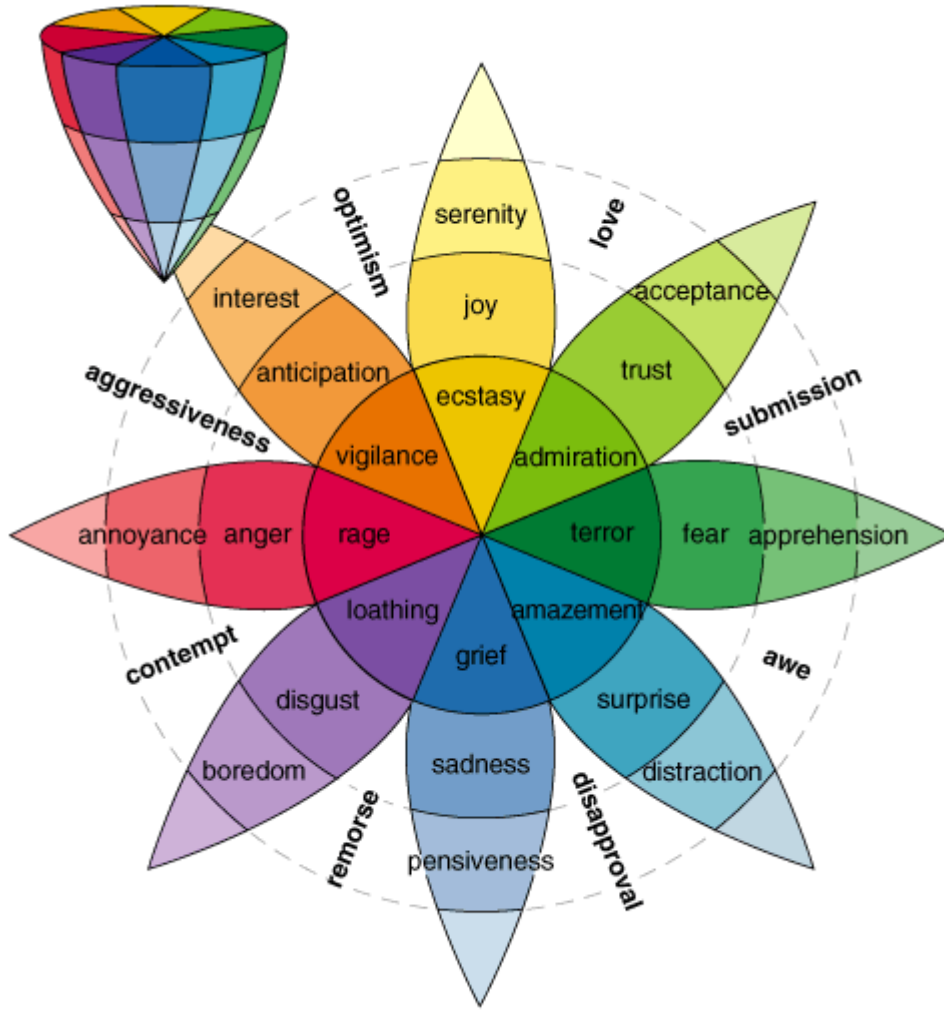
Figure 1. Plutchik's Wheel of Emotions (Plutchik,2001:349)

Contemporary research suggests that emotion is an essential part of any human decision-making and planning, and the famous distinction made between reason and emotion is not as clear as it seems. Paul D. MacLean claims that emotion competes with even more instinctive responses, on one hand, and the more abstract reasoning, on the other hand. The increased potential in neuroimaging has also allowed investigation into evolutionarily ancient parts of the brain. Important neurological advances were derived from these perspectives in the 1990s by Joseph E. LeDoux and António Damásio. Research on social emotion also focuses on the physical displays of emotion including body language of animals and humans. Like or dislike buttons could be regarded a part of it. Although the pseudo feelings appear in the web pages, one might not feel in the way indicated in the buttons. Facebook for example, having so many different complaints from the users just lately provided a few more buttons to remark different feelings.

As Gaulin stated shame and pride can motivate behaviors that help one maintain one's standing in a community, and self-esteem is one's estimate of one's status. (Gaulin&Donald;121-122)The theories related to how feelings appear or defined might vary from Somatic Theories claiming that bodily responses, rather than cognitive interpretations, are essential to emotions to James

Lange Theory claiming that the perception of bodily changes, as they occur, is the emotion. (James;1884) As Cannon-Bard Theory(Carlson;2013:389) pointed out that physiological responses were too slow and often imperceptible and this could not account for the relatively rapid and intense subjective awareness of emotion. Arguing that the richness, variety, and temporal course of emotional experiences could not stem from physiological reactions the theory emphasizes that it was not anatomically possible for sensory events to trigger a physiological response prior to triggering conscious awareness and emotional stimuli had to trigger both physiological and experiential aspects of emotion simultaneously. (Cannon;1929)

Schachter did agree that physiological reactions played a big role in emotions. Later on, two-factor theory suggested that the combination of the appraisal of the situation (cognitive) and the participants' reception. These physiological and biological impulse – response correspondence seem to be too linear in explaining the modern, mechanical cognition types. Most of the social media platforms bring us the chosen messages as to be reflected, forwarded or at least to be noticed. So, it's not in the hands of the individuals as before to react to the spotified occasions. The discussion still continues if we need to have a kind of cognitive activity in the form of judgments, evaluations, or thoughts necessary for an emotion to occur. In this case it should also be discussed if the social media help us to be active cognitively or not. One other factor affecting the emotions to occur is intentionality according to Richard Lazarus who also proposes an infulential theory arguing that emotion is a disturbance that occurs in an order. To him, we need to have a kind of cognitive appraisal and following physiological changes that makes the individual feel an emotion and chooses how to react. Even if we see the same thing in each case, the emotional reactions to each might be changing depending upon the two way interaction and positioning the relation into one's life.

Conclusion

It is important to note here that the traditional media has some research data proving the role of television in terms of having and showing of emotions. There seems to be three factors affecting that. The first thing to be mentioned is that television transfers the social reality into our homes making it more social, accessible and fascinating.Second thing to be mentioned is that television, via its visuals triggers emotions, pleasant onessuch as happiness, those supportingthe identity such as pride, butalso fear. Even if some might find some of the presented ones as offending or culturally sensitive and perhaps causing traumatic experiences, television represents emotional world and is able to contextualise themand show socially compatible waysof dealing with emotions. Researchers proved that the experiences gained through the media are as effective, prominent and permanent as real actions and experiences. After the traditional media occurred the new media with more effective and closer touches to the individuals who might be lacking real life interaction within the given context but enrich themselves with the new media and social media platforms.

The question how social media makes use of emotions and if the emoticons really reflect the deeper impact of the indivudal is still to be discussed. The followers of the new media now come across with the limitations of characters, time and themes. Whereas the searchable television possibilities turned to IP or mobile phone experiences the new media seems to be more reflective, influential and colourful. People following social media have more sources of information and they have more choices as well. However, conscious follow of the participants, deciding who could be followed or who your followers are establish the main difference between

the social media and traditional media. In this case, social media marketing statistics in general outlines the profile results for each individual.

Apart from the individuals, the individuals are also following famous brands and push the like button more frequently than their colleagues. Depending upon the statistics, it's proven that online adults between 18-34 are most likely follow a brand via social networking (%95) (Hainla;2017). This might be considered not only serving the feeling of being proud of but also admiration, trust and acceptance part of the Plutchik wheel. Another statistics prove that 71% of consumers who have had a good social media service experience with a brand a likely to recommend it to others. This might be related to the vigilance, anticipation and interest as well as the admiration, trust and acceptance. The show off regarding the brand choice would bring the consumer and the self a new identity and new feeling of ecstacy, joy or serenity. This double click would mean a lot for the re-positioning the self preventing it to be excluded from the society. The results prove that there are 1.65 billion active mobile social accounts globally with 1 million new active mobile social users added every day. That brings more social media campaigns and more followers as well as better reflections, networking and multiple forwardings. The self image created in the shades of the brands could be seen in the statistics of 96% of the people that discuss brands online. Reflecting the likes and dislikes in such a common and public way might also cause the self to feel better, higher, well off and create a new and better shaped identity. Even if they create reasons why they do not like a certain well known brand this might even show that they made use of such a brand and dissatisfied for a reason. Since it's the virtual environment the self could even pretend to use the brands and manage such evaluations. In other words, through these likes and dislikes the self prepares himself/ herself a better and higher place in the eyes of the others, looks elegant and knowledgeable and all this produces a new self in the form of betterment, preventing the others to reach and touch him/her. In a way, the modern individual prepares his/her own loneliness, creates his/her feelings at each push of different buttons. In most cases the companies also need to go beyond their own channels and monitor those unbranded conversations in order to gain valuable insights and manage brand health. Yet, all these branded conversation does not only help the brand itself, its creators, followers but also the self positioned under the umbrella of the brand. These assumptions might prove to be true when we have a look at the data stating that visual content is more than 40 times more likely to get shared on social media than other types of content. At this point it might be more meaningful to get back to the television days and understand how visuals could have an impact on the brain and conditioning of the daily life routines of the individual. There seems to be enough data to prove the theory is still in action.

When it comes to the triggering feelings like desire, it's interesting that people are getting more enchanted with the online shopping activities so that %52 percent of the consumers bought things online and offline via their facebook accounts. This also proves that the way they buy things online and make this know by all the others is a way of recreating the self, appreciated as a betterment of the self. Thus, with the modern technologies the use of the emotions and reflecting them seem to be much easier and fruitful on both sides. People perhaps loosing themselves, forgetting what they need and how they could manage their own self rather than their social profile. This is absolutely clear when the 2016 facebook videos over 4.4 mililon and generated over 199 billion views. Of course, just pushing the view button or like button doesn't necessarily mean that they are watched and evaluated deeply. Yet, this is just a matter of spending time for them, anticipating their priority, showing everyone in the net that they are true and updated followers.

One other thing which is really proving that social media even cares for humanity is that only 20% of Facebook posts generate an emotional response while no other ads did. The specialists state that instead of using Facebook as an emotional medium, delivering dynamic and tailored messaging to people in specific stages of at key times can yield much better results.

Regarding the Twitter statistics, the link clicks account for 92% of all user interaction with tweets mean that link clicks are the easiest, strongest chance of gaining views and shares for your content. This also means that the users, individuals or the groups, establishments, institutions really do care about their audience. Perhaps that's 78% of people who complain to a brand via Twitter expect a response within an hour. The percentage gets higher with the complaints of a bitter tongue. That means the virtual networking has also feelings not to be hurt.

Even if the new media seem to be alienating the self, the social media statistics prove that this is not true all the times since the posts tagged with another user (56%) or location (79%) have significantly higher engagement rates.

In conclusion, the Plutchik wheel provides a nice coloured sketch of feelings wheel that needs to be turning in rounds. However, when the media, especially social media is involved, only part of this wheel seems to be in action through the buttons pushed very frequently and even automatically. Depending upon statistics and observation the other shades of colours sometimes are never used or experienced. One of the deepest feelings, love is oversimplified and much more experienced than before in a virtual atmosphere. Having no real equivalances it's hard to reach to the depth of these feelings neither in real life nor on social media. Thus, the modern self suffers through the pseudo emotions and emoticons only showing the once experienced sincere touches of the feeling breeze but never takes the place of real feelings.

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