

**RESEARCH PAPER****From Deontological to Teleological, Analyzing Hashtag Activism in Twitter Users of Pakistan**

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**ABSTRACT**

This study aims to investigate the way twitter users blind follow a hashtag despite knowing the possible harms associated with a tweet. Drawing upon the theoretical perspective of Utilitarianism, or consequential ethics the study asserts that majority of Twitter users in Pakistan may hold teleological approach towards Twitter handler by intentionally posting agnostic content to make their self -perceived viewpoints viral. For the purpose, 300 Twitter users having tendency of posting political content are selected through snowball sampling and then surveyed through a questionnaire developed on 5 points Likert scale. The application of teleological ethical approach is vindicated by the results derived after the collection of data. The presence of significant correlations is observed among the taken variables, proving the manifestation of proposed hypothesis. Though users acknowledge that abusive tweet is unethical but on the contrary when scrutinized, they were found to be a part of the same immoral culture of re-posting violent tweets. The study recommends that users should consider them in the shoes of others before blind following a hashtag.

**KEYWORDS** Deontological Ethical, Ecosystem, Teleological Ethical Approach

**Introduction**

The advent of technology has revolutionized the field of communication by innovating diverse ways of forming and imparting media messages (Lievrouw, 2009). Short messages can be sent and received using the social network "Twitter". The website, mobile phones, and other devices are used to send messages. Twitter promotes "rapid, frequent responses to simple questions like: What is happening? Or What are you doing?" Twitter users share Tweets from others and links the tweets to other websites in addition to updates on their daily activities and current ideas (Chamberlain, 2010).

Twitter is an effective medium for spreading information as we as for disinformation campaigns. Misinformation and fake news are easily spread on Twitter and other social media platforms, which is not easy in traditional media (Hindman & Barash, 2018). On Twitter, users post their everyday lives, talk about politics, set trends, and create hashtags. When it comes to privacy on Twitter With few options for privacy and security, tweets are public by default (Small, Kasianovitz, & Blanford, 2012). Twitter features a robust search function that looks for keywords in all recently published public-facing tweets. Moreover, it features a trend screen for displaying the most popular terms (Chamberlain, 2010).

Twitter users form networks on the basis of "follower/followed" relationship. Twitter feeds of other users can be subscribed to by "following" them. Following someone on Twitter has no interaction and transitive effect. This model differs from, the most common system of symmetric relationships, which requires both parties to agree before connecting (Chen, 2009). A twitter user accessing his twitter account will get tweets from

the Twitter accounts in chronological order. Information flow while using Twitter is from followed to follower (Liu, Kliman-Silver, & Mislove, 2014).

The information spreads through the Twitter networks when it is retweeted by the recipients. If a Twitter user tweets something false and any follower of that user rejects it, the other followers of the tweeter cannot view the controversy without it being forwarded to them (Smith, 2019). This indicates that the transmission of false information on Twitter is robust since a user's response only has a local impact and not a major one. This enables false information to be spread with the greatest chance of being reposted (Vosoughi, 2015).

The concept of ethics as a branch of knowledge is concerned with right and wrong, as well as moral responsibility and conduct. It evaluates human actions specifically by distinguishing between right and wrong – with the moral consequences of human actions. Another way to describe it is as a system of moral principles or ideals. The principle of conduct that governs an individual or group is referred to as ethics. The terms ethics and morality are sometimes used interchangeably since morality is the subject of ethics. The essential traits, the cornerstones of a society's morality, the moral precepts and ideals that in fact direct and shape people's lives (Meriel & Kelly, 1978).

Typically, three main categories are used to group ethical views. These categories are teleological, deontological, and virtue ethics theories (Fisher 2003; Jonsson 2011; Boatright 1997). Theories of teleological ethics propose that a certain action to take must depend on the evaluation of results. The word teleology is based on the Greek word "telos," which means "the end". Hence, an action in itself cannot be regarded as good or bad in itself, but it can have a positive or negative impact on the parties involved.

The concept of Utilitarianism was developed by Jeremy Bentham, an 18th-century philosopher and John Stuart Mill, a 19th-century scientist. The word "Utilitarianism" was first used by John Stuart Mill. The concept of Utilitarianism holds that the quest for greater levels of enjoyment and efficiency forms the foundation of human morality. Hence, any activity is considered morally correct if it results in happiness or satisfaction and wrong if it features the reverse effect (Ronald F. White, 2000).

Bentham said, "The foundation of morality and law is the biggest happiness of majority of the people." (Bentham, 1994)

Contrary to the previously outlined Teleological theories, Deontological theories throw light on the universal ethical standards that should be obeyed no matter what the outcome is. The word "Deontology" has been derived from the Greek word "deon," which means "obligation". In the 18<sup>th</sup> century, Immanuel Kant, the Prussian philosopher developed the classical Deontological theories. Kant mentions that categorical imperatives are universal rules that must be followed in all situations and are non-conditional (exception-free) (Ronald F. White, 2000).

Journalism is the act of gathering current and human-interest-related information, editing it to meet in-house policy, and then publishing/broadcasting it as news to the general public. This is a set of rules that determine whether an activity is morally good or not from the moment it occurs. As a result, a journalist must adhere to guarantee the accuracy of the information they publish as news. Because every organization, profession, or cooperation body has its own set of rules, which are commonly referred to as ethical codes, practitioners in the field of journalism have incorporated such ethical codes of conduct into their profession in order to ensure a reputable standard of behavior from organization to outside world. To follow these ethical codes, every practicing journalist must know how to source for better human-interest stories, with accurate facts, figures, and data, well researched by conducting in-depth interviews with victims or sources/eyewitnesses, and finally, without

accepting bribes to kill such a story. With this, we can say that a journalist should follow his/her journalistic ethical codes (Asegiemhe, 2019).

In fact, the profession of journalism has undergone significant change, and the media environment is currently undergoing transition (White, 2008). We're talking about a collaborative approach where everybody may participate to produce and deliver news. Or, to put it another way, everyone is becoming a publisher. This is only one of numerous, important changes that journalism has undergone recently.

According to Evers (2001) The owner is morally and legally responsible for how much of what is posted on a website? There arises a question if the website is also responsible for any links to objectionable material? The use of multimedia has led to the development of new moral dilemmas.

Therefore, the key query is if the current standards of journalism ethics are also applicable to the Internet. Although everyone agrees that the Internet has transformed journalism, there is debate over how much of an impact these developments have had (Friend & Singer, 2007). The answer to this query thus shows two contrasting viewpoints.

The first viewpoint is that ethics and journalism go hand in hand, and current ethical standards apply to both new and old journalism equally (Belsey & Chadwick, 1992). The Internet, however, "influences and reshapes a variety of ethical and moral dilemmas that confront journalists while functioning online, even though the basis of journalism mostly stays unchanged," (Yeshua, 2001). As other authors have noted, there exists a consensus that Deuze and Yeshua's assertion is the most accurate one. (Ess, 2009; Cooper, 2009; Demir, 2011; García-Capilla, 2012; Pavlik, 2001; Wasserman, 2010; Whitehouse, 2010) Because online journalists face different problems than traditional journalists do, so new media call for new ethics. Hence, new ethical problems demand new ethical laws, or at the absolute least, old ethical laws need to be rewritten. As a result of these difficulties, journalists have responded by taking part in self-regulation, which is the only option to regulate the observance of moral guidelines in online platforms (Evers, 2001)

People are living in a world where understanding is shaped by the information received. The development of web-based communication platforms has been accelerated by the rise of the internet. Throughout the last decade, digital media platforms have grown in strength, facilitating the exchange of information, as a result, information consumers have become information producers. And due to this content presented on social media does not need to be approved before published and ethical theories have been changed that's from deontological to teleological. The topic addressed in this thesis is very important because twitter users create hashtags that have an impact on the lives of those they cover. They often make ethical decisions 'on the fly' with little knowledge of ethics and as a result hate speech, antagonism, yellow journalism, and aggression is prevailing in the society.

## **Literature Review**

The Greek words telos and logos means "end," and "reason," respectively . These words form the basis of the word "teleology" (Duignan, 2022). Teleological theory is based on the idea that the most moral choices are those that result in the best results. Contrary to deontology, this theory does not consider the morality of a behavior or a policy, rather than whether it produces positive results. This theory basically a result oriented (Hadzialic, 2019).

The morally ideal course of conduct is one that maximizes utility. Jeremy Bentham, the father of utilitarianism, created hedonistic calculus in the 19th century. This is a formula for determining which action will result in the best possible outcome for the majority of individuals. (Ronald F. White, 2000). He made an effort to formalize ethics as a precise

science. He assessed the pleasures and pains of any given activity and concluded that any behavior that results in more pleasure than pain is ethically right. Utilitarian thought is evident frequently in journalism and the media.

Think about how your privacy is violated when a newspaper publishes a photo of a fatal vehicle accident. While suffering of victim's family is clear, it is important to let people know about the accident and to caution them against risky activity. John Stuart Mill expanded the definition of utility to take into account both the quantity and quality of pleasure. He asserted that until their choices don't hurt other people, people are entirely liberated to pursue their own interests. According to Mill, in order to be truly happy, we must be independent and free (Consequentialism and Utilitarianism in Media Ethics & Governance, 2020). In a nutshell, theological approach is concerned with the consequences of actions, which means that whether our actions are morally right or not is analyzed on the basis of the good or evil generated.

Since the early 1990s, the media has become much more fragmented. Information production and consumption have both evolved. The internet has radically altered how people communicate with one another, with organizations, governments, as well as with the business itself, necessitating an ethical evaluation and standards specific to the medium.

Legendary aphorism (Lasswell, 1971) states that it is necessary to change who says what, to whom, through what channel, and with what effect to read, to consider the speed of contemporary communication, consider who says what, to which audiences, through what channels, and with what numerous impacts.

The role of the audience has also evolved from that of a mostly passive information consumer to one of an actively engaged information processor, and information seeker. Several theories, like the uses and gratifications theory, can be used to define the more involved audience (Kim, 2011).

Media channels that are numerous and dispersed have various effects. According to the consequentialist moral philosophy, having more social media-related impacts multiplies your ethical obligation proportionally. Consequentialist paradigms call for the user to reasonably forecast how decisions will affect the future.

Information consumers must be social media literate in today's world, which requires them to get awareness on the dangers of unconfirmed communications as well as the public nature of their posts. All utilitarian calculus cannot account for the impacts of communication in such a situation.

The reliance on new media was described by (Donald K. Wright, 2010) "While analyzing the countless news events over the past few years, it has been observed that people got the news via microblogs or social media much before television and other traditional news providers." The issues caused by that transformation are a result of technological advancement and present several difficulties, particularly when incorrect material can be presented as news. Media ethicists have concerns about both the fragmentation of the message and the speed of communication across various receivers who could subsequently re-communicate it.

According to utilitarian ethics, Practitioners should apply more sophisticated thinking to evaluate the greater good for the most people and analyses potential effects. The utilitarian paradigm would require weighing options carefully while making efforts to engage publics online. Thus, the moral quandary presented by Twitter and microblogs contradicts the consequentialist paradigm and may be better addressed by a deontological (principle-based) approach.

There is a high need to observe ethics when there is a high demand for information. The participating sectors, except the Radio Television Digital News Association, have not widely established procedures for explicit ethical analysis of using social networking sites to obtain or distribute information (Woelfel, 2010). Furthermore, it appears that consumers do not trust or perceive traditional media channels to be ethical sources of information. According to the 2010 Edelman Trust Barometer study, "someone just like me" is the most reliable information source (Stacks, 2014). Traditional media has been surpassed by social media.

Social media users anticipate accurate information. Social media "should be honest, speak the truth, and advocate for a transparent and ethical culture," (Donald K. Wright, 2010). Although it is unknown how frequently such confidence is misplaced.

According to (Donath, 2007), users frequently see social networking sites as safe, walled-off, private spaces where they are free to publish provocative material or describe illicit acts like drug usage or underage drinking without worrying about the repercussions. The data may be discovered by employers or potential employers, either on purpose or through befriending the person, which will lead to a muddled relational context.

The rules of engagement fluctuate along with the media landscape and social network communication, and ethical norms are still developing in both public relations and journalism. Ethicists must attempt the challenging but essential work of fostering ethical conversation through social media platforms. An analytical framework is crucial when tasked with formulating ethical rules. According to the utilitarian approaches are less useful because of the dispersed and numerous effects of digital communication.

Deontology, which provides a more trustworthy framework for managing social media. Below is a brief summary of the Kantian deontology's analytical framework to illustrate its principles while taking situations into consideration.

Deontology, or duty-based ethics, uses a set of guidelines, maxims, and principles. The deontological perspective aligns with the effort to develop ethical principles in social media that can be applied across different platforms, cultures, and situational circumstances due to the fact that it is based on rules and not consequences.

Below are 15 social media rules that were pretested for clarity and accuracy by two professors that research social media (Bowen, 2013).

**Table 1**  
**Ethical Guidelines For Using Social Media (Spector & Kappel, 2012)**

Guidelines	Implementation
1. Be ethical and sensible.	Think about access, justice, and fairness. Think about the right to know.
2. Avoid lying.	Do not do it if it is deceitful, even if it is arguably so.
3. Retain respect and decency	Make sure the message respects and preserves the dignity of the publics involved.
4. Avoid secrecy	If a project requires secrecy, excepting trade or rivalry secrets, something needs to be ethically examined.
5. Can it be reversed?	If you were the one getting the message, how would you react? Then, is it still moral?
6. Be truthful	Paid speech needs to be clearly labelled as such with "(Endorsement)" "(PaidMsg)" or other equivalent language.
7. Clearly state	It is important to distinguish between personal opinions and speech given as an organization spokesperson.
8. Analytical reasoning	Examine messages from all angles; consider how other publics could see them; consider potential misunderstandings.
9. Focus on clarity	even if the sponsorship or source is obvious: make it more transparent.
10. Specify	Transparency in the development of messages and the information/facts required for a choice.
11. Assign accountability	Does the message uphold your obligation to act morally?

12. Consider the purpose	Is your choice based solely on good intentions?
13. Check the facts and resources.	Always act in a credible manner; do not rely on unsubstantiated rumors or assumption.
14. Support the righteous	Does your messaging promote community, involvement, and connection?
15. Reliability develops trust	By being consistent, you can become well-known and understood by the public and fulfil their expectations.

### Teleological Approach and Media

There are two different utilitarian ideologies. According to Act utilitarianism, nasty or unfavorable posts shouldn't be posted. According to the Utilitarianism's Rule, offensive comments should not be made. Social media allows users to post what they want to, users may receive negative feedback for their postings and the information they contain. It is usually scrutinized when certain users post about their political and religious convictions. They might face criticism and, in some circumstances, virtual threats or retribution as a result of such beliefs. Social media posts may contain issues like cyberbullying, which may have various negative effects. Posting negative content on social media may generate outrage (Nathanson, 2014). In certain circumstances, most journalists and critics agree that anonymous sources should be used. Supporters claim that some vital news reports would simply not be released if material could not be traced to anonymous sources (Hoyt, 2009).

Journalists must uphold their obligation, or "end," of reporting the news via all available channels, but they must do it honestly and equitably while retaining their reputation as reliable news sources. Reporters should "name sources wherever feasible," according to the Society of Professional Journalists' (SPJ) Code of Ethics (1996). (1996, para. 6). Such instructions provide a great deal of freedom to the individual, allowing journalists to use anonymous sources as long as they feel they have no other choice.

British philosopher W.D. Ross argued in 1946 that the duty to tell the truth is a need of communication. He provides a Kantian categorical imperative to support this point, saying that communities cannot function without a commitment to telling the truth (Ross, 1946). If the other parties are not acting consistently, journalists cannot perform their duties without faith that they are telling the truth. If their reports are false, look to be false, or lack the appearance of truth, readers will not trust them. These readers will therefore look elsewhere for the information they require.

Journalism's main objective, according to Bill Kovach and Tom Rosenthal, is to "ensure that the citizens are free and self-governing by providing them with the information they need." Many observers think that in some cases, the only way to fulfil this obligation to inform is to attribute information to unnamed sources. To make the optimal choice, journalists must assess conflicting interests within an ethical framework.

### Hypotheses

**H0<sub>1</sub>:** Blind following of a hashtag is not associated with the perception of less magnitude of bad effects caused by the tweet.

**H1:** In twitter users, blind following of a hashtag is associated with the perception of less magnitude of bad effects caused by the post.

**H0<sub>2</sub>:** In twitter users, perception about negativity of a post is not negatively associated with the number of people liking the content.

**H2:** In twitter users, perception about negativity of a post is negatively associated with the number of people liking the content.

**H0<sub>3</sub>:** Blind following of a hashtag is not associated with the expectation of less harmful effects in near future due to that content

**H3:** In twitter users, blind following of a hashtag is associated with the expectation of less harmful effects in near future due to that content.

**H04:** Perception about negativity of a post is not associated with the less size of people getting effected from it.

**H4:** In twitter users, perception about negativity of a post is associated with the less size of people getting effected from it.

### **Theoretical Framework**

Utilitarianism is among the most significant moral theories. Its central principle, that moral rightness or wrongness of actions and doings depends on their impact, aligns with other consequentialist theories. More precisely, results that an action produces whether positive or negative are the only effects that matter. Utilitarians believe that morals should strive to make life better by increasing happiness while lowering the frequency of suffering.

They don't agree with moral standards or religious doctrines that are based on orders from authorities, regulations, taboos. Instead, utilitarians hold that morality is justifiable only if it is beneficial for people in some way, including perhaps non-people as well. Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) are the two most influential classical utilitarians.

### **Utilitarianism**

A philosophical theory called utilitarianism explains how we should evaluate a range of matters, including the judgments that individuals must make. Deeds, laws, regulations, moral standards, and personality traits are a few items that can be evaluated. Because utilitarianism is founded on the idea that actions, laws, policies, etc. are evaluated according to their results in order to check if they are positive or negative, morally right or wrong, it is a form of consequentialism.

In extensive meanings, the course of action should be chosen on the basis of what produces the best result whatever the situation may be. We should choose the course of action that ensures "maximizes utility," or, to use utilitarians' word, the course of action that results in the greatest amount of good.

**Three Elements of Utilitarianism are quoted as** Consequentialism, Welfarism and Impartiality and the Equal consideration of interests. The consequentialist definition is "Consequentialism is the idea that morally, one should advocate for completely positive outcomes."

This approach states that according to moral standpoint, the only thing that truly matters is achieving positive results. Hence, instead of considering any characteristic of an action (the type of action), entire effects should be considered while deciding if an action should be taken or not.

### **Application of the Theory**

This study is conducted under the framework of utilitarianism, consequentialism, or teleological ethical approach. According to this theory, seeking greater levels of satisfaction forms the basis of human morality. Therefore, every action is justified if it improves satisfaction and is immoral in case of the reverse effect. Through this study, it has been found twitter users don't take ethics into consideration when they tweet, retweet, reporting or follow any hashtags. When they were asked about to do, they think tweet without confirming

the source is morally or ethically wrong, they agreed but still in order to follow or wanted to become part of trend, they just blindly follow hashtags.

Respondents don't take ethics into consideration because they think when they tweet or follow hashtags without confirming the source, event, or matter, it creates intolerance, violence, promote abusive language, vulgarity, hate speech but to a lesser extent, that's why they take teleological ethical approach into consideration.

## Material and Methods

### Research Design

For this study, survey method is used to fill the sample of 300 questionnaires. Most of them were filled through Google form considering internet to be the most advanced mode of communication. The information taken from the respondents was handled with confidentiality. The survey questionnaire is attached at the end.

### Research Tool

The research tool for this study is a questionnaire developed on the Five Point Likert Scale that ranges from "Strongly Disagree" to "Strongly Agree" (Likert, 1932). The most typical scale utilized in mass media research is the Likert scale. It also goes by the name "Summated rating technique." or 'additive scales. This type of scale involves the posting of statements or questions in order to check the agreement or disagreement of the respondents on the issue resulting in a score being generated out of it.

### Population

The entire group of individuals or objects on which the researcher aims to generalize the findings is known as the population of the research. The users of twitter aged between 15 and 45 living in Lahore city constitute the population for this study.

### Sampling

The sample of this study is based upon 300 respondents. The researcher has adopted Purposive Sampling Technique through which data is collected from members of the above prescribed age group having exposure to Twitter posting.

### Statistical tool

The data was analyzed using SPSS software version 23 by descriptive statistical analysis. Significant interpretations were extracted once the data collection was completed.

## Results and Discussion

**Table 2**  
**Comparison of Blind Following and Perception about Less Magnitude**

				Blind Following	Perception about Less Magnitude
Spearman's rho	Blind Following	Correlation Coefficient		1.000	.361**
		Sig. (2-tailed)		.	.000
		N		300	300
Perception about Magnitude	Less	Correlation Coefficient		.361**	1.000
		Sig. (2-tailed)		.000	.
		N		300	300

\*\* . Correlation is significant at the 0.01 level (2-tailed).



A significant relationship was observed between the taken variables through Spearman's correlation. Correspondence between blind following of a hashtag and perception about less magnitude caused by the tweets was found. As the P value is 0.000, it demonstrates that the result is highly significant and null hypothesis is proven invalid. Hence, it is concluded that Blind following of a hashtag is associated with the perception of less magnitude of bad effects caused by the tweet.

**Table 3**  
**Comparison of Negative Perception and Likes**  
**Correlations**

		Perception Negative		Likes	
Spearman's rho	Perception Negative	Correlation Coefficient	1.000	.439**	
		Sig. (2-tailed)	.	.000	
		N	300	300	
	Likes	Correlation Coefficient	.439**	1.000	
		Sig. (2-tailed)	.000	.	
		N	300	300	

\*\* . Correlation is significant at the 0.01 level (2-tailed)

Spearman's correlation coefficient test was applied to analyze the existence of correlation between the variables which include that perception about negativity of a post is negatively associated with the number of people liking the content. As the P value is 0.000 which specifies that the result is highly significant. This proves that the null hypothesis is invalid. Hence, the perception of negativity of a post is negatively associated with the number of people liking the content.

**Table 4**  
**Comparison of Blind Following and Less Harmful**

		Blind Following		Less Harm	
Spearman's rho	Blind Following	Correlation Coefficient	1.000	.300**	
		Sig. (2-tailed)	.	.000	
		N	300	300	
	Less Harm	Correlation Coefficient	.300**	1.000	
		Sig. (2-tailed)	.000	.	
		N	300	300	

\*\* . Correlation is significant at the 0.01 level (2-tailed).

To study the relationship between, blind following of a hashtag is associated with the expectation of less harmful effects in near future due to that content, Spearman's correlation test was used. The correlation between the variables is found to be significant As the P value is 0.000 which shows that the result is highly significant. Therefore, it disapproves the null hypothesis which concludes that blind following of a hashtag is associated with the expectation of less harmful effects in near future due to that content.

**Table 5**  
**Comparison of Negative Perception and Size of People**

		Perception Negative		Size of People	
Spearman's rho	Perception Negative	Correlation Coefficient	1.000	.439**	
		Sig. (2-tailed)	.	.000	
		N	300	300	
	Size	Correlation Coefficient	.439**	1.000	
		Sig. (2-tailed)	.000	.	
		N	300	300	

\*\* . Correlation is significant at the 0.01 level (2-tailed).

To study the relationship between, perception about negativity of a post is associated with the less size of people getting effected from it. Spearman's correlation test was used. The correlation between the variables is found to be significant As the P value is 0.000 which means that the result is highly significant. It disapproves of the null hypothesis; therefore, it is concluded in twitter users, perception about negativity of a post is associated with the less size of people getting effected from it.

## **Discussion**

The study is aimed at observing that to what extent the teleological approach is being used on twitter-by-twitter users when they tweet or blindly follow hashtag. The study was conducted and the data of 300 respondents was collected through purposive sampling. The 44% of sample were male and 56% were female. The data comprised of various age groups ranging from 15 to 45+ years of age. Whereas 95% of the respondents were from the age bracket of 15 to 30 years. The qualification of most of the respondents were bachelor's degree holders.

When asked about people not bother to tweet after confirming the source 37.7% strongly agreed, 6.7% people strongly disagreed, 26.0% remained neutral. The result shows that people post those tweets who create chaos in society, and they can get more likes and shares.

On inquiring about following a hashtag, people don't bother to tweet after confirming the event 42.7% strongly agreed, 9.0% strongly disagreed, 26.0% remained neutral. Results show that users only want to tweet or retweet those post who spreads more negativity and suspense in other people.

As it was pointed out by Donald K. Wright in 2010 "In a plethora of other major events during the previous few years, people got the news via microblogs or social networking sites first and much before television and other traditional news providers covered that event." The issues resulting from that transformation are a result of technological advancement and present several difficulties, particularly when incorrect material can be presented as news. When respondents were asked about following a hashtag, people don't bother to tweet after confirming the matter under discussion 41.3% strongly agreed, 9.3% disagreed, 22.0% remained neutral. The result shows that everyone wants to follow to spread more suspense but as soon as matter confirmed they don't bother to create awareness.

When respondents were inquired about following a hashtag, people tweet without confirming the source considering that it may create little intolerance in people, 31.7% agreed, 3.7% strongly disagreed, 13.0% remained neutral. This shows that twitter users just tweet blindly, it doesn't matter if their tweets can create intolerance in society but on the other hand, they do think little intolerance does not bother in a long way.

When the taken population was asked about on following a hashtag, people tweeted without confirming the event considering that it may create little violence in people 34.7% agreed, 1.3% strongly disagreed, 16.7% remained neutral. This shows that twitter users have an idea that blind following of a hashtag can create violence in the society but still they tweet because it doesn't affect them.

When the taken population was investigated about on following a hashtag, people tweet without confirming the matter under discussion by considering that it may promote abusive language in people but to a smaller extent 33.3% agreed, 1.0% strongly disagreed. As it is said that ethics and ethical analyses is multiplied by the qualities of the Internet and its users, despite the initial perception that these changes are relatively minor so the

responses show that hashtags can promote abusive language in the society, but twitter users think that the repercussion of blind following of a hashtag is very small extent.

When it was inquired about doing an aggressive tweet with hashtag, people post it by thinking that it may promote aggression in people but to a smaller extent 37.0% agreed, 6.3% strongly disagreed, 13.3% disagreed. It was deduced that to become the part of trend, twitter users do aggressive tweets because they believe that aggression to a smaller extent is not a big deal.

When asked about doing an aggressive tweet with hashtag, people post it by thinking that it may promote antagonism in people but to a smaller extent 36.0% agreed, 3.0% strongly disagreed, 16.7% remained neutral. It was deduced that in order to become the part of trend, twitter users do tweets that promote antagonism because they believe that antagonism to a smaller extent is not a big deal.

On investigation about doing an abusive tweet with hashtag, people post it by thinking that it may promote vulgarity in people but to a smaller extent 35.7% agreed, 3.3% strongly disagreed, 11.0% remained neutral. It was deduced that in order to become part of trend, twitter users do abusive tweets because they believe that abusiveness in society to a smaller extent is not a big deal.

When asked about doing an abusive tweet with hashtag, people post it by thinking that it may get more likes, this reduces the negativity of the post for me 39.0% agreed, 1.7% strongly disagreed. It was deduced that in order to get more likes, they retweet negative posts.

When the taken population was asked about following a hashtag that may promote hate speech, people tweeted by considering that the damage will be to a smaller extent 35.3% agreed, 4.3% strongly disagreed, 17.0% remained neutral. It was deduced that in order to become part of trend, twitter users follow hashtags that promote hate speech, and they think hate speech will not impact them so it's not a big problem.

When the taken population was investigated about on following a hashtag based on someone's character assassination, people even tweet by considering that the damage will be to a smaller extent 30.7% agreed, 7.3% strongly disagreed, 20.0% remained neutral. It was deduced that in order to become part of trend, twitter users do character assassination by tweets because they believe that person is not from their family.

When it was inquired about on doing an abusive tweet with hashtag, people post it by thinking that it a smaller number of people will affect from it 32.7% agreed, 27.0% strongly disagreed, 21.0% remained neutral. It was deduced that in order to become part of trend, twitter users do abusive tweets because they believe that smaller number of people will affect from it.

## **Conclusion**

The study was conducted to investigate the prevalent teleological perspective on Twitter. It was intended to study and analyze the behavior of the twitter users when they tweet, retweet, post, repost, follow hashtags, or set trends.

It was found that twitter users assert that they take teleological ethical approach into consideration even though they know that their tweets can create violence, promote abusive language, promote hate speech, vulgarity in the society. Moreover, users who know the consequences of their blind following of a hashtag or reposting of a tweet without confirming the source, but still post or tweet or tweet they believe their one tweet ca does

not promote hate speech in the society or on the other hand some twitter users think their tweets affects to a very small number of people, so it is not a very big problem.

Finding shows that in digital era, practical aspect of ethical theories has been changed on social media. Teleological approach has been superseding deontological approach and when people post or repost, they often don't have ethical knowledge, they imitate what others do and follow them blindly. They don't care at all about the effect of the post on other people's lives. Finding also shows that it is ethically acceptable if post negatively affect a smaller number of people.

Therefore, drawing upon the theoretical perspective of consequentialism, or consequential ethics the study asserts that majority of Twitter users in Pakistan may hold teleological approach towards Twitter handler by intentionally posting agnostic content to make their self-perceived viewpoints viral. They don't see the logical, rational, or objective relevance of the posts but just keep on posting to make favorable trends.

The application of teleological ethical approach is vindicated by the results derived after the collection of data. The presence of significant correlations is observed among the taken variables, proving the manifestation of proposed hypothesis. Though users acknowledge that abusive tweet is unethical but on the contrary when scrutinized, they were found to be a part of the same immoral culture of reposting violent tweets.

Through the literature studied a data collected, it can be deduced that, blind following of a hashtags is leaving impact and surely it promotes aggression, violence, hate speech, chaos, and spreads negativity.

This study and its findings can aid upcoming researchers who want to explore the teleological ethical approach with reference to social media.

### **Recommendations**

Considering the findings of this research, a few recommendations are drawn:

- We are living in digital era, where one tweet, post, like and comment can't change or destroy the other person's life. It is the duty of that person who is using technology that how and for which he/she is using technology
- Technology would not tell people that they are using it wrongfully. Humans must identify and try to make good use of social media.
- Social media users should always take ethics into consideration because it is important to explain reasons behind human behavior.
- Treat people as an end not as a means.
- Social media users put themselves into the shoes of others before blind following a hashtag.
- They should follow the golden rule; do what they expect to be done with them from other.

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