

Cyber Moral Anomie and its Moral Solution

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Abstract

This paper intends to analyze moral misconduct on the Internet, especially on Twitter. As one of the top 10 most visited websites, Twitter has a high impact on a global scale. Twitter is a microblogging and social networking service on which users post and interact with messages known as "tweets." However, every coin has two sides, and the Twitter users are both publishers and receivers of information at the same time, a factor that brings some negative consequences. Recent years have seen numerous immoral aspects on Twitter such as false information, cyber-violence, racial discrimination, personal information disclosure, and so on. All these "moral anomie phenomena" inevitably have harmful effects on society in many ways. Examination of network anomie can lead to identifying the nature and origins of the problem. Based on that examination, the paper proposes causes of network anomie and explores measures to solve network anomie.

Keywords: *Internet characteristics, Internet value, Internet value, Internet ethics, social network*

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사이버 도덕적 아노미와 도덕적 해법

박균열, 리의, 정병삼, 서은숙

국문요약

사회의 급속한 발전과 현대 과학기술의 발전으로 인터넷은 이미 인간 생활의 중요한 부분이 되었다. 그것의 거대한 영향은 어디에서나 볼 수 있으며, 이것은 사람들의 마음과 생활방식을 모두 바꾸고 있다. 사람들은 네트워크를 통해 정보를 전송하고 교환할 수 있으며, 인터넷은 일상의 삶에서 매우 중요한 역할을 한다. 본 연구에서는 인터넷이 사람들에게 편리함을 제공하기도 하지만, 동시에 심각한 문제를 야기하는 것에 주목하면서, 인터넷상에서 발생하는 도덕적 아노미 현상을 분석하려고 한다. 특히, 사람들이 가장 많이 방문하는 10 대 웹사이트 중 하나인 트위터는 전세계적인 규모에 큰 영향을 미친다. 트위터는 사용자들이 "트윗"이라고 알려진 메시지를 올리고, 상호 작용하는 마이크로블로그와 소셜 네트워킹 서비스다. 동전에 양면이 있듯이 트위터 사용자들은 정보의 수신자이자 생산자가 되고, 그 과정에서 다양한 문제가 발생한다. 최근 몇 년간 트위터에는 허위 정보, 개인정보 누출, 인종 차별, 언어폭력 등 부도덕한 측면이 많다. 이 모든 '도덕적 아노미 현상'은 필연적으로 여러 면에서 사회에 해로운 영향을 끼친다. 본 연구에서는 이러한 트위터의 문제점과 원인을 분석하고, 이를 해결하기 위한 대책을 제안한다.

주제어: 인터넷의 특성, 인터넷의 가치, 인터넷 윤리, 인터넷 도덕적 아노미, 소셜 네트워크

I. Introduction

With the rapid development of society and the progress of modern science, the Internet has already become a significant part of human life. Many people join the Internet. According to data published in July 2019 by We Are Social and Hootsuite (Kemp 2019, 7-13), the number of Internet users has reached 4.333 billion, accounting for 56.18% of the global population. That was up 8.2% from the same period in 2018. Within that demographic the number of users using social platforms was 3.534 billion, accounting for 81.56% of the total number of network users, an increase of 7.8% over the same period of 2018. More than half of the world's people access the Internet and enter the Internet ear. The popularity of the Internet has changed the state of people's social life, which is related to every aspect of human life. With the popularity and application of mobile phones that mobile internet users are rapidly increasing. As of July 2019, the number of mobile phone users worldwide was 5.117 billion, accounting for 66.34% of the total population. The number of mobile social media users was 3.463 billion, accounting for 67.67% of the total number of mobile phone users, up 7.8% from the same period in 2018 (Kemp 2019, 66-70). The gradual improvement of the network environment and the rapid spread of mobile Internet access have spurred the demand for mobile Internet applications.

Twitter is a site that combines social networking service and microblogging. Twitter users post “tweets” that interact with other users. Each tweet is limited to 280 characters except in the Chinese, Japanese, and Korean languages, in which the limit is 140 characters (Rosen, 2017). Registered users can post, like, and retweet tweets, but unregistered users can only read them. Users access Twitter through its website interface, through Short Message Service (SMS) or its mobile-device application software (Twitter, 2019). There are 254 million users on Twitter, accounting for 7.19% of the total number of network users all over the world (Kemp 2019, 67). This paper uses Twitter as a case to analyze the anomie of social networks, the causes, and related measures. The reason is that people use Twitter to post their thoughts with few limitations or inhibitions.

It also interacts with morality, a desirable competence of human beings through cognition, emotion, and autonomous action. Morality refers to the distinction between orientations, judgments, and behaviors classified as appropriate and inappropriate. Moral orientation and judgment are different aspects (properties and attributes) of behavior. Nevertheless, they are interdependent and indivisible. Morality stems from a series of particular philosophies, beliefs, or cultural norms that can also derive from the general needs of people.

This paper consists of five parts: the first part is the introduction. This part introduces the background and indispensable of this research. It summarizes the current research status of global network morals, expounds the ideas and methods of this paper. The second part generalizes the related concepts and theories of moral anomie, explains the concepts of general

and narrow networks. It expounds their characteristics and further analyzes the value of network society. The third part introduces moral anomie phenomena on Twitter. Case studies illuminate the presence and extent of immoral aspects of Twitter posts. The fourth part explicates specific measures to deal with network anomie. The last part is the conclusion.

II. Concepts, Definitions, and Theories of Moral Competence

II-a. Definition of Internet

The Internet originated with the United States, and the early Internet uses for strategic military deployment. In the 1980s, the Internet was introduced into the commercial system for private financial services. It has led to worldwide participation in the development of new network technologies and the consolidation of many networks. In the 1990s, the link between business systems and businesses marked the gradual modernization of the Internet. Over the next two decades, the connection between personal and mobile computers and the Internet has produced sustained exponential growth. In recent years, with the development of science and technology, the Internet has entered all levels of our lives. Internet technology has been rapidly evolving, consisting of local, global, private, academic, commercial, and government networks, and links through a wide range of electronic, wireless, and optical networking technologies. It connects every user using the Internet to the world, and users quickly and easily explore and discover what they want through the Internet (Qiang and Sun 2015, 23-84).

From the etymology, the 'Internet' comes from 'inter' and 'network.' The meaning of the inter is that reciprocal or mutual, and the net means that network. Hence there are four main characteristics of the Internet: digitization, openness, interactivity, and freedom.

First, digitization refers to the process of converting information into a digital (i.e., computer-readable) format, in which the information is organizing into bits. In the same word, it creates complex models of complex information and converts them to binary code to identify and store them on a computer (includes pictures, text, audio, video). The primary function of digitization lies in the transmission of information. It can present information in front of people most simply and intuitively.

The second character is openness. John Naughton considers that openness is the key to the Internet. It is an essential driving force, and it is also the source of its power. It is a fantastic complex system that can fulfill the promise of perfect operation (Naughton 2010, 271-276). On the one hand, the Internet is open to users. People use a computer or cellphone can to connect themselves to the world through the Internet when they live anywhere. On the other hand, the Internet is also open to the platform. Any Internet platform can establish a corresponding network platform according to user needs, and connect users all over the world through the Internet.

Thirdly, compared with the Internet, the traditional media operation mode is relatively simple and lagging. In the traditional media operation mode, the information provider and the receiver lack communication, and the provider often designs, collects, and publishes information based on his cognition and emotion. The receiver cannot feedback to the provider's information for the first time, thus affecting the accuracy and timeliness of the information. In contrast to the traditional media, its operation is characterized by cross-cutting and synchronicity, which narrows the gap between providers and receivers and stimulates human creativity.

Fourth, since there is no restriction on joining the Internet, the Internet has secure freedom. The Internet is openness to information sources, especially Internet behavior, which is convenient, non-authentic, and scientific; it frees people from the objective constraints and restrictions of information freedom in the real world. In summary, the Internet is more like a new type of virtual society.

II-b. Network Society

Manuel Castells proposed the network society in his *Rise of the Internet*. The development of the Internet constitutes a new social form, and the proliferation of network logic fundamentally changes the operation and results of production, experience, power, and cultural processes. The network form of social organization also exists in other eras and spaces. The new information technology paradigm provides a material basis for the development of the network in the entire social structure (Castells 2010, 500). Moreover, the social tendencies of such network logic are higher than the specific social interests expressed by other means. He called the space created by the transformation of time and space, and the endless time called the network society.

With the advancement of technology, the network society has spread to all corners of the globe, and has created immeasurable value. First of all, the network society has driven the development of a real community. Due to the unique temporality and spatiality of the network society, social productivity has been dramatically improving. During the farming period, social production relied on simple labor tools. In the industrial era, the necessary equipment used in production is machinery and equipment. Modern society, relying on the combination of network society and intelligent technology, improves production efficiency while reducing labor costs.

Second, the establishment of a network society has changed the way people live. One good example is China. Before the establishment of the network society, the Chinese needed to handle some affairs personally. Nowadays, people only need to use a mobile phone to solve most problems in their lives. As can see the network society not only improves people's work efficiency but also provides people with convenient services.

Third, the network society promotes the transformation of the human way of thinking. It objectively requires people to switch from traditional linear thinking to network social thought, that is, all-round, multi-perspective, multi-level ways of understanding things. The network society is not only to stimulate human initiative and creativity but also to link innovation results promptly, thus promoting the joint development of real community and network society.

II-c. Moral competence

In general, morality has two definitions, internal and external. The external means as compliance with external standards and norms, while internal morality requires compliance with one's conscience, one's fundamental moral principles. Both are distinct concepts (Lind 2016, 41). For a clear point of view, morality is defining as compliance with the rules of society. If the rules of society, not equal honesty, people may not have to obey the rules. Furthermore, from an internal point of view, moral rules reside in the individual. It means that morality is defining as compliance with internal standards. People cannot guarantee that they are kind, because they will adopt different moral standards when facing various problems.

Morality originated more than two and a half thousand years ago with figures like Socrates, the Greek philosopher who distinguished the good and the power of attaining it. Focusing on not the reality of the morality but the process toward the it, he strenuously attempted deep, deliberative thinking. His truth-seeking process has been called Aporia (Ancient Greek: ἀπορίᾱ, a state of puzzlement. In Greek-influenced rhetoric it came to suggest a useful expression of doubt and ambiguity

(https://en.wikipedia.org/wiki/The_Interpretation_of_Dreams).

After Socrates the tradition spread widely throughout Western society. In the late 19th and early 20th centuries Sigmund Freud (1856–1939) expounded the psychoanalytic theory of human nature from the perspective of psychoanalysis (Freud 1953[1891], 1913[1899]). He believed that the human urge is the source of evil in human society; an ideal moral superego is a value that plays the role of moral strength. As Freud understands it, is more than a passive reservoir of the discarded or the forgotten. The unconscious is potent and dynamic, the source of troubles, impulses, fears, and longings-all radically affecting the conscious choices people make as apparently self-determining beings (Selznick 1992, 153).

Behaviorist psychology that emerged in the early 20th century emphasized the role of external stimuli and environmental influences in the moral development of human beings. Behaviorists believe that reinforcement is a necessary condition for shaping behavior on why rewards and punishments must restrict human behavior.

Yet a less action-oriented approach to morality was developing at the same time that

asserted whether an act is moral or not depends on whether it has good intentions (including moral motivation, moral principle, moral value). In other words, the criterion for judging whether an individual's morality shifts from the person's external character to the person's heart is measured according to the intention of people's behavior (Yang 2007, 177-179). In the first half of the 20th century, the Swiss psychologist Piaget founded the theory of moral cognition development. He divided moral cognition into four aspects which moral sensitivity, moral judgment, moral motivation, and moral character (Rest 1999, 101). On this basis, Kohlberg put forward the "three levels and six stages" theory of moral cognition development. It determined the core position of moral judgment and reasoning in moral cognition and personality development. In conclusion, the moral ability is the ability to solve problems and conflicts based on universal moral principles through thinking and discussion, instead of using violence, deceit, and force (Lind 2016, 45).

Cyberspace, even though its existence has not been long, is a human living space. What morality is to be exercised in this is an important human task. Morality is not a segmentation such as knowing and doing, knowing and feeling, but a concept that might be fully understood with an integrated approach.

III. Moral Anomie and Causes on Twitter

III-a. Moral Anomie and Causes on Twitter

As one of the largest online social platforms in the world, Twitter has users from all over the world. Users can receive information and post information through Twitter. In recent years, due to the decentralization of the network society, people can speak freely and fully display themselves. There are also many moral anomalies on Twitter, including false information, cyber search, racial discrimination, and verbal violence.

First of all, Twitter's entry criteria are lower and only need to register a new account within 30 seconds via phone and email. It will recommend similar messages based on the user's browsing history and interests, which is difficult to distinguish its authenticity. For example, in the 2016 US presidential election, some politicians posted false information through Twitter, inciting their supporters to disrupt the presidential campaign, thus causing inevitable social panic. To prevent further deterioration and pressure from Congress, Twitter will gradually increase the crackdown on fake accounts and suspicious accounts in 2018 (Grinberg 2019, 374). Users who create false information abuse their freedom of speech based on their interests or lack of self-control, and cross the moral bottom line. Other users' "herd mentality" is a booster for false information dissemination, accepting information blindly without examining the authenticity of the data.

Second, with the development of information technology, people can search for any information they want to know on the Internet without leaving home. The human flesh search

first appeared on the online forum in China, and the data of the target was summarized and published on the Internet. Specifically, the OpenSocial flesh search is aimed at a particular person or an event, and aggregates many netizens' information about the target, summarizing the real situation and personal information. If people look at this issue from different angles, people will get a different answer. From a pro's point of view, the Internet has provided much help to law enforcement agencies. The efficiency of solving crimes can be improving through the Internet. However, from an opposing point of view, it violates the user's right to privacy and reputation.

The same thing happens on Twitter. In 2013, an American female sent a joke on a plane to Africa that state changed her life. She said that she does not get AIDS because she is white. This state was forwarded to a reporter by one of her fans. When she got off the plane, this state has already on the top of Twitter's hotlist. A large number of Twitter users accused her of having active racism in her language. A joke eventually evolved into a discussion about racism.

Third, as in the previous example, a negligent sentence may make others think it is racist. Racial discrimination is any discrimination against individuals based on their skin color, racial, and ethnic origin (Deen 2018, 249). Although there are only a few countries and regions in the real society that racial discrimination exists in the online community. There is still much racial discrimination. On August 20 this year, in the match between Manchester United and the Wolves, Paul Pogba who is a player of MU Football Club of United Kingdom missed a penalty. After the game, some irrational fans attacked him on Twitter using racially discriminating language. Subsequently, Manchester police and Twitter officially intervened in the investigation of this incident. Racial discrimination is not only against ethics but also against the law.

Fourth, the Internet is not only an information platform but also a platform for communication. It is also a discourse platform. All those who use it have the right to express their opinions in a balanced way. Twitter is a common platform for network communication. When users publish information, they often ignore the rules and norms of using some primary languages, resulting in ambiguous or uncivilized language. Some people often use words that begin with "F" when expressing dissatisfaction. It is exceptionally immoral behavior.

In summary, there are four phenomena that false information, cyber search, racial discrimination, and verbal violence. This phenomenon shows that some users of Twitter have low moral competence. They cannot make an appropriate judgment when they meet an immoral situation. As a result, there are a few moral anomie phenomena on Twitter. Manufacturers of false information often publish information based on personal preferences or goals. The communicator lacks judgment and a mentality to spread false information. The phenomenon of human flesh search has a similar situation to the phenomenon of false

information. Their immoral motives have produced immoral action. On the other hand, from the perspective of moral language, Internet racial discrimination, and non-standard language also have similar situations. They all use unethical language.

III-b. The Causes of Moral Anomie on Twitter

Networking. The virtual nature of the network makes people feel that it is independent of law. In some human societies, normative and non-standard activities can become another face in the network society and become rampant. The most prominent feature of Internet communication is that people have a greater right to speak and broaden the scope of freedom of speech. Although Twitter operates in any country following the laws of the country or region in which it operates, there is a general lack of regulation of cybersecurity in these countries and regions. The meaning of the cybersecurity that measures taken to protect a computer or computer system against unauthorized access or attack. In other words, not only do operators need to be supervised by the local government, but users also need to be regulated. As mentioned earlier, the Internet is a new type of society. It requires the supervision of relevant departments, and there must also be law enforcement officials to stop or punish network violations and network anomalies. Secondly, operators also lack relevant regulatory systems and measures and fail to achieve a unique regulatory role. There is a lag in the supervision of the information published by users, and wrong information such as false letters are only deleted and clarified afterward. It does not eliminate the impact on society.

Personal Reasons. The leading cause of network anomie is the low level of human moral ability. In other words, lower moral judgment leads to lower moral behavior. Based on the Dual-Aspect model of moral behavior, one can find that moral orientation and judgment are different aspects (properties and attributes) of behavior. Nevertheless, they are interdependent and indivisible. Instead, they are different aspects of behavior (properties and attributes). However, moral orientations cannot be related to differences in moral behavior. Because if they are people with higher moral ability, they may have different tendencies, but they will have similar moral judgment. The result is still moral behavior. On the contrary, if they have low moral competences, then their behavior is not morally inclined.

For moral orientation, Lawrence Kohlberg proposes "Six Types and Three Categories of moral orientation." It including a. Pre-conventional Orientation (Type 1: avoid damage and injury to oneself; Type 2: acquire benefits and rewards.) b. Conventional Orientation (Type 3: achieve recognition by others and avoid their disapproval; Type 4: respect the laws and the order of society and contribute to its maintenance.) c. Principled Orientation (Type 5: keep contracts; Type 6: hold up universal principles of justice, reason and logic.) (Lind 2016, 51-54; Kohlberg 1984, 498-582). As we can see, no matter what kind of moral category people tend to, they want to do well. In the case, for those users who make moral anomie, they have lower

moral judgment. In the face of moral anomie, it is impossible to make an accurate judgment. Thus, they made moral anomie when using Twitter.

IV. Responses of Moral Anomie Phenomena and Some Implications for Moral Education

In the network society, the phenomenon of anomie is divided into internal causes and external causes. Internal reasons are manifested in the user's moral ability, while external reasons are manifested in inadequate supervision by law enforcement agencies and network operators. Therefore, there are mainly three aspects of solutions.

- First, the government and network operators should strengthen their supervision. The government needs to set up specific departments to supervise the network society. It is necessary not only to supervise the behavior of users on the Internet but also to supervise the enforcement of network supervision by operators.
- Second, on the one hand, operators need to improve the standards for entering the platform, such as age limit, real-name authentication. On the other hand, operators should establish a complete management and response mechanism. Handling and improving the occurrence of moral anomie on the network platform.
- Third, if the measures of the regulatory authorities and operators are taken as external factors, self-discipline is the internal cause of responding to the anomie of the network. If people passively accept social norms and regulate their behavior according to the expectations of others, it is a manifestation of morality. This approach to social standards is promoted and restricted by external forces. Therefore, users of the network need to improve their moral abilities, including moral judgment and ethical behavior.

However, relying solely on the self to improve moral ability is not enough. Therefore, the government needs to incorporate the development of moral capabilities into educational programs. In other words, it is necessary to promote the study of moral ability in the whole society, thereby improving people's moral judgment ability.

V. Conclusion

This research aims to explain why the phenomenon of moral anomie on Twitter, and give some suggestions for it. The phenomenon of network morality is related to the development of network society and material society. The society is developing, science and technology are making progress, and the problem of Internet morality anomie will also change with it. It must attract the attention of the whole society, and it also requires scholars to conduct continuous research. This article uses Twitter as an example to analyze the main moral anomie on Twitter, including false information, human flesh search, racial discrimination, and language violence.

The causes of these phenomena are divided into external causes and internal causes. The external cause is the lack of supervision by law enforcement agencies and operators. The internal reason is that the level of moral ability of the user is low, and it is impossible to make a correct judgment on what is happening. Based on this, this paper proposes to strengthen external supervision while improving people's moral ability. The ultimate goal is to promote healthy operation and coordinated development of the network society. Furthermore, it is equally important to improve the ethical capabilities of supervisors, but it takes a long time. If people combine moral competence with AI technology, it will increase the efficiency of the regulatory department. In other words, when faced with a moral dilemma, AI judges at the fastest speed and identifies the phenomenon of moral anomie.

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