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AN INVESTIGATION OF THE CRIMES RESULTING FROM SOCIAL NETWORKS (CASE STUDY: INSTAGRAM)

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ABSTRACT

The social media are web-based software tools allowing users to create, share, and use contents generated in cyberspace individually or collectively. Virtual networks such as Instagram are among the social media that allow people to share photos and videos on a cellular and web-based network with special features for restricting photos into squares and using digital filters with more than 330 million users worldwide. In fact, according to Castells, with the advent of social networks today, the age of the masses has been replaced with the era of bilateral interactions in social networks. In this research, we examine the legal issues of social networks including the Instagram and review the possible offenses and their preventive measures.

Keywords: Instagram, virtual networks, cybercrimes, rights, preventive strategies.

INTRODUCTION

Today, humans are in a new world of cyberspace and social networks whose characteristics are distinct from the physical world. This space is characterized by the capabilities of the optimal development of affairs thanks to the progress made in information technology and electronic communications that make human beings use them widely and without discrimination in all political, economic, social, cultural, industrial, health and even military situations.

The unique flexibility and simplicity in their use have eliminated barriers such as the age range and the amount of knowledge and skills; however, this also raises some concerns as the potential for the misuse or abuse increases unimaginably. Therefore, in order to use the correct and beneficial features of the facility, some norms must be established and abnormalities must be avoided. The growing desire for using these inclusive technologies has created favorable conditions and contexts for the emergence of cybercrimes. Since these crimes are committed in cyberspace and are not as tangible as other crimes, judicial and law enforcement authorities are faced with new challenges in preventing and detecting these crimes. Today, social network crimes in Instagram, Facebook, Telegram, WhatsApp and others have opened a new case of cybercrime.

The definition of social networks and media

Social media are generally internet-based applications that incorporate user-generated contents including the impressions and experiences of consumers and share them online to provide easy access to them. The social media can also be explained as a group of internet-based applications that run on the Web 2.0 platform around the world, enabling users to share ideas, thoughts, experiences, scenes, information and create relationships (Chong and Koo, 2015: 229-215).

Social media have changed the way people interact with each other and with companies. The emergence of Web 2.0 has enabled consumers to act and actively respond to what the companies are doing. Moreover, the consumers can convey their information about products and services through the electronic word of mouth such as social networks instead of offline sources. While traditional business information like advertisements is growing, the consumers' willingness to collaborate online to create ideas and opinions about products and services is also on the rise. A global survey of 28,000 online respondents showed that only about 46% trusted traditional advertising whereas 92% trust the word of mouth marketing through friends and family and 70% of consumers relied on online surveys (Dijkmans et al., 2015: 67-56). In this survey, social media sites have been recognized as important factors (Amini and Khalatbari, 2015: 3).

The ethical and legal challenges of social networks

- *The harm suffered by victims*

People who are addicted to online chats are usually overwhelmed with online relationships and are extremely vulnerable to addiction to immoral issues. Internet friendship is quickly taking the place and importance of family relationships and old friends. In most cases, this addiction results in the failure of marriages and instability in family relationships (Azad, 2013: 26).

According to the statistics posted by the search engines concerning the number of searches in chat rooms in 2001, the number of searches reached 117,427 every day (Afrasiabi, 1997: 354). The internet is the fastest growing network without any regulations. It is a fast communicative medium that can reach its audiences anywhere in a matter of a few minutes. These factors have made the internet a flourishing place for international women trafficking that has led to the development of global sex trade. Yet again, the inclusion and development of the sex industry on the internet is considered a disadvantage for women and especially minors.

The first harm is that their human rights are violated by the sexual exploitation of women and children. The second harm is the sexual objectification of woman to sell them to any man and their commercial use that destroys the women's decency and physical safety as a part of basic human rights. Sexual abuse of children deprives them of the right to safety and security. Internet advertising for prostitutes in sex tourism raises the ever-increasing impact of men on women as a sexual commodity. It seems that there is a fundamental need to end the global exploitation of women and sex tourism.

- *The harm suffered by the perpetrator (offender)*

The offender repeats these crimes against the general ethics to make women appear as interchangeable sex objects in the broad sense of the word and the growth of sex tourism creates pessimism and notoriety for the offender in relation to men and women. In fact, the offender sees all women in the outside world as "sex workers".



- *The harm for the society*

The easy access and the low cost of this communication and the anonymity of the internet users have made the cyberspace the most important source of unethical and immoral activities in the community.

The potential danger in cyberspace is pornography. It is considered a serious threat from three perspectives. The first threat is that children may have access to obscene pornography on the internet, even though companies that produce these products warn the parents by notes and special notices on websites. The second threat is that the perpetrators find child pornography an easy way for selling their products leading to the spread of children's sexual abuse. The third and greatest threat to children is that child molesters and other dangerous individuals can use the internet, emails or chats (on the internet) to attract their victims and capture them in the real world (Ismaili, 2003: 26).

All those who work on sex addiction have acknowledged the significant increase in the number of internet sex addicts in the recent years. Typically, there are cases of people who have compromised their work, job opportunities, or marital life because of online sex addiction. In a study of 91 women whose husbands had this addiction, Dr. Jennifer Schneider realized that they all felt betrayed and rejected. Compared to other women, this group thought that their condition was much more unfavorable. About 68% of them said that their husbands had been reluctant to have sex with them. About 2.32% of them pointed to the internet as the reason why they had separated. Internet pornography that is called addiction can be exacerbated. Sex addiction may lead to other forms of sexual diseases. In some cases, along with other damages, sex addiction can lead to sexual harassment. Here, it is easy to predict the serious physical and legal consequences for the addicts and others (Bern and Koff, 1996: 135).

It seems that the habit of using of sexually stimulating images in society may at first reduce the sense of satisfaction with sex and, ultimately, increase the person's desire to do more violent activities. In fact, one can say that a direct relationship forms between pornography, sexual violence and child's sexual abuse in society. This means that with the growth of pornography, the sexual violence against children also grows in number. Therefore, the increase in sexual violence, the sexual abuse of children in society, the spread of the prostitution, the invasion of the people's privacy, and taking advantage of the victims of these pictures can be indicated as the damages sustained by the society.

The possible crimes on the Instagram network

The Instagram network is primarily a communicative medium that will greatly affect the redefinition of one's personality in the long run. We now see a significant change in the personality of the users of these networks in communities.

The other effect of social networks including Instagram is that it gives false and unrealistic identities to individual users. These individuals only have access to cyberspace with regard to their data, conversations, and interactions. They gradually acquire an unreal identity and grow a tendency for illusions and this problem makes it impossible for the majority of the users of this space to make right, timely, objective, and real decisions in their lives. Studies have shown that the personality given by this space to cyberspace users is largely different from the person's real character. A user attempts to display his or her wishes in the virtual form when influenced by



the comparison with other users. Moreover, the user might use the false identity of others to shape his or her virtual personality. In this space, the possibility of many crimes and offences can be created for the individual.

In my opinion, the most important impact that a social network can have on individuals in the long term is the elimination of the individuals' innovation and creativity that leads to inaction, depression and a series of unacceptable and abnormal psychological moods. The unacceptable and abnormal psychological moods of a person can cause many behaviors and inconsistencies in families and begin to separate the members of a family from one another with the continuation of these situations and the threshold of tolerance is lowered among the family members (Khoubyari, 2016: 2).

According to sociologists and social welfare experts, the most important cause of cybercrime is the lack of awareness of the structure and function of social networks, the lack of awareness of parents regarding new technologies especially the internet. On the other hand, another reason is the great value gap between generations and the users' ignorance of the rules and crimes regarding the information exchanged in the cyberspace.

The ignorance of the structure and function of social networks: the ease of the use of websites and membership in social networks has made it possible for a wide range of people from different parts of the country to join these information exchange spaces easily without sufficient knowledge of their conditions. For example, many social network users on Facebook are not aware of some features of this network regarding how many users of this network are able to see their photos or can view their private information. Therefore, they post and share their private contents and this will allow some opportunistic users to take advantage of this situation. The parents' lack of awareness of this information-sharing environment: Many parents are unaware of the damage and opportunities of the virtual network given their age differences, the different circumstances of their growth and the vast differences in values that govern their world compared with their descendants. Therefore, they are not able to manage and properly understand the behaviors of their children and this factor exacerbates their problem.

The ignorance on part of the users regarding the rules and crimes of the information exchange environment: cybercrimes are gradually becoming clear due to the recent emergence of the internet network and the widespread use of the network users over the course of several years. Therefore, with the sharp increase in crimes and plaintiffs in this area, the Cyber Police was formed and some rules and regulations were developed for various cybercrimes. This is the reason why most internet users are not aware of these rules. They are summoned or arrested as culprits after posting the contents that they consider to be commonplace and legal and this ignorance in turn raises the crimes on the internet. The statistics from Cyber Police also indicate that a very small percentage of cybercriminals can play a role in reducing these crimes (Sohrabi and Nikraftar Khiabani, 2014: 2).

The negative and destructive effects of the Instagram

- 1) The dissemination of obscenities: in social settings, the feeling of shame for the presence of others and sometimes the fear of the law and the customs prevent rude and impolite remarks; nonetheless, due to the hidden identity of individuals in chat rooms, young people sometimes encounter offensive words that are never seen in a conventional environment. The repetition of this type of communication and the continuous exposure to these vocabularies and



descriptions will reduce the sensitivity of the individual in the long run. Studies have shown that, even the shyest people turn into reckless and impudent chatters within a short period of time after being exposed to such indecent language.

- 2) The waste of time: Apart from the chat environment, it is impossible to satisfy one's curiosity in any other space or social environment and enter the prohibited areas while hiding one's identity. This will waste a great deal of the young people's lives and a person becomes addicted to chatting and subconsciously spends many hours in chat rooms.
- 3) The normalization of the most abnormal affairs: Due to these capabilities, much of the data and information in the chat rooms is unrealistic. However, it is beyond the capacity of a young person to recognize this deception. When two or more people come across each other after a long friendship and communication, they have often left behind the sense of decency and shame. The instinctive shame and fears have long been eliminated because of long dialogues. Therefore, the history of friendship prevents the feelings of concern with strangers and negative and homosexual connections flourish rapidly.
- 4) Communicating with wicked characters: the internet and chat features make it possible for the wicked people to show themselves in a glamorous light and satisfy their perverted desires.

Multiple legal cases of insults in social networks

One of the damages and problems of social networks is verbal violence and some unusual words that are publicly or privately shared by some users in virtual spaces including the Instagram network. The sociological analysis of the emergence and development of this phenomenon is a detailed account that is beyond the scope of this article and this subject will not be raised here. Insulting individuals by any means, equipment, or communicative equipment is a crime under Article 608 of the Islamic Penal Code of 2013. The legislator has criminalized this case and, naturally, anyone who commits this offense will have to pay fines as much as 50,000 or one million tomans in cash or will be sentenced to up to 74 lashes according to the law. On the other hand, article 16 of computer crimes has also defined and predicted some punishments for this offence and the offender will be imprisoned for a period of time ranging between 91 days and 2 years or will be made to pay fines ranging from 5 million to 40 million rials or both punishments at the same time. In legal discussions, there are cases that are referred to as general and specific cases. In such cases, the most recent law that is defined and created will be taken into account. In fact, according to jurisprudential principles in Article 16 of computer crimes, the punishments for such harassments have been intensified. In this section, we look at numerous legal cases of insults in social networks:

- *Defamation and libel*

Insulting and defaming people are one of the abusive behaviors that the law has fortunately anticipated and has determined punishments for them in order to defend moral values. The era of private justice systems in which individuals themselves sought retaliation has come to an end and the legal systems have endeavored to preserve the dignity of people by honoring humanity. Crimes such as defamation and insults are punishable in the laws of most countries. The lawmaker of the Islamic Republic of Iran has also addressed these crimes in multiple articles of the Islamic Penal Code.



Defamation literally means slander and insult as a way of humiliation. We have two types of defamation: (1) defamation and verbal slander; (2) defamation and active slander.

Defamation and verbal slander is the attribution of words and speeches to another person either verbally or as printed material in newspapers, media, or social networks. The practical defamation is to use objects or equipment to attribute something to the accused by placing them in his or her house, pocket, or properties.

Article 697 of the Islamic Penal Code determines the following cases for verbal defamation: Anyone who explicitly attributes an affair to someone or publishes this in the form of printed materials, manuscripts in newspapers or published materials in a speech will be subject to this law as a criminal. If the offender cannot prove the accuracy of such documents, he or she will be sentenced to one month or one year imprisonment and up to 74 lashes. The offender might also be sentenced to either punishment except in cases where a predetermined punishment has been in place.

Article 699 of the Islamic Penal Code defines a defamatory action as follows: Anyone who deliberately and intentionally accuses another person and places or hides the tools or objects of a crime or objects which lead to the person's arrest without his knowledge in his house, workplace, his pocket or belongings to raise the argument that they belong to him. The person is legally pursued because of this action after issuing a prohibition of prosecution or declaration of the definite innocence of the person. In this case, the offender will be sentenced imprisonment from six months to three years or up to 74 lashes. You can file a lawsuit in order to remove the accusation and slander attributed to you in order to sue the accuser. The court will set a session to allow each of the parties to explain their arguments. If the slanderer fails to prove the claim that has been attributed to you, he or she will be sentenced to imprisonment from one month to one year or up to 74 lashes according to Articles 697 and 699 of the penal code (Savadi, 2015: 3).

- *Qazf (false accusation of adultery or sodomy)*

The offense is related to the charge of adultery (to virtuous women) or the denial of parentage. According to Article 245 of the Criminal Code Approved in 2013, Qazf is to attribute adultery or sodomy to another person, albeit the victim might be dead. Qazf consists of three conditions: the slander of adultery, the denial of parentage and its criminalization. In the offense of Qazf, the lawsuit is considered for the person who has been subjected to slander and defamation. The punishment for Qazf is of two kinds: 80 lashes and the rejection of his testimony. If Qazf does not have one of the elements mentioned above, the offender will be punished by ta'zir, which is given by the person in charge. The instances of this crime that harasses a person's honor or family safety range between three months to three years imprisonment. The attribution of the aforementioned act may be done in writings, telegraphs, or drawings even though it is done electronically. Thus, any criminal act based on electronic means such as mobile phones, the internet, and other means can be legally investigated. According to Article 116 of the Islamic Penal Code approved in 2013, the blood money, Qisas, Qazf punishment, and muharabeh (i.e. enmity against Allah) shall not be abolished by repentance. It is stated in Note 4 of Article 132 of this law that if Qazf has been done to two or more victims, it is punishable by two or more punishments (Azimi, 2014: 4).



- *The propagation of falsehoods*

The dissemination of false news is the dissemination and spread of untrue claims with ill intentions. In other words, the publication of falsehoods can be defined as the false accusations of the other person in the public in a way that the libel can be disseminated. In this crime, particular acts are attributed to a person or persons while a series of false, untrue and unfounded falsity and materials are generally stated. The attributed act is untrue and must be so to be included in this crime and if the attributed acts or qualities are indeed real, then it is beyond the scope of this article.

The conduct of the offender is criminal in this case and the act is the same as attributing an unreal task to another person. If the accused proves that the stated facts are true, he or she will be acquitted and the burden of proof lies with the accused regarding this offense.

As can be seen, numerous definitions of this crime can be presented but a complete, comprehensive, and general definition may define the propagation of falsehood as follows: “The dissemination and spread of false news and offenses against another person to excite the public opinion or state officials is called the publication of falsehoods.”

The crime of falsehood propagation is an absolute crime since the realization of false news is not subject to the realization of external harm. In the definition of absolute crime, the late Dr. Nourbaha defines absolute crimes in his book titled ‘the context of general criminal law’ as the following: “If the commitment of the criminal act is independent of the outcome of the crime, then it is absolute crime.” (Jafari, 2006, p 70)

Now, in publishing falsehoods, publishing and disseminating false and untrue materials is a crime in ways that are anticipated by the Islamic Penal Code and there is no need to observe the result of this act. The legal element of this crime is Article 698 of Islamic Penal Code according to which: “Anyone who expresses falsehoods with the intention of causing harm or disturbing the public or defaming the officials by means of letters, false documents, or any other materials through the report or distribution of any paper or published materials with or without any signature for the same purposes to attribute acts contrary to the truth or false quotes to a natural or legal person or officials whether mentioned explicitly or impliedly regardless of the damage that might be sustained by the victim through the aforementioned ways should be sentenced to two months or two years’ imprisonment or 74 lashes in addition to the restoration of dignity if such a punishment is likely.”

Article 698 of Islamic Penal Code is the legal element of the crime of the dissemination of false news. This crime has been included in the previous laws of Iran as well as in article 296 of the General Penal Law of 1313 which says: “Anyone who expresses falsities with the intention of causing harm or disturbing public opinion or official authorities by means of communications, documents, reports, or the distribution of any typewritten and printed paper with or without signature thereby attributing some acts to a person or persons or officials as contradictory to the truth or the general implication, the offender will be sentenced to one month to two years’ imprisonment whether or not any material or non-material damage have been suffered by the victim and if the report of the official person is within his authorities indicating one of the aforementioned subjects in Paragraph A, his punishment will be twice as severe as the punishment considered for an ordinary person.”



Referring to Article 698 of the Islamic Penal Code and Article 18 of the Computer Crime Act in 2009 which stipulates: “Anyone who publishes false claims for the purpose of harming or disturbing the public or official authorities by computer or telecommunication systems or allowing access to such false claims for the others and any person who attributes some acts to a natural or legal person with the same intentions and purposes to attribute acts contrary to the truth or false quotes to a natural or legal person or officials whether mentioned explicitly or implicitly and whether or not any damage might be imposed on the victim through the aforementioned ways should be sentenced to ninety one days to two years’ imprisonment or fines ranging between five million rials to forty million rials or both punishments with penal pursuit (Nasiri, 2013: 2).

- ***Pornography***

Pornography means the presentation of sexually explicit scenes in a literary or artistic work which is a phenomenon that has been criminalized in many countries for its numerous destructive impacts on the general public, individual ethics and families. In Iran's criminal law, some behaviors related to pornography have been considered with the other conditions related to the perpetrator. The recipient of the work, the subject of the crime and the means of perpetration have been criminalized with the existence of the necessary psychological element provided that the mentioned acts have not been done for scientific purposes or any other rational intention. Major penalties for such crimes include flogging, imprisonment, cash penalties and deprivation of social rights. However, in some cases, the legislator has given judges the power to consider the perpetrator’s act as an instance of “Fisad-filaz” and give a death sentence.

Article 640 of the Islamic Penal Code states that the following persons are sentenced to three to one years’ imprisonment and a fine ranging from one million to five hundred thousand rials to six million rials and a punishment of 74 lashes, or either one of these two punishments according to the importance of pornographic contents. (1) Anyone who keeps, distributes, displays, draws, designs, or engraves paintings, pictures, drawings, announcements, signs, films, clips or generally anything that harms the chastity and the public morals with the intentions of publicity or distribution for trade. (2) Anyone who imports or exports the objects for the above purposes personally or through another person and anyone who becomes the agent or intermediary of such a business or earns money by renting these objects; (3) Anyone who distributes or displays the above-mentioned objects in public; (4) Anyone who introduces the promoter or subject of one of the forbidden acts or the place to obtain it in order to encourage the transaction of the above objects in any manner.

The material element of this crime is mainly examined in accordance with article 14 of the computer crimes law (approved in 2009). According to this article, the material element of pornography is comprised of the following: (1) the display, distribution or trading of pornographic contents; (2) the production, storage or maintenance of pornographic contents for the purpose of trade or corruption.

Computer crimes and cybercrimes committed by means of computer systems, telecommunication systems or data carriers mean that the device in this crime has a special feature and therefore it is considered a special crime. Of course, the law of computer crimes does not only criminalize computer crimes, but also includes crimes that occur through



telecommunication systems and data carriers. Thus, if someone transmits, distributes or sells pornographic contents with a mobile phone or fax, he or she is subject to this article. The law of computer crimes seems to cover most of the crimes that occur in virtual space and computer crimes are part of them. The point to be made here is the conflict between article 14 of the law of computer crimes (approved in 2009) and Article 10 of the law on the punishment of persons who perform inadmissible audiovisual activities (approved in 1993 and amended in 2007). According to article 10 of the above-mentioned law: “The publication of obscene and pornographic works through electronic communications, websites, or other similar techniques is an instance of the unlawful propagation and dissemination and, as the case may be, the offender shall be punished by the what is prescribed in this law” (Bai and Pourghahremani, 2009: 103).

- *Ghawadi (procuring or pandering)*

The term means bringing together a woman and a man or two men to commit abusive practices. This crime has developed from a simple crime to an organized crime and has become a major social crisis involving the trafficking of women and girls and the formation of gangs, corruption, and brothels. The literal and idiomatic sense of the word “Ghawad” are the same and the term has been defined in Moein Persian Dictionary as: “Ghawad is the person who is the mediator of other people’s lechery”. They have defined the term elsewhere as the following. ‘Ghiyadat’ literally means leadership, guidance, and the sale of love and such a person who performs this act is called “Ghawad”. In the legal culture, the act is defined as ‘bringing together two or more people for the act of adultery or sodomy’. In the Islamic Penal Code of 1996, the articles (135 to 138) are attributed to the crime of “Ghawadi” (or pandering) and there are references to this in article (639) of the same law (in the section of sanctions) which we will analyze below. In the definition of this criminal act, Article 135 of the Criminal Code states: “Ghawadi is the act of bringing together and associating two or more persons for adultery or sodomy.” In the former and general penal law, the legislature avoided providing a definition. However, the third paragraph of Article (211) of this law has used the word “Ghawad” and has set a punishment for it. Article 211 of the said article states that the following persons shall be sentenced from six to three years’ imprisonment and fines of 250 to 5000 Rials. The third clause describes ‘Ghawad’ or the person who runs a brothel or hires a woman to have intercourse with another person. The subject of this crime in virtual networks is like the real world and the punishment is the same as the cases mentioned above (Mohseni Dehkalani, 2013: 163).



The solutions to prevent the crimes on Instagram network

The following are suggested solutions that can be useful if implemented timely and appropriately:

- 1) The root of the emergence of cybercrimes is in the management of these technologies and, in this area, we need efficient management to guide and identify these technologies.
- 2) In using modern technologies, the use of force and coercion is not an option and there is need for cultural development. As in countries such as Canada and Australia, users in different age groups should be taught how to properly and correctly use the cyberspace.

- 3) Conducting training sessions on cultural issues in order to familiarize parents and families with information about new technologies, especially the internet and virtual social networks
- 4) Holding classes at schools and universities to educate children, adolescents and young people on the benefits and disadvantages of new technologies and how to use them properly
- 5) Encouraging children and attracting adolescents to participate in social activities and enhancing such behaviors through the parents
- 6) The use of capacities such as visual and audiovisual media, newspapers, magazines and publications to institutionalize cyber-culture
- 7) Education should focus on incorporating preventive measures into the curricula of adolescents who are exposed to social hazards.
- 8) Providing healthy and low-cost sports and recreational venues for teenagers and young people to spend their leisure time in urban areas
- 9) Creating and distributing videos, TV series, and programs on cyberspace and examining their disadvantages and benefits
- 10) The display of informative announcements from cultural organizations such as the Ministry of Culture and Islamic Guidance and the Islamic propaganda organization on radio and television to raise awareness among families about the dangers of the internet and cyberspace.
- 11) Spending more time with children outdoors so that they would not feel emotionally and psychologically alienated and would not seek the cyberspace to compensate for this shortage (Parvizi, 2005, p 46)



The design and development of sections in textbooks in relation to the familiarity of the students with new technologies, the internet and their potential risks

- 1) The use of religious teachings, including promoting the good and forbidding the evil as a kind of social control by any person
- 2) Creating positive norms and promoting the culture of using the internet and cyberspace
- 3) Raising the awareness of teenagers and families regarding the law, the rights and legal responsibilities
- 4) The introduction of more stringent laws to deal with criminals and cybercrimes and enforcing these laws. For example, the “Student Protection Act, Amy Hester” 29 known as the Missouri Law of Facebook prohibits any private conversation between teachers and students on Facebook
- 5) Parents should be aware of modern technologies and must be sufficiently aware of the new ways of communicating among their children, and the threats and harm imposed by the internet and the cyberspace to prevent many of their crimes and their secret connections.
- 6) Broadcasting educational short programs about the advantages and disadvantages of the internet and cyberspace by popular artists and athletes who are generally admired by their youth.
- 7) Raising the awareness of the people through the mobilization of all available facilities
- 8) Using the facilities of universities and seminaries for holding specialized conferences

- 9) The use of the capacities of mosques and religious promotion networks including the clergy, missionaries, mosques and Imams
- 10) Strengthening and solidifying the ideological, intellectual and religious foundations of society, especially young people through cultural institutions
- 11) Planning for the specialized education of people and especially young people to enter the cyberspace and express their existence and the presentation of attractive religious and national programs
- 12) Creating employment for the unemployed youth, especially educated people with expertise and skills
- 13) Performing applied research and finding problems with regard to the native culture of each province to provide the necessary solutions to address the existing problems
- 14) Establishing a “Council of Future Studies” in the provinces for the monitoring, pathology, anticipation and planning in the introduction and use of new communication technologies
- 15) Legislation to determine the responsibilities of cultural and non-cultural institutions and organizations in the cyberspace and the establishment of the necessary institutions for the prevention and control of the emerging harm associated with information technology
- 16) The awareness of the Cyber Police of the new types of computer crimes and patrolling in cyberspace and helping the people at risk
- 17) Parents, educators, teachers, and cultural, educational authorities can play an important role in preventing cyber threats and creating a more affable online world otherwise known as “cyber kindness.” (Razavi, 2007, 122)



DISCUSSION AND CONCLUSION

Today, combining mass media and interpersonal communications can have a tremendous impact on individuals to convince them to consume and use innovations. Now, thanks to the virtual social networks, this combination has been created and welcomed by the public. While they are considered mass media, these networks are also interpersonal in nature. The mass media quickly reach a larger audience, expand the information, and change the weaker attitudes. The interpersonal exchanges bring about a mutual exchange of information and are more effective in communications despite the receiver’s resistance or indifference; this feature is now shaped by the emergence of social networks such as Instagram that designs and shapes the pages based on the needs and approach of the audiences. The unique feature of these social networks is their interpersonal nature that goes hand in hand with being a mass medium. These social networks play a unique role by expanding the audiences and capabilities along with changing their attitudes and demands. In addition to exchanging their thoughts, goods, attitudes and beliefs, the individuals can offer their capabilities and innovations with membership in these networks. Nevertheless, the lack of leadership in these networks can cause distrust in the exchanges and use of these networks to maintain interpersonal relationships. One of the main disadvantages of virtual networks and especially Instagram is that it is a good platform for many cyber and internet crimes including the creation of virtual identities and the resulting fraud, insults, disrespect, and rumors. The use of preventive strategies can largely prevent its harmful effects.

Endnotes

- 1- The negative sign above the note means that the sound of the note is lower than the main sound, and the positive sign shows that the sound of the note is higher than the main note.
- 2- The start tone is a tone with which the music piece starts.
- 3- The stoptone is a tone during the melody where the most emphasis or stopping occurs, or, in other words, it is a tone at the center of various movements of the melody.
- 4- The end tone is a tone with which the piece ends.

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