INFLUENCE OF POLITICAL HATE-SPEECH ON SOCIAL MEDIA, ITS IMPLICATION ON NIGERIA DEMOCRACY

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ABSTRACT

The study examines Influence of Political Hate-Speech on Social Media, its Implication on Nigeria Democracy. The study employed quantitative research approach. Using simple random sampling, seven departments were selected out of fifteen faculties and copies of questionnaire were administered to respondents randomly. With the help of trained research assistants, 350 copies of the instrument for data collection (questionnaire) were administered, out of which 340 were valid and 10 were invalid. The valid data collected copies of questionnaire constituted the sample size of the study. The study is anchored on Social Responsibility Media Theory which was developed by F. S. Siebert, T. B. Peterson and W. Schramm in (1963) as part of the 4 normative theories. The Theory of Social Responsibility in media theory emerged as a response to growing concerns about the role and impact of media in society. It evolved from a broader framework known as the normative media theory, which examines the ethical and moral responsibilities of media organizations. The results obtained were analyzed and presented in frequency and percentage method. The study concluded that hate speech is prevalent on social media and it aims to hurt people with impoliteness or offensive words. The study recommended among others that hate speech should be treated as a serious crime and promoters of hate speech should be punished appropriately regardless of the class.

Keywords: Social Media, Political Hate Speech, Implications, Nigeria Democracy.

Introduction

The rising of the Information Communication Technology (ICT) particularly social media have made the public domain to grow while information that used to be in the expert domain is becoming publicly available and new mechanisms for public involvement are being explored. Thus, revolutionized all facets of human activities including interaction, political mobilisation and political participation. Before now, the main media and platforms for political communication, public agitation, activism and social capital are newspaper, magazine, radio and television and to the recent online media.

Social media are group of internet-based applications that are built on the ideological and technological foundations of web 2.0 which allow the interaction, creation and sharing of information (as a text, video, audio, pictures, animation or combination). Examples include but not limited to Facebook, Twitter, Instagram, Whatsapp, Youtube etc. Nigeria is thus, ranked 7th position in terms of internet users' growth worldwide in the 2018 with 98,391,456 internet users which is 49% of the country population. The number of Facebook users in Nigeria increased from 400, 000 in 2007 to over 17 million in December 31st, 2017 (Social Media Week, 2018). The country also boasts of a sizeable number of Twitter and YouTube users, running into millions (Internet World Stats, 2018). This shows that internet and social networking sites are already a community, perhaps the biggest community ever created artificially

by human which comes with its own culture and norms. The Internet, however, makes insults more accurate and intense, because it is a great source of information. Ultimately, it has led to the formation of the online community or virtual world, which serves a variety of purposes including opinion formation (Ohiagu & Okorie, 2014; Etumnu & Williams-Etumnu, 2023). Today, people discuss government policies, programmes, election and pass their judgement through social media and other digital platforms which translated to their participation in governance. This activity among the citizens is called citizens journalism or civic journalism.

Again, social media is deeply involved in shaping public opinion, perceptions and an awareness of events as they unfold. Information that used to be in the private domain are now in the public domain as citizens are now part of information gathering and dissemination (Jakubowicz, et al, 2017; Matyek et al. 2022). More recently, citizen journalism (also known as public journalism) has become the media equivalent of grassroots democracy. This is because, as participatory democracy encourages its citizens to participate and contribute to the administration of the state, so citizen journalism allows for public engagement in the media practice. However, according to Belgrimet and Ghaleb (2021), social media has been criticized to be predominant in carrying fake news as well as hate speech and other cyber abuses.

Definitions of hate speech are often considered vague or contradictory (Brown, 2015). According to Assimakoupoulos et al. (2017), there is no universally accepted definition for hate speech nevertheless, with a focus on the online context, some material on social media and other online scenes circulate what is considered to be hate speech. Social media have made hate speech a societal concern that must be controlled (European Commission, 2021; Etumnu, 2020). Hate speech can be called defamation. It is universally used to describe any communication that vilifies a particular person or a group on the basis of race, color, ethnicity, gender, disability, sexual orientation, nationality, religion, or other characteristic. It can be in the form of speech, gesture, conduct, writing, or display (Mrabure, 2016). Hate speech lies in a complex nexus with freedom of expression, individual, group and minority rights, as well as concepts of dignity, liberty and equality. According to Culpeper (2021), hate speech is a deliberate and malicious public statement meant to disparage a group of people. Hate speech is also defined as an expression driven by resilient nationalism, intolerance, or discrimination. It is a type of rhetoric intended to offend marginalized groups because of their ethnicity, religion, race, or sex Adamczak-Krysztofowicz & Anna 2017). In national and international legislation, hate speech refers to expressions that advocate incitement to harm (particularly, discrimination, hostility or violence) based upon the targets being identified with a certain social or demographic group (UNESCO, 2015). It is surrounded by all forms of expression, writing, images, photography, illustrations that promote and incite one group against another in terms of colour, religion, ethnic group, political affiliate and so on.

Hate speech, encouraged by social media platforms, is linked to freedom of expression (Schubert, 2020). People may mistakenly or actively propagate hateful messages by using their right to free speech. The concept of hate speech is intricate and multidimensional, as it can have a variety of meanings depending on context, attitude, and emotion. The International Covenant on Civil and Political Rights of the United Nations defines hate speech as any expression of support for discrimination, animosity, or violence based on nationality, race, or religion (Delgado & Stefancic 1995 in Ghaleb et al., 2024).

Political hate speech on the other hand is a form of speech geared towards indictment in the name of campaign and other forms of political address. However, in divided contexts, political debates can often be marked by heightened tension and a lack of trust. Debates may focus on polarizing grievances on the basis of various identity factors (Neumann & David 2019). In some cases, this may lead to an increase in both the frequency and severity of hate speech and of incitement to hatred both online and offline during the electoral cycle.

Political debate is another form of hate speech and can incite hatred, amplify tensions and divisions by disrupting people's ability to make informed decisions. Such expression can also result in stigmatization of persons or groups and violence and may ultimately undermine inclusive electoral

processes, especially the meaningful, inclusive and safe participation of marginalized groups in elections. Political hate speech according to United Nations (2019) is the undermining of peace and democracy of a nation. Similarly, Brudholm and Johansen (2018) remark that the current discourse indiscriminately construes hate and hate speech in no uncertain terms as a vice, an evil and a threat which fuels terror and extremism during election.

Name calling is another political hate speech as found on the social media during elections in Nigeria (Nigeria Civil Society, 2015), though such issues were also reported in the traditional media (radio, television, newspaper). Katsina State Gov. Ibrahim Shema urged his supporters to attack opponents and referred to his political opponents as cockroaches urging his supporters to kill them as they kill cockroaches (Nigeria Civil Society, 2015).

Similarly, the former governor of Ekiti State Governor, Peter Ayodele Fayose in January, 2015 repeatedly took out front page newspaper advertorials warning voters not to vote for the APC presidential candidate Muhamadu Buhari. These adverts, widely known as "death wish advertorials" insinuated that the presidential candidate was likely to die in office if elected, like the late President, Yaradua (Nigeria Civil Society. 2015). Also, speaking during the PDP women presidential campaign rally in Kogi State, the Nation's First Lady then, reportedly described Gen. Buhari as unfit to be the country's president, calling him old and brain dead. These and many more are such derogate statement that has the possibility of inciting crisis.

The implications of political hate speech on Nigeria democracy cannot be over emphasized. Political hate speech can cause loss of lives and property. It can cause uproar and restlessness in the society. One of the reasons for hate speech in cyber space is the desire to hurt and humiliate people. Another reason is to spread extremist views, hurt individuals and groups based on their inherent characteristics, and cause humiliation through personal attacks. Politicians often use different rhetorical strategies, including hatred remarks, to persuade their audience by appealing to their emotions. Political hate speech brings about anxiety or fear, hostility or hatred towards the group in question (Teona, 2018). It undermines social cohesion and erodes shared values, setting back peace, stability and fulfillment of human rights. It causes harm at the personal level and can incite violence. According to the literature on political hate speech discussed above, one can deduce that the Nigeria's democracy could be endangered if not curbed.

Statement of the problem

Hate speech spreads with unprecedented speed through social media. The fight against negative phenomena on the internet is a question of managing groups in such a way that they would not base their actions on negative attitudes and reactions. In many cases, people respond to hate speech with hate speech if they are seeking to gain control of a situation or to be in charge. These set of people use derogatory languages for their perceived enemies not minding the political or social implications of their speeches.

According to Favour and Mary (2021), Nigerian leaders abuse power, damaging lives and reputation of others on social media through political hate speech just to prove that they are stronger than their opponents. This, therefore causes the other group to vent their anger or frustration thereby instigating violence. Again, there have been several calls for disintegration of Nigeria, endangering Nigeria democracy because of hate speech from leaders. Several states and regions or even groups were clamouring for self-governance because of the various hate speech springing from the leaders and the ruled (Hassan, 2019). For instance, the Afenifere of western Nigeria and Ohaneze Ndigbo of eastern Nigeria have been calling for restructuring of Nigeria.

During the time of Goodluck Jonathan, the northerners were calling for the disintegration of Nigeria because of the perceived inequality in the distribution of political positions, human and material resources. During the time of Buhari, the easterners are calling for the disintegration of Nigeria because of

the hate speeches and the perception of political, economic and social fairness to the region. Sadly, politicians thrive on the manipulation of ethnicities and religions. This has worsened the politics of identity (This Day News Paper, 2017). These and many more have endangered democracy in Nigeria and need to be addressed. In lieu of the problem statement presented above, the research at hand is crucial. Therefore, this paper sought to examine the "Influence of Political Hate-Speech on Social Media, its implication on Nigeria democracy".

Research Questions

1. What influence does the political hate-speech on social media has on Nigeria democracy?
2. What is the level of implication of social media hate-speech on Nigeria democracy?
3. To what extent does Nigerians perceive political hate-speech on social media?

Scope of the Study

The research which examined influence of political hate-speech on social media, its implication on Nigeria democracy is narrowed in scope to Ilorin University students. The study did not examine all the students of the mentioned institution but students selected at random from seven departments from fifteen faculties in the University of Ilorin. The rationale for this scope is due to the fact that similar researches have been carried out in the residential areas of the researchers (Imo state); they decided to seek for opinions of other Nigerians in another state.

Literature Review

What does Hate Speech Consist of?

The term hate speech is conceptualised as any act of self-experience toward another individual or a corporate entity that is offensive in his Hate Speech and Electoral evidence in Nigeria, Ezeibe (2016) postulates that, "Hate speech is any speech, gesture, conduct, writing or display which could incite people to violence or prejudicial action. Hate speeches impinge on the dignity and integrity of others because they are completely hate-oriented or hate motivated with it, unnecessary expressions are cast on targeted victims to smear their well-esteemed identity. Hate speeches display an undue sense of superiority that prioritise outright inequality and such speeches threaten the psychological boundaries of those who would otherwise opts for the non-violation of the tranquility in such territories. Unfortunately, in some cases, such speeches turn out to be a well organised means of justifying hatred for the other.

In all ramifications, hate speech are very harmful. Fundamentally, hate speeches exemplarity the wrong use of words. This is because words are tools for communication and dialogue. When a tool is offensively used, it becomes a weapon. This is what happens to words. They are in every hate speech employed as weaponised tools, which is indeed an aberration, since it is an abuse of the noble-tool that a word represents. Many factors motivate hate speeches. Some of them are: lack of tolerance, political racialism, discriminatory sentiments, enmity and unhealthy competition (Culpeper, 2021). This must be guarded against by individuals and fought quarterly by the government in which it belongs to maintain law and order.

According to Erjavec and Kovačič (2012) in Ghaleb et al. (2024), hate speech refers to any form of verbal abuse directed towards a particular group of individuals because of their race, ethnicity, religion, gender, age, sex, political views, or other identifying characteristics. Hate speech includes harmful and insulting expressions of opinion directed toward marginalized groups. The producers of hate speech

consider themselves superior due to their status, power, education level, skin colour, or national identity. Recently, UNESCO (2023) defined hate speech as a virulent form of discrimination that targets and undermines the human rights of persons and people based on their presumed identity and serves as a driver of populist narratives and violent extremist ideologies.

Influence of Political Hate Speech on Nigeria's Democracy

The hurt people feel from listening to hate speech can hardly be measured. In the view of Oshaba (2021), cognitive dissonances, at times, do occur in the minds of victims. On the one hand they believe that they are entitled to their dignity and personhood, on the other hand, they cannot reconcile this belief with their experience of what has happened to them. Very painful experiences resulting from any form of hate speech leave marks such as trauma, resentment, humiliation, bitterness, mistrust and vengeful feelings. Some also feel being hunted at times or being unfortunate victims. Within this situation, the victim might feel his dignity as a person is impinged upon or badly violated. Now, pondering on this condition, Anthony Bash, Honorary Professor of Theology in the Department of Theology and Religion, Durham University says:

The question has to do with making a sense of — that is finding out, the reason for — what happened to them. Those who already have low self-esteem (that is, a misplaced or diminished sense of self-regard, self-confidence and self-respect and an inaccurate perception of themselves as rational and relational human beings) find it particularly difficult to forgive or may 'forgive' all too easily out of a lack of self- respect. With some types of wrongdoing, the victim may feel that the wrongdoer is implicitly communicating that the victim is worthless, a 'thing' (not a person) to be abused at will (Teona, 2018).

Implications of Hate Speech on Nigeria Democracy

Electioneering activities in Nigeria had been characterised with lots of hate speeches, name calling, abusive words etc. which was considered to be dangerous. Many world actors even professed that Nigeria may seize to exist and witness war if the issue of hate speech during campaigns is not addressed. One of the implications of hate speech manifested in the reaction of Muslim faithful in some of the northern Nigeria to a feature article in This Day newspaper over the hosting of Miss World Beauty Pageant in Abuja, Nigeria where over 100 persons died during the protest and property worth millions of naira destroyed (Esimokha, 2014).

1. Hate speech is that despicable hate song from an unknown female artiste from the northern part of Nigeria to disparage the Igbos of the east and incite genocide against them.

2. It is the statement by the Oduduwa group of western Nigeria which gave ultimatum that citizens of Nigeria who are originally from the northern part of the country should leave the west.

3. Hate speech is embedded in the ultimatum that Nigerians from the Igbo-speaking tribe should leave the northern part of Nigeria by 1 October 2017.

4. Hate speech is when Nnamdi Kanu of eastern Nigeria who tried to lead his people to secede from Nigeria referred to Nigeria as a zoo and that the rest of Nigerians who are not originally from the South east are animals.

5. Hate speech is when you refer to all Yorubas as ritualists because a Yoruba ritualist was arrested.

6. It is referring to all persons from the Igbo tribe as drug traffickers because one of them was arrested with drugs; or when you refer to the Urhobo-speaking tribe as 'Urhobowayo' which means that the Urhobos are tricksters (Esimokha, 2014).

7. Hate speech instigates and incites people to destabilize a village, city, state and country. Negative speech is different from hate speech if it does not incite (Esimokha, 2014).

Hate speech and social media

Hate speech on social media is the process of sharing some information capable of causing chaos in the society. Social media is one of the fastest means of circulating information in this present era hence social media content spreads like whirl fire (Okoro et al., 2019). Social media has worsened the spread of hate speech and fake news across the length and breadth of Nigeria. It is now very easy to attack each other via social media using hate and derogatory languages. This equally manifested during the 2021 gubernatorial election in Imo State. Online hate speakers do that to create and spread an illusion of fear, thereby eliciting hate towards minority groups Ghaleb, Asmaa and Samer, 2024). Hate speakers are particularly active in the political discourse by using symbols and past events to spread hate against contesting parties and minorities [Favour & Mary, 2021). They are characterized as having larger followers who share and repost the speeches without verification leading to a more polarized and influenced audience. In fact, social media particularly Facebook, Twitter and Whatsapp are now a platform for free expression of hate speech. No wonder Senator Na'Allah in 2015 proposed a fine of N4 million for any "false allegation" issued via radio, television or print media, while the same allegation, issued through social media, would attract a fine in the sum of N2 million (Fasakin, Oyero, Oyesomi, & Okorie 2017).

Addressing hate speech on social media is a difficult task. It involves three sets of expression right that need to be considered while imposing constraints on social media: rights of the individuals who express the opinion, rights of the social media platforms and the third-party readers (Teona, 2018). Furthermore, the right to equality of those who are victims of this kind of speech also needs to be taken into account. Recent work has highlighted the repercussions of online hate. The relationship between hate speech and violence has been evidenced in history. Hate speech was a major tool employed to promote violence although, there was possible conclusion that online hate speech hardly ever stays purely virtual (Jakubowicz, et al 2017).

Hateful speech, even if it does not reach the threshold of incitement to violence, can be detrimental and reinforce the negative, biased beliefs in the society. Not only does it intensify prejudice and stereotypes but also affects the mental health of the targeted individuals. Different studies pointed out that negative feelings towards minorities and stereotypes tend to increase with time and it only takes a trigger event to result in hate crimes. Legal philosopher Waldron Jeremy identified two dangerous types of messages in hate speech that exposes different groups to vulnerability (Waldron, 2012). The first message is directed at the victims and intends to dehumanize or ridicule them and the second is to make them feel unwelcome in the society. Similarly, the overall effect of hate speech is to insult victims by castigating them (Jakubowicz et al 2017).

Review of Empirical Studies

One of the studies similar to this current study is one conducted by Terfa, Hemen, and Jinatu (2016) titled "Audience perception of hate speech and foul language on social media platforms in Nigeria". Findings from the research indicated that promoting hate speech and foul language on social media have moral and legal consequences in the society and to journalism practice.

Another related study was carried out by Fasakin, Oyero, Oyesomi, and Okorie (2017) titled "Hate Speech and the 2015 General Elections in Nigeria". Findings show that there were many hate speeches used across all the mass media during the 2015 general elections in Nigeria but none of these people who uttered the hate speeches were punished.

Similarly, Ezeibe (2016) conducted a similar study with a title "Hate Speech and Electoral Violence in Nigeria. She explores the effect of hate speech on pre, during and post-election violence in Nigeria". Findings show that hate speeches in Nigeria are mostly credited to political leaders and their ethnic, regional or religious based supporters.

Theoretical Framework

The study is anchored on Social Responsibility Media Theory which was developed by F. S. Siebert, T. B. Peterson and W. Schramm in (1963) as part of the 4 normative theories (Asemah, Nwammuo & Nkwam, 2017).The Theory of Social Responsibility in media theory emerged as a response to growing concerns about the role and impact of media in society. It evolved from a broader framework known as the normative media theory, which examines the ethical and moral responsibilities of media organizations. Some assumptions of this theory are: public interest, media influence democratic function, ethical responsibilities etc. this theory is important to this study since it highlights the importance of adhering to ethical principles such as accuracy, fairness, and public accountability. Media organizations should ensure that hate speech messages are not disseminated without context, fact-checking, or responsible reporting.

Methodology

The research design for this study is quantitative research approach. It afforded the researcher to use questionnaire in gathering data from the respondents. Abdulwahab and Zulkhari (2012) writes that this type of research method associated with research situation where the research subjects run into hundreds or even thousands, spreading across a large area. The research population are students of the University of Ilorin with about 13,274 students admitted in 2020/2021 academic session comprising 15 faculties. Abdulwahab and Zulkhari (2012) describe population as the totality of the research subject in a research situation. Due to the population size, simple random sampling technique was used to select seven (7) faculties out of fifteen (15) faculties i.e Education, Law, Arts, Science, Engineering& Technology, Social Sciences, and CIS. Using simple random sampling, two departments were selected again from each of the seven selected faculties, making a total of fourteen departments and copies of questionnaire were administered to respondents randomly. With the help of trained research assistants, 350 copies of the instrument for data collection (questionnaire) were administered, out of which 340 were found valid for analysis. Face and content validity were used to check the authenticity of the instrument and corrections were made by four senior lecturers in the department of Mass Communication. The results obtained were analyzed and presented in frequency and percentage method.

Data Presentation and Analysis

Research Question One: What influence does the political hate-speech on social media has on Nigeria democracy?

Table 1: Responses on the influence the political hate-speech on social media has on Nigeria democracy

Variable	Frequency	Percentage
Negative	240	70.5
Positive	60	17.6
No influence	40	11.8
Total	**340**	**100**

Source: Field Survey 2024

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According to table 1 above, (240) 70.5% of the respondents claimed that the political hate-speech on social media has negative influence on Nigeria democracy.

Research Question Two: What is the level of implication of social media hate speech on Nigeria democracy?

Table 2: **Responses on the level of possible implications of social media hate speech on Nigeria democracy**

Variable	Frequency	Percentage
High level	243	71.5%
Some level	51	15%
Low level	46	14.5%
Total	**340**	**100**

Source: Field Survey 2024

According to table 2, 243 (71.5%) of the respondents claimed that hate speech has high level of implication on Nigeria democracy.

Research Question Three: To what extent does Nigerians perceive political hate-speech on social media?

Table 3: Responses on the extent Nigerians perceive political hate-speech on social media

Variable	Frequency	Percentage
High extent	193	56.8%
Some extent	97	28.5%
Not at all	50	14.7%
Total	**340**	**100**

Source: Field Survey 2024

From the result presented in the table above, 193 (56.8%) of the respondents perceived political hate-speech on social media to a high extent.

Discussion of Findings

The first research question seeks to find out the influence political hate-speech on social media has on Nigeria democracy. Based on the data gathered on table 1, 70.5% of the respondents claimed that the political hate-speech on social media has negative influence on Nigeria democracy. This means that political hate speech is capable of killing the freedom of speech that come with democratic system of government. This is in line with the study carried out by Fasakin et al. (2017) in which the findings showed that there were many hate speeches used across all the mass media during the previous general elections in Nigeria but none of these people who uttered the hate speeches were punished hence Nigeria runs democratic system of government. Similarly, Ezeibe (2016) conducted a similar study with a title "Hate Speech and Electoral Violence in Nigeria. The findings showed that hate speeches in Nigeria are mostly credited to political leaders and their ethnic, regional or religious based supporters who are supposed to be the promoters of Nigeria democracy. Again, political leaders in Nigeria neglect the provocative tendencies of hate speech so long as it enables them to capture and retain political power. All these are because of freedom of speech democratic system of government offers.

Research Question two investigated the level of implication of social media hate speech on Nigeria democracy. Table 2 showed that 71.5% of respondents agreed that social hate speech has high level of implications on Nigeria democracy. In relation to this finding, Akanle (2017) pointed out that hate speech phenomenon contributes to polarization, conflict, and hinder progress in the country. Obasi and Ekwealor (2019) noted that hate speech perpetuates violence, undermines social cohesion, and impedes economic progress. Others implications are the following as highlighted by International Foundation for Electoral Systems, (2020):threat to national development, erosion of national unity, threat to democracy etc.

Finally, research question three which examined to what extent Nigerians perceive political hate-speech on social media as presented in table 3 found out that 56.8% of the respondents which are more than half of the percentage of the sample size of the study perceived political hate speech in a high extent. This means that political hate speech especially on social media spreads like whirl fire and should not be encouraged. This finding is similar to the research conducted by Terfa et al. (2016) titled "audience' perception of hate speech and foul language on social media platforms in Nigeria". Findings from the research indicated that promoting hate speech and foul language on social media have moral and legal consequences in the society and to journalism practice. Findings also showed that although, the respondents understand that hate speech and foul language attract legal consequences, they do not know what obligations are created by law against perpetrators of hate speech and foul language in Nigeria.

Conclusion

From data analyzed and literature reviewed, it is obvious that Hate speech is a prevalent issue that has attracted the attention of many researchers. It is the negative use of language both in social media and in other forms of communication. It is observed that hate speech is prevalent on social media. In addition, hate speech aims to hurt people with impoliteness or offensive words. Hence, hate speech is primarily driven by personal views and intended to cause humiliation, a face-threatening act and spring up on its own. Some actions like political tussle, economic hardship, marginalization etc. are said to have the tendencies of invoking hate speech. In addition, hate speech on social media has negative influence and implications on Nigeria democracy and it could result in violence, war as well as underdevelopment. The study therefore, concluded that Nigeria democracy is priceless and as such, hate speech on social media should be treated as national threat to a peaceful democracy hence it is capable of tearing the country apart.

Recommendations

Having carefully reviewed relevant literatures, relate the theories and analysis the data collected from the respondents, it is however, worthy to recommend the following:

1. Hate speech should be treated as a serious crime and promoters of hate speech should be punished appropriately regardless of the class.

2. Social media should be improved to enhance better public mobilization, sensitization and true democracy in Nigeria by sensitizing citizen, social media signup that involve national identity card or other means of national identification because many believed that they share anything without being caught.

3. Political terrain of Nigeria demands lots of adjustment and formulation of law to guide against the abusive of social media in the future.

4. Mainstream media should equally be conscious of their reportage and how they cover political, ethics, religion and other sensitive matters.

5. Nigerians should make effort to end the menace of hate speech by being conscious of their utterances online so as not to incite hatred.

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