Pilot Study: Social Media Literacy of Madrasa Students in Bangladesh

MOVE Foundation

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2019

MOVE Foundation

In collaboration with
Global Affairs Canada

FOREWORD

The reality of technological advancement is the pronouncement of Marshall McLuhan's 'Technological Determinism' perception which is obvious and varied in social contexts. To get the social media literacy there is a need to understand the main-stream media in Bangladesh in nutshell. The growth of media industry in Bangladesh is quite a reasonable phenomenon in the trend of media development in the globe but the change in the country is rapid and instrumental with the prevailing progressive policy on information technology. The growth of local journalism, both print and broadcast, in Bangladesh has taken a shape in the last five decades. A total of 678 newspapers are in publication among which 526 are daily, 104 are weekly and the others are of different frequencies. State owned television channels are Bangladesh Television, BTV World, and Sangsad (Parliament) Television which are available on digital terrestrial, satellite and cable systems.

It has been found that in the private sector 28 other television channels are transmitting programmes and news and some more have got approval from the government to telecast their programmes soon. (DFP, 2019). [Department of Films and Publications (DFP), www.dfp.gov.bd retrieved on 07-04-2019.] The Ministry of Information had provided licenses to 28 private organizations for FM broadcasting, and the Bangladesh Telecommunication Regulatory Commission (BTRC) had already assigned FM broadcasting spectrum to 25 of them. [Annual Report 2014-2015.(2016), Dhaka, Bangladesh Telecommunication Regulatory Commission].

Number of Community Radio is 18 so far in the country. In world scenario, the growth of Internet is incredible from its use in volume as it was found 16 million i.e., 0.4 percent of world's population in 1995 and it was found 304 million with 5.0 percent in March 2000. It was evident 880 million with 13.9 percent growth in March 2005 and 1,966 million with 28.7 percent growth in June 2010 respectively.

The penetration is the highest in Bangladesh among in South Asian countries as per the following table:

Country or Region Name	Size (sq. km.)	Population (Latest)	Internet Users	Internet Penetration	Data date
Afghanistan	645,807	37,209,007	6,538,124	17.6 %	Dec/2018
Bangladesh	142,615	168,065,920	92,061,000	54.8 %	Feb/2019
Bhutan	46,650	817,054	370,423	45.3 %	Dec/2017
India	3,166,944	1,368,737,513	560,000,000	40.9 %	Mar/2019
Maldives	298	393,253	193,795	49.3 %	Dec/2014
Nepal	147,181	31,551,305	4,871,521	15.4 %	Dec/2014
Pakistan	880,254	200,813,818	44,608,065	22.2 %	Dec/2017
Sri Lanka	65,610	22,053,488	5,689,800	25.8 %	Dec/2014

Data Source: Internet World Stats [https://www.internetworldstats.com/list2.htm (06-06-2019)]

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Among the highest rates of cell phone use countries, the following three are from South Asia and they are India (1,175,997,150), Bangladesh (157,048,000) and Pakistan (150,169,643) (number of subscriptions in parentheses). From the above data it has been established that a trend of digital communication and information system is already been integrated in a varied educational strata, in the general education as well as in the Madrasa education. Madrasa education, a special stream of education system is rooted since 18th century while Muslim rule was established and Madrasa education was given under mosque and maktab by public charity. Later, many Madrasa were established in this part as well as both of Bengal during the period starting from Ikhtiar Uddin Muhammad Bin Bakhtiar Khaljee to East India Company. Alia Madrasa was established by the British government, especially by Warren Hastings, the first Governor General of British India in October 1780 on the request of some learned Muslims of India. Since then the Madrasa Education Board of Bengal formed in Kolkata. Madrasa education was then started formally. In 1947 at the time of partition of India and Pakistan the Calcutta Alia Madrasa was transferred to Dhaka, which is the present Government Madrasah-E-Alia Dhaka. (www.bangladeshmadrashastudies.com).

There are four types of Madrasa education available in Bangladesh. They are: Alia, Khariji, Furkania, and Hafezia. The structure of government approved Alia Madrasa is of three kinds. These are: Primary level (Ibtedaee): from Class one to Class five – five years; Secondary level (Dakhil & Alim): from class six to class twelve – seven years; Higher class (Fajil & Kamil): Honours & masters – two years for every course total – 4 years.

The total number of Madrasa as per study conducted by Abul Barakat, et al, (2008, p.106) (English Version): Alia Madrasa 14,518 and Qawmi Madrasa 39,612 total 54,130 [Political Economy of Madrasa Education in Bangladesh: Genesis, Growth and Impact, (Bengali edition), Dhaka: Ramon Publishers, 2017]. As of 2006, there were approximately 15,000 registered Qawmi Madrasa in Bangladesh, with 200,000 teachers educating 4 million students. Actual figures are not known and Qawmi madrasas do not preserve proper enrollment records. [(Wikipedia,https://en.wikipedia.org/wiki/Qawmi_Madrasah (retrieved on 07-06-2019)]

Another report quoting Bangladesh Bureau of Educational Information and Statistics (BANBEIS) stated that a total of 1.4 million students have been studying in 13,902 Qawmi madrasas across the country...As many as 10,58,636 male and 3,39,616 female students have been studying while 73,731 teachers teach in these institutes. (Prothom Alo, May 24, 2015) [https://en.prothomalo.com/bangladesh/news/67081/14-lakh-students-study-in-14-000-Qawmi-madrasas(on 09-06-2019)]

However, this large volume of students and teaching community in this sector are not much evaluated by many stakeholders for their participation in the larger society. Because of the religious base of education, they have been taken as secluded, but their behavior as well as life-style along with the advancement of technology has something significant to understand. The research in this area is scarce and mostly ignored in the country.

FOREWORD

The pilot study, commissioned by the MOVE Foundation titled "Social Media Literacy of Madrasa Students in Bangladesh", was long pending and is timely to get in-depth information and perception of social media, its uses and impact on the disciples of Madrasa. In the expanse of social media how the youth take the device as a personal tool and its influences in individual as well as social life is pivotal to understand.

The study was conducted on a sample of 825 respondents of 36 madrasas, Alia and Qawmi, of Bangladesh. Earlier in a study (Rahman and Islam, 2015), among 100 religious opinion leaders, it has been found that all most all of them use mobile phone, 63 percent use computer and 50 percent use Internet. Around 80 percent thought that the influence of Internet is significant among all technological devices used by them. About 72 percent thought that they are getting interested in the increasing trend of foreign culture and there is a potential change in the norms and values of people by 69 percent. Some 66 percent opined that the religious feeling in general is reducing among the people.

[Md. Golam Rahman and Md. Saiful Islam, "The Perception of Use of Information and Communication Technology by Religious Opinion Leaders of Dhaka City", (Bengali), Samajik Biggan Patrika (Dhaka University Studies, Part-D), Vol 9, No 9, December 2015]. (www.bangladeshmadrashastudies.com). The use of mobile phone as device for the present-day communication has been evident from the study that 42 percent respondents use it with Internet access while around 25 percent madrasa students use mainstream media such as, newspaper, television, radio, magazine etc.

Another 21 percent use the device having no access to Internet. Among the Madrasa students, about 68 percent male and about 60 percent female use social media up-to 2 hours although it has been found that female students' social media use had more duration than that of male students. (Note: Figure 9.1.3.3). From the perceptional data the students think of their likings of content was religious and they also thought religious curiosity was the reason for their social media use. According to the study conducted, it is a trend that they mostly agree with sharing of contents and also verifications of contents before sharing, but a small chunk thought of defying that. There is a faction who thought of checking social media contents but did not do so. The behavior change communication (BCC) and social behavior change communication (SBCC) can be very well utilized to motivate those section of students for more responsible use of social media.

From the point of regulation of social media, cyber-crime was known by many of the Madrasa students, 62 percent, although male respondents were more in number than female, 67 percent and 52 percent respectively. There is a scope for further study for extensive data to understand the dynamics of social matrix that have influence on the madrasa students regarding cyber-crime and social interactions. Their consumption level of social media and relevance of other personal and social-political and economic activities would be contributing to the national development process because this large volume of students holding religious education as background cannot be secluded nor be considered as of less potential.

Md. Golam Rahman, PhD
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There is no such restriction in using ICT devices and social media platforms in Madrasa Education system. Rather, we encourage students to use ICT tools and try to inform them about its utility and impact. Though some madrasas forbid students to use social media, their only intention is to prevent misuse as there exists a notion that the use of social media may result in moral aberration. On the other hand, due to financial constraints some madrasas cannot provide ICT training while some madrasas are not equipped enough to teach about these   platforms. However, they also feel the need for it and permit the students to use them.

At present, many madrasa students use social media to communicate with their peers and spread religious ideologies. They try to engage common people to follow Islamic principles and messages on these platforms. Social media is also beneficial for those who need instant advice for better explanation of religious issues. Earlier people used to go to the Ifta (Islamic jurisprudence) department of madrasas to learn more about rules and regulations of Islamic laws on different matters. Now they use social media as well and get desired information rather quickly.
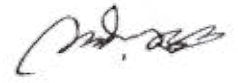
However, users should keep in mind that defaming or abusing someone in person or on social media is a despicable act according to Islam. Character assassination of individuals or spreading propaganda against organizations either through speech or in writing, circulating fake stories or mud-slinging on social media is deplorable. Social media should be considered as a blessing from Allah as it has made communication much easier. According to the Holy Quran, putting a blessing from the Almighty to good use increases benefit; while misuse brings negative consequences. So those who misuse social media or use it to defame or cause harm to others instead of using it for good cause, should be alerted.

In cases like these, the responsibility of madrasas and other institutions are to guide students, warn them about misuses, raise their sense of responsibility and develop moral values. Building a mindset to prevent rumors, misinterpretation of religion and radical narratives and use social media for welfare of their community and mankind should become part of regular academic activity. Besides, institutions should consider establishing a suitable monitoring system so that students use social media at moderate level for good cause. There should be an autonomous section for that if possible. Madrasas can do this monitoring individually or through Madrasa Boards with the help of other experts or institutions. In the age of growth of Information and Communication Technologies, this kind of monitoring is quite possible and effective. It is the demand of time to initiate this system in order to facilitate character-building and instil morality within the students. If misuse of social mediais identified, punishment is highly recommended. Institutions alone or in collaboration with the madrasa boards can enforce these for better results.

FOREWORD

MOVE Foundation's research work titled "Social Media Literacy of the Madrasa Students" is first one of its kind in Bangladesh and the region. I think it is very timely and a much needed intervention. I hope this study which illustrates the trends and practices in madrasas will help to address the misunderstanding and shortcomings and create an opportunity for better digital access without hampering academic sanctity.

I sincerely pray for their success.

Mawlana Liaqat Ali
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&
Education Secretary, Madrasa Darur Rashad, Mirpur, Dhaka

Abstract

Media literacy, information literacy and digital literacy are the three most influential concepts in disseminating information in this era of information and communication technologies. This mixed-method research was conducted to understand the level of social media literacy of Madrasa students in Bangladesh using survey and content analysis methods. The researcher gathered opinions of 825 male and female students from 23 Qawmi and 13 Alia Madrasas, aged 16-22 studying in higher secondary level and up from all over Bangladesh. The contents of six facebook pages have also been analyzed in this study. The Uses and Gratification theory was chosen as the theoretical background because of its user-oriented approach.

This study tried to explore the respondent's access to social media, daily usage, preferred type of content, trend of post or sharing content and understanding of cybercrime and punishments. The results have shown that 42% respondents used mobile (smart phone) or tablet with Internet connection as a medium of Information and Communication Technology. Almost half of the respondents recognized facebook, YouTube, Instagram and Twitter as social media platforms. Most of the respondents share religious educational content on social media. Almost half of the respondents are aware of crimes committed through social media in digital space, and less than half respondents are aware of punishment for these crimes.The implications of this research will add to the previous studies on social media literacy of youths and might open the door for further study on social media literacy of secondary level students, curricula review and radicalization and cyber safety of young boys and girls in digital space.

Keywords: *Social media, Media literacy, Madrasa students, Online radicalization*

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Abbreviations & Acronyms

ICT	Information and Communication Technology
BTRC	Bangladesh Telecommunication and Regulatory Commission
BANBEIS	Bangladesh Education Information and Statistics Bureau
ID	Identity Document
DSA	Digital Security Act
UGT	Uses and Gratification Theory
GoB	Government of Bangladesh
UDC	Union Digital Center
FB	Facebook
SPSS	Statistical Package for the Social Science

1 INTRODUCTION

'Media literacy is the ability to access, analyze, evaluate and create messages across a variety of contexts'–Sonia Livingstone (Livingstone 2004).

The 21st century is called the Digital Age as information and communication technologies (ICT) play a pivotal role in human life. Disrupting human behavior social media has become a prominent catalyst in this regard. Media literacy, information literacy and digital literacy are the three most influential concepts in disseminating information in recent times (Koltay 2011). The growing dimension of the use of the social media among the youth of today cannot be over- emphasized. Over the years, social networking among the students has become more and more popular. It is a way to make connections not only on campus but also with the friends outside of the educational institute. Social networking is a way that helps people feel like they belong to a community. Kaplan and Haenlein (2010) defined social media as "a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0 and that allow the creation and exchange of User Generated Content" (Carr & Hayes 2015). Lewis noted "Social media" simply serve as a "label for digital technologies that allow people to connect, interact, produce and share content" (Lewis 2010).

Social media is very influential on the mindset of the users, because not only they are able to absorb the information presented but also, they can give feedback directly. By default, each user can also be influenced by feedback from other users that may affect personal opinion on specific topics. This is why social media is so important for certain groups whose aim is to lead a group of people toward a particular opinion on certain issues (Prakoso Yuliarti & Anggreni 2017).

In this modern age, we have access to unlimited sources of information due to technological advancement. The effect of this is twofold: on one hand useful information within our fingertips that is improving our way of life. On the other hand, people around the world are getting confused because of spreading rumors, misinformation, disinformation, scoop or spin and fake news shared through social media. This type of news can make hate speech turn into communal violence in a society rather quickly. Misinformation spread faster on social media than truth does. Fake and false news can drive misallocation of resources during terror attacks and natural disasters and misinform people during the elections (Chadwick 2018).

In the last few years, several incidents happened where social media, especially facebook was used as the trigger to initiate violence in Bangladesh and other parts of the world. In this context, the concept of social media literacy has come into light.

Internet and mobile phone users have increased geometrically due to the digitalization process. According to Bangladesh Telecommunication and Regulatory Commission (BTRC), the number of internet users in Bangladesh is eight crore 59 Lac in 2018 where eight crore one lac people use internet on their mobile phone (Bangladesh Telecommunication and Regulatory Commission [BTRC] 2019).

According to the Bangladesh Education Information and Statistics Bureau (BANBEIS), the total number of students of Bangladesh is three crore 58 Lac 60 thousand 599 in 2017. Among them 24 lac 53 thousand 364 are Madrasa students. The number of Qawmi madrasa is 13,902 whereas total number of students are 13 Lac 98 thousand 252 (Bangladesh Education Information and Statistics Bureau [BANBEIS] 2019).

This study was an attempt to comprehend the status of social media literacy and contribute to the effective usage of this medium among the madrasa students of Bangladesh, and apprehend their vulnerability to online radicalization and chances of falling into wrong hands (extremist groups, cyber criminals etc.). The implications of this research may create new opportunities for further study. At the end, a few policy recommendations have been made to prevent online radicalization and ensure safe use of digital space.

2 BACKGROUND

'At present, almost one million people use social media every day and it connects more than 11 new users every second. The global number of people using social media has grown by 13% in the past 12 months. The number has been increased due to the easily affordable smart phones and mobile data plans among the internet users. This "Global Digital Report: 2018" was published in 2018 (Kemp 2018).

Bangladesh is not exceptional from this global trend of internet use. The report also reveals that more than 4 billion people around the world are using the internet. More than 3 billion people around the world are using social media and nearly all of them are using social media via mobile (Kemp 2018).
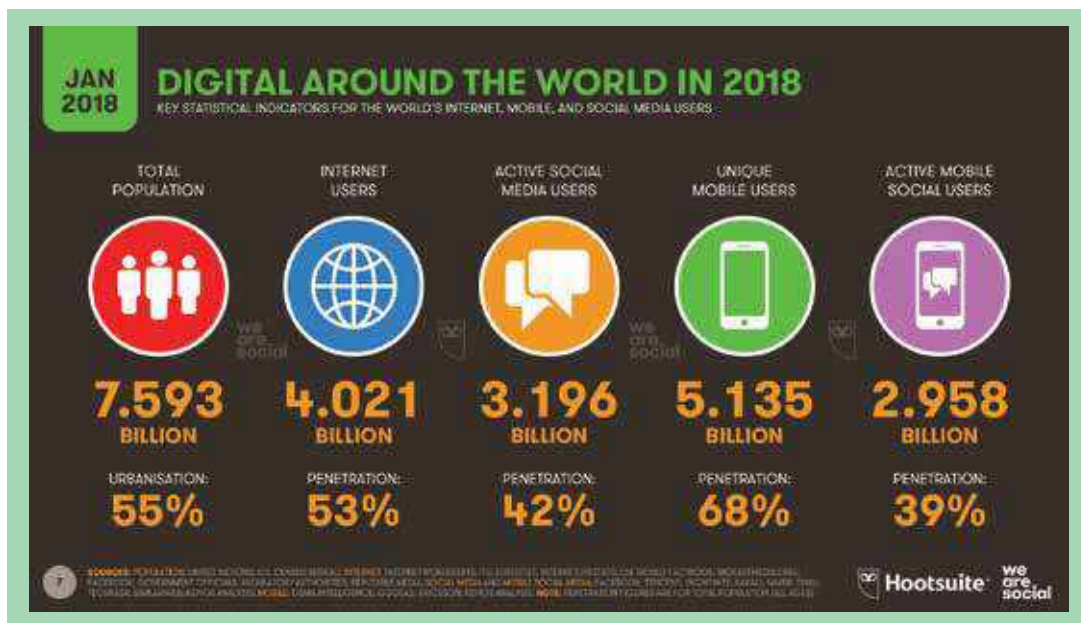
Figure 2.1: Digital Around the World; Source: Hootsuite

Meanwhile, Dhaka has been ranked second in terms of having the most active facebook users in the world according to Global Digital Statshot of Q2 report of 2017. Some 22 million people in Dhaka use social media, the report says (Ovi 2017). According to Bangladesh Telecommunication Regulatory Commission (BTRC), as of December 2018, internet users of Bangladesh have reached to 91.348 million (BTRC 2019).

What is the level of literacy on social media amongst the huge number of users in Bangladesh? What about the level of literacy of young generation especially the madrasa students on social media in this regard? It is hard to find any research regarding this topic. But a number of outrageous incidents occurred in the context of using social media. It is obvious that the importance of social media in our lives is increasing day by day, and it is even an effective medium to lead national and global movements.

What is the level of literacy on social media amongst the huge number of users in Bangladesh? What about the level of literacy of young generation especially the madrasa students on social media in this regard? It is hard to find any research regarding this topic. But a number of outrageous incidents occurred in the context of using social media. It is obvious that the importance of social media in our lives is increasing day by day, and it is even an effective medium to lead national and global movements.

A series of attacks on Buddhist monasteries, shrines, and houses of Buddhist inhabitants took place apparently triggered by a facebook post allegedly defaming the Holy Quran at Ramu, Cox's Bazar on 29 September 2012 in Bangladesh. The mobs destroyed Buddhist temples and monasteries and houses in reaction to tagging of an image depicting the desecration of a Quran on the timeline of a fake facebook account under a Buddhist man named Uttam Barua. Though, the actual posting of the photo was not done by the Buddhist who was falsely slandered. Similar incidents occurred due to the social media at Nasirnagar in Brahmanbaria district in 2016. The violence was triggered by a facebook post representing communal provocation purportedly from the account named 'Rasraj Das'. It indicates the ignorance and unwillingness to authenticate digital content by the people using social media. In November 10, 2017, a clash broke out in Thakurpara, Rangpur. The clash is said to be triggered by a facebook ID named Titu Chandra Roy. The controversial facebook post being defamation of Prophet Muhammad, triggered the communal attack on the Hindu people which led the mobs to arson lots of houses (Minar & Naher 2018). This incident also created massive panic amongst the people of the country.

Meanwhile, it has been observed that this tendency of spreading propaganda, distorted information and fake news started after the emergence of Gonojagoron Moncho movement in 2013 in Shahbag, Dhaka. However, some recent incidents in Bangladesh, originated from social media activities, led to arson and violence. Digital content on social media are seemed to be taken for granted in Bangladesh without any context or authenticity. Also, it seems some are taking advantages of this ignorance, trying deliberately to drive people towards hatred and extremism, while gaining different purposes or interests (Minar & Naher 2018). In this context, media literacy can be very important, as it offers a set of perspectives to interpret the meaning of the mediated messages so that it can provide clues about how to treat the content. Media literacy will potentially help young social media users to better interpret the messages (Prakoso Yuliarti & Anggreni 2017).

It is perceived that the madrasa students of Bangladesh are lagging far behind in terms of access to information technologies including the use of social media. Although most of them are using social media, not everyone exhibits the ability to properly interact with the content or create appropriate content for it. This study is an attempt to illustrate the trend of practice in social media and the level of media literacy of madrasa students in Bangladesh.

3 Research Objective

The main objective of the current research is to understand the level of social media literacy of the madrasa students in Bangladesh.

4 Research Questions

i. How much access do they have in social media at their madrasa and outside?

ii. What is the social media literacy level of madrasa students?

iii. What is the level of awareness regarding cyber security, cyber bullying, ICT related laws and regulations among the students?

iv. Do they have knowledge regarding extremism?

v. Are they conscious about spreading of fake news via social media?

vi. What is their trend of usage of social media?

5 Limitation of the Study

i. Access to the respondents was a bit difficult. Authorities of the educational institutions do not welcome this type of study.

ii. Law enforcement agencies stricter surveillance on social media because of parliamentary elections had an impact on the respondents.

6 Theoretical Framework

The study focuses on the accessibility and trend of usage of social media among the madrasa students of Bangladesh. The study adopted the Uses and Gratification Theory (UGT) introduced by Jay Blumler, Katz and Gurevitch. This theoretical background was used due to its user-oriented approach.

Unlike mass media concepts and theories that emphasize the media influence, uses and gratification approach explores how and based on which motives recipients use the media as well as which gratifications are obtained after that. While some older theories suggested that the audience is passive and can be easily manipulated, (e.g. magic-bullet and hypodermic needle theory) uses and gratification approach emphasize positive motivation and active use of the media content that can gratify individual recipient's needs (Griffin 2012). In its early stage of development (around 1950s-1980s) the approach focused on traditional media – radio, newspaper and television (some theorists studied film and book usage as well). In the age of Internet this theory gained new momentum and significance particularly in the last five to ten years, due to a social media development (Tanta, Mihovilovi & Sablic 2014).

Distinguished Uses and Gratification Approach theorists Katz, Blumler and Gurevitch pointed out five basic assumptions of the theory: "1. the audience is active and its media use is goal oriented; 2. the initiative in linking need gratification to a specific medium choice rests with the audience member; 3. the media compete with other resources for need satisfaction; 4. people have enough self-awareness of their media use, interests, and motives to be able to provide researchers with an accurate picture of that use; 5. value judgments of media content can only be assessed by the audience" (Tanta 2014). When it comes to types of gratifications which recipient can obtain when consuming a media content, Katz, Blumler and Gurevitch conclude they are as numerous as a number of recipients themselves – the same content can gratify different needs of   different individuals (Katz, Blumber & Gurevitch 1974).

7 Functional Framework of the Research

The functional framework of the research deals with theoretical aspects, objectives, research questions, methodology and outcome of the study. The objective of the research was to understand the knowledge level of social media literacy of madrasa students. From the objectives of the study researcher has formulated few research questions as discussed below:

i. How much access do they have in social media at their madrasa and outside?
ii. What is the social media literacy level of madrasa students?
iii. What is the level of awareness regarding cyber security, cyber bullying, ICT related laws and regulations among the students?
iv. Do they have knowledge regarding extremism?
v. Are they conscious about spreading of fake news via social media?
vi. What is their trend of usage of social media?

Then, the researcher used survey and content analysis in this study. Following the research questions, the outcomes of the study were given below:
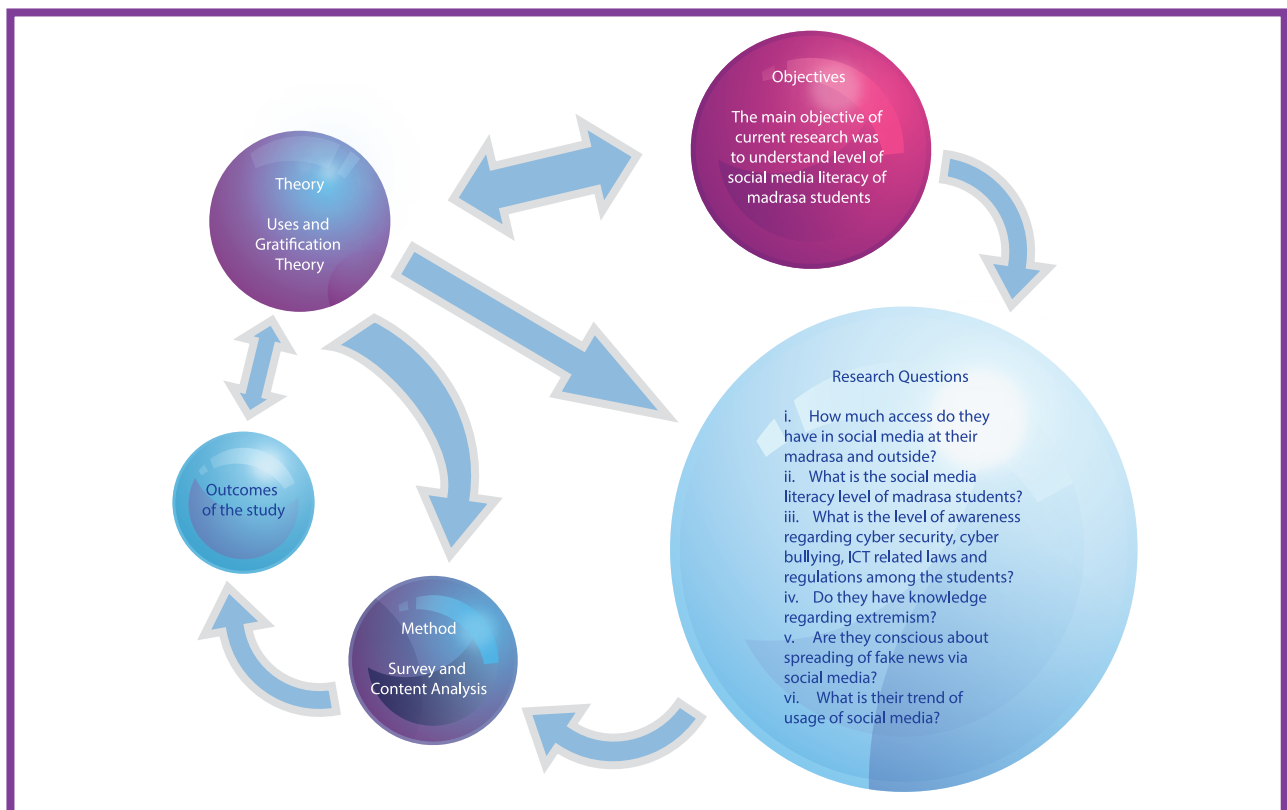

Figure 7.1: Functional Framework of the Research

⑧ Methodology

The approaches adopted for this study were survey and content analysis. Consequently, mixed methods research approach was used for this study, where both qualitative and quantitative methods were combined.

Quantitative research is, as the term suggests, concerned with the collection and analysis of data in numeric form. It tends to emphasize relatively large-scale and representative sets of data, and is often, falsely in our view, presented or perceived as being about the gathering of 'facts' (Hughes, n.d.). Quantitative research is empirical research where the data are in the form of numbers (Punch 1998).

Qualitative research assumes that human beings are not emotionless apparatus or tools (Marshall & Rossman, 1989). Qualitative researchers study the spoken and written representations and records of human experience using multiple methods and multiple sources of data (Punch 1998).

Mixed method is a procedure for collecting, analyzing and "mixing" both quantitative and qualitative data at some stage of the research process within a single study to understand a research problem more completely. Mixed methods are used in a study based on the premise that the combination of the qualitative and quantitative paradigms will allow for a better understanding of the research problem under investigation (Creswell 2011).

8.1 : Research Design and Methods

Survey method was used in this study. It is the method used to collect information about certain groups of people representative of a larger group of people of interest. It is done to collect and analyze social, economic, psychological, technical, cultural, and other types of data (Berger 2000). As Richardson and his associates have indicated (1965), surveys provide one of the few techniques available for the study of attitudes, values, beliefs and motives (Galtung 1967). The purpose was to see the respondent's perception about the skills and knowledge of social media of madrasa students.

Content analysis is the examination of what is contained in a message. Broadly content analysis may be seen as a method where the substance of the message forms the basis for drawing inferences and conclusions about it. Furthermore, content analysis falls in the interface of observation and document analysis. It is defined as a method of observation in the sense that instead of asking people to respond to questions, it "takes the communications that people have produced and asks questions of communications" (Prasad 2008). The current study analyzed contents to observe the trends of using facebook groups as a platform to communicate within a certain community.

8.2: Sampling

The study was conducted among 825 respondents, both male and female, of 36 Madrasas all over Bangladesh. The areas covered include: Dhaka, Narayanganj, Gazipur, Brahmanbaria, Cumilla, Rajshahi, Sylhet, Habiganj, Barishal, Bhola, Gaibandha and Panchagarh [See Appendix (b)]. Among them 13 are Alia and 23 are Qawmi Madrasas. The students were aged 16-22 years studying in higher secondary level and up. The survey was conducted from December 01, 2018 to January 15, 2019.

The researcher analyzed six facebook group page contents (Ashaab-e-Kahaf, Shokira Mahfil Borjon Korun, Ubaidur Rahman Khan Nadwi Shomorthok Goshthi, Pir-Murid Borjon Kori, Qawmi Cyber Team and Basherkella) from 10 December to 30 December 2018 on the eve of the 11th national parliament election.

8.3: Data Collection

A close-ended questionnaire has been used to collect firsthand data for the study. After the completion of interview process the data were transferred, encoded and statistically analyzed using SPSS.

9 Data Presentation and Analysis

The major findings of the study are presented in this part.

9.1: Quantitative Analysis

The analysis was performed by using exclusively the primary data of the madrasa respondents in Bangladesh – a total of 825 respondents from both Alia and Qawmi madrasa streams.

9.1.1: Access to ICT

Madrasa respondents' access to means of information and technology is illustrated in following charts. They are mainly dependent on mobile devices or tablets with internet connection, while computers are not used that much. One in four respondents depends on mainstream media such as TV, newspaper or radio to collect information.
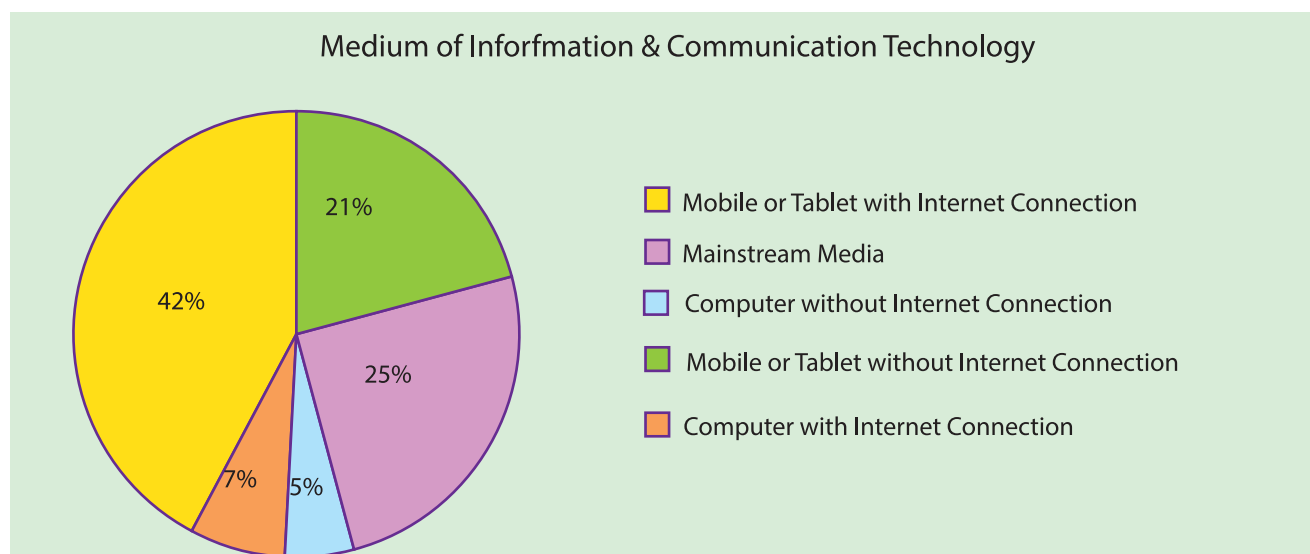
Figure 9.1.1.1: Medium of Information & CommunicationTechnology

The chart (Figure 9.1.1.1) shows that 25% of the respondents use mainstream media (i.e. newspaper) and 75% use ICT devices like mobile, tablet or computer at home or their educational institutions to get   in-formation. 63% of them rely on mobile or tablet devices and 12% use computers. Half of the respondents are internet users; 42% use internet via mobile or tablet and 7% do it via computers. 26% respondents have access to mobile, tablet or computers without internet connection

Alternative Medium of Technology
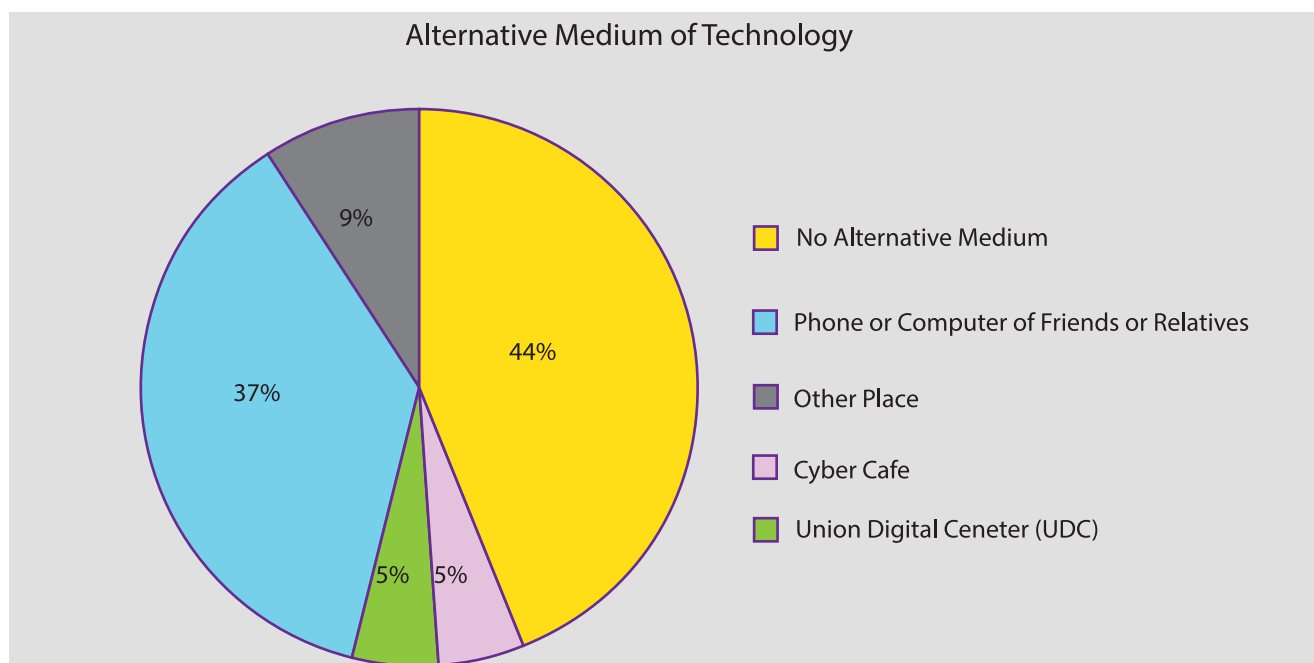
Figure 9.1.1.2: Alternative Medium of Technology

Figure 9.1.1.2 shows that other than the devices used at home or education institution for accessing internet, about 37% use phone or computer from a friend or relative, 5% use Cyber Café and only 5% utilize Union Digital Centers (UDC). Almost 44% respondents do not use any means to access internet.
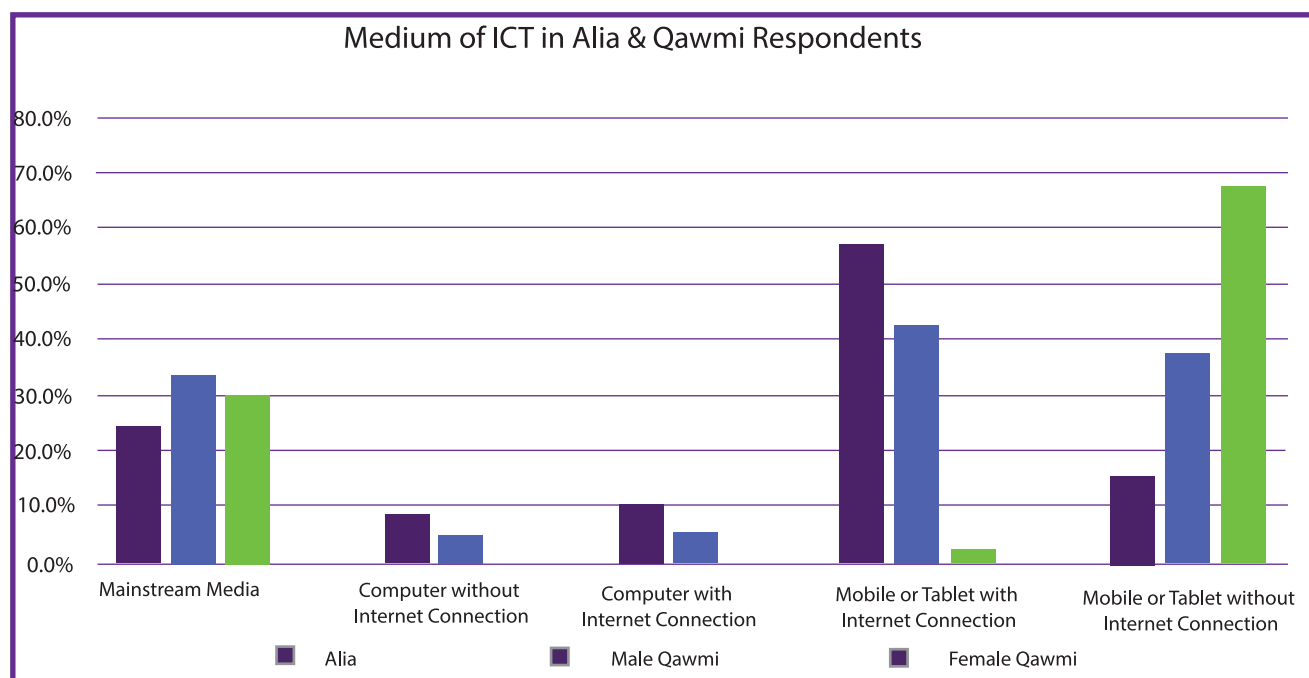
Figure 9.1.1.3: Medium of ICT in Alia and Qawmi Respondents

Figure 9.1.1.3 shows that Alia respondents (18%) have access to computer more than Qawmi respondents (9.5%). Among male Qawmi respondents, 4.4% use computer without internet and about five percent use computer with internet whereas for Alia the number is 8% and 10% respectively. Interestingly, female Qawmi respondents have no access to computer; they use mobile or tablet device only.

Alia respondents also use mobile or tablet with internet connection (58%) more than Qawmi respondents (43.1%). 42% male Qawmi respondents have access to mobile or tablet with internet and only 1.4% female Qawmi respondents have it. Female Qawmi respondents (almost 70%) are ahead in using mobile or tablet without internet connection compared to male Qawmi (26%) and Alia (15%) respondents.
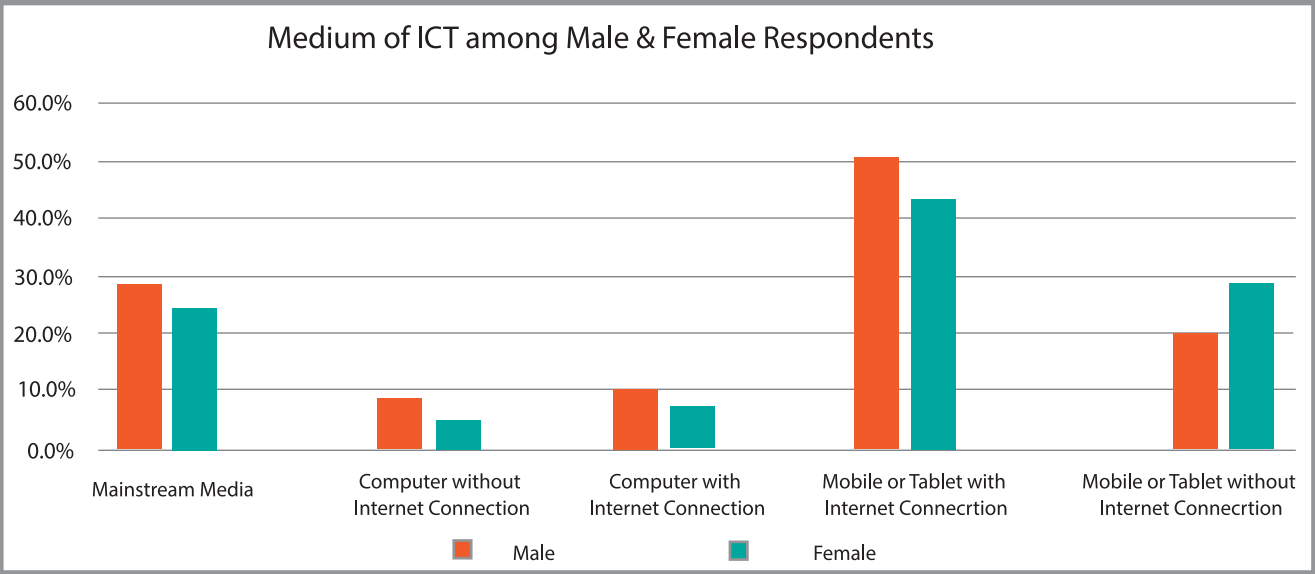
Figure 9.1.1.4: Medium of ICT among Male and Female Respondents

Figure 9.1.1.4 shows that maximum respondents use mobile or tablet with internet connection compared to other mediums of ICT. Male respondents use mobile or tablet with internet (51.5%) more than female respondents (42%) whereas almost 17% Male use computer with (10.1%) or without (6.7%) internet in comparison to almost 12% Female who use computer. Access to mobile or tablet without internet connection is more amongst female respondents (30%) than males (20%).

Alternative Medium of ICT in Alia & Qawmi Respondents
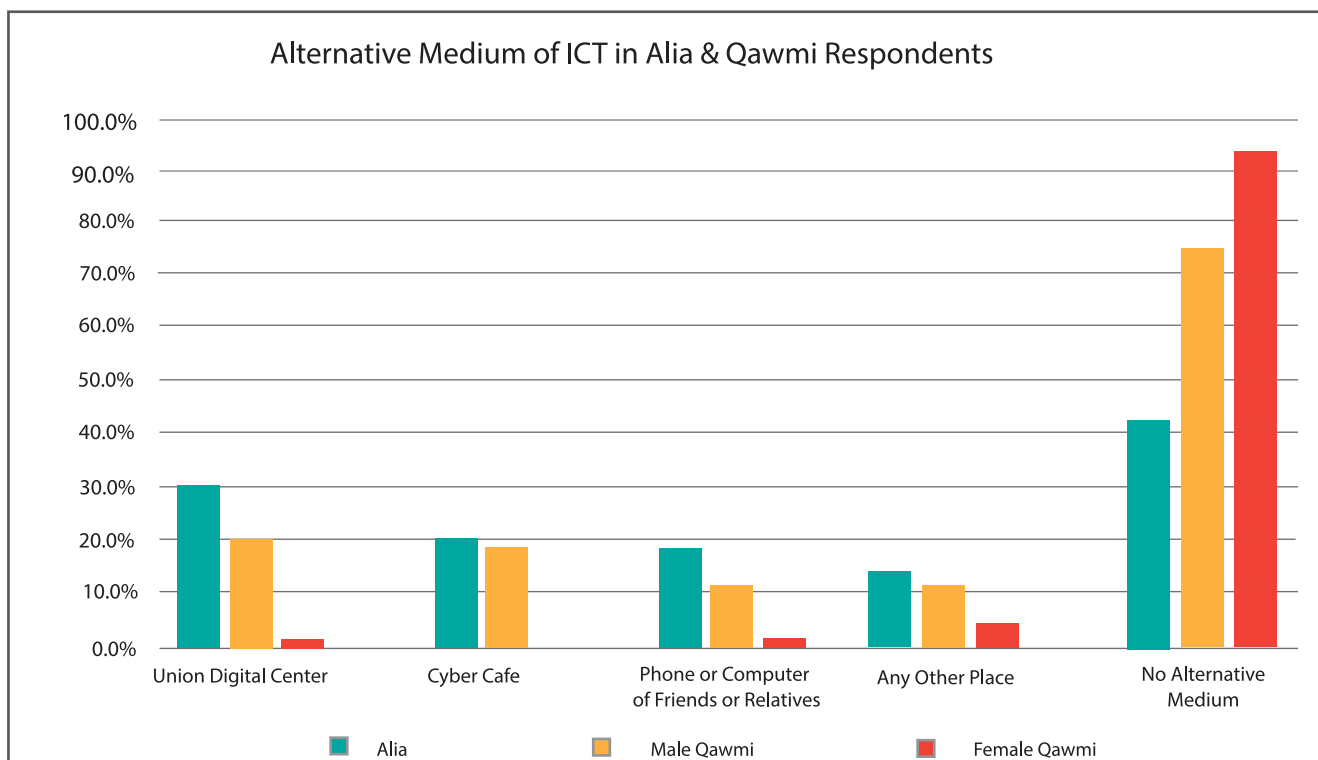
Figure 9.1.1.5: **Alternative Medium of ICT in Alia and Qawmi Respondents**

From Figure 9.1.1.5, it can be seen that outside their home and madrasa Alia respondents use alternative mediums of ICT more than Qawmi respondents. The chart implies that Union Digital Centers (UDC) are used more by Alia respondents (30%) than Qawmi respondents (22.5%). Alia and Male Qawmi respondents go to Cyber Café (20% and 19.7% respectively), use friends or families device (18% and 13% respectively) and other places (16% and 12.2% respectively) to access to ICT. However, none of the female Qawmi respondents use cyber cafe and only 1.4% use UDCs as an alternative medium to access to ICT. 95% female Qawmi and 75% male Qawmi respondents prefer not to use any alternative medium outside home or madrasa for getting access to internet.

Alternative Medium of ICT among Male & Female Respondents
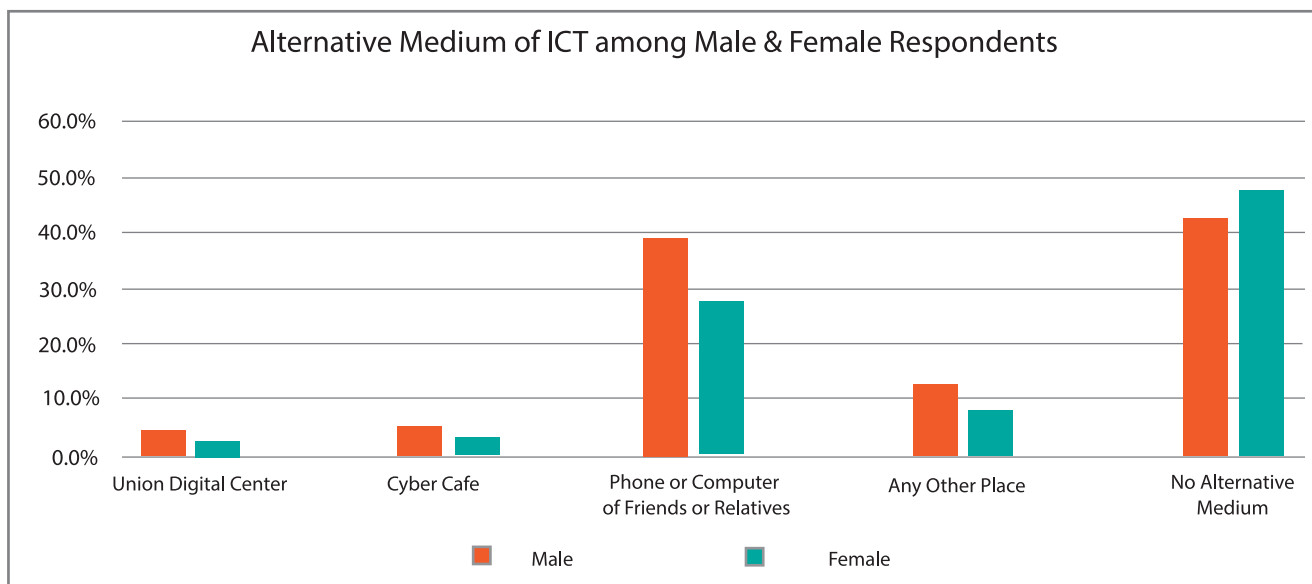
Figure 9.1.1.6: **Alternative Medium ICT among Male and Female Respondents**

The chart (Figure 9.1.1.6) indicates that male respondents use alternative mediums of ICT such as UDCs, Cyber Café, friends or relatives devices etc. more than the female respondents. More than 55% female respondents do not use any form of alternative medium of ICT, while 43% male respondents are in this category. UDCs and cyber cafe are least used by the respondents of both gender.

9.1.2: Understanding of Social Media Platforms

Most young netizens know about all the common social media platforms such as facebook, YouTube, Instagram, Twitter etc. Facebook is the most popular among the Bangladeshi users. The following figures describe respondent's nature of understanding of social media platforms.
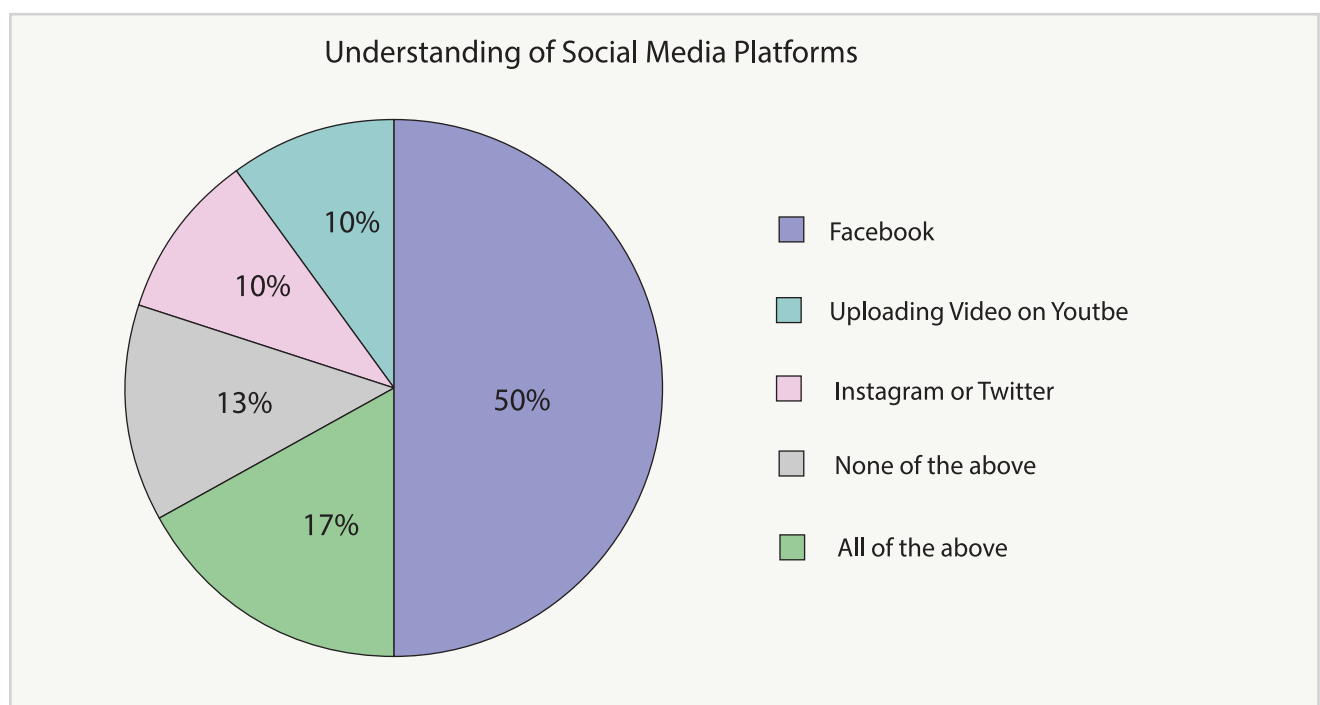
Figure 9.1.2.1: Understanding of Social Media Platforms

The pie chart (Figure 9.1.2.1) above shows that half of the respondents recognize facebook, YouTube, Instagram and Twitter as social media platforms. It should be noted that 17% respondents think that facebook is the only social media platform. Some 10% respondents think none of these platforms as social media.
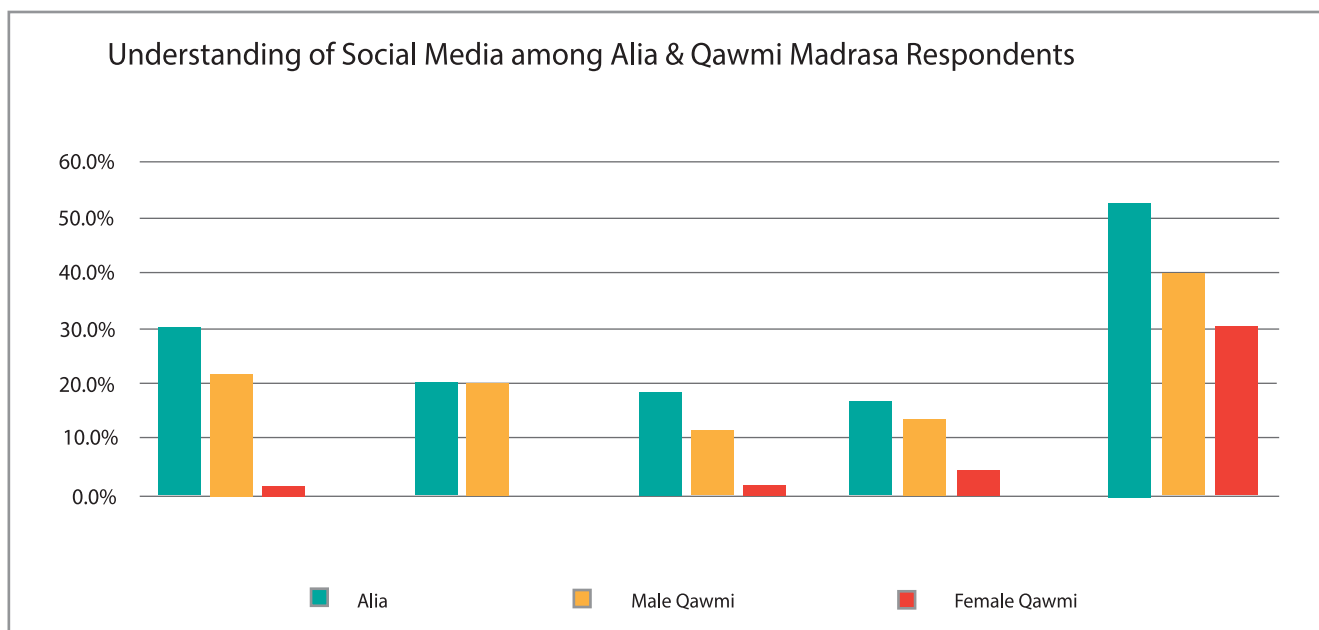
Figure 9.1.2.2: Understanding of Social Media in Alia and Qawmi Respondents

Figure 9.1.2.2 shows that Alia respondents (51%) dominate in identifying all these (i.e. facebook, YouTube, Instagram and Twitter) as social media platforms followed by male Qawmi respondents (40%) and female Qawmi respondents (30%).

30% Alia, 21% male Qawmi and 1.5% female Qawmi madrasa respondents think only facebook is a social media platform.

16% Alia, 12% male Qawmi and 4% female Qawmi respondents consider none of these as social media platforms
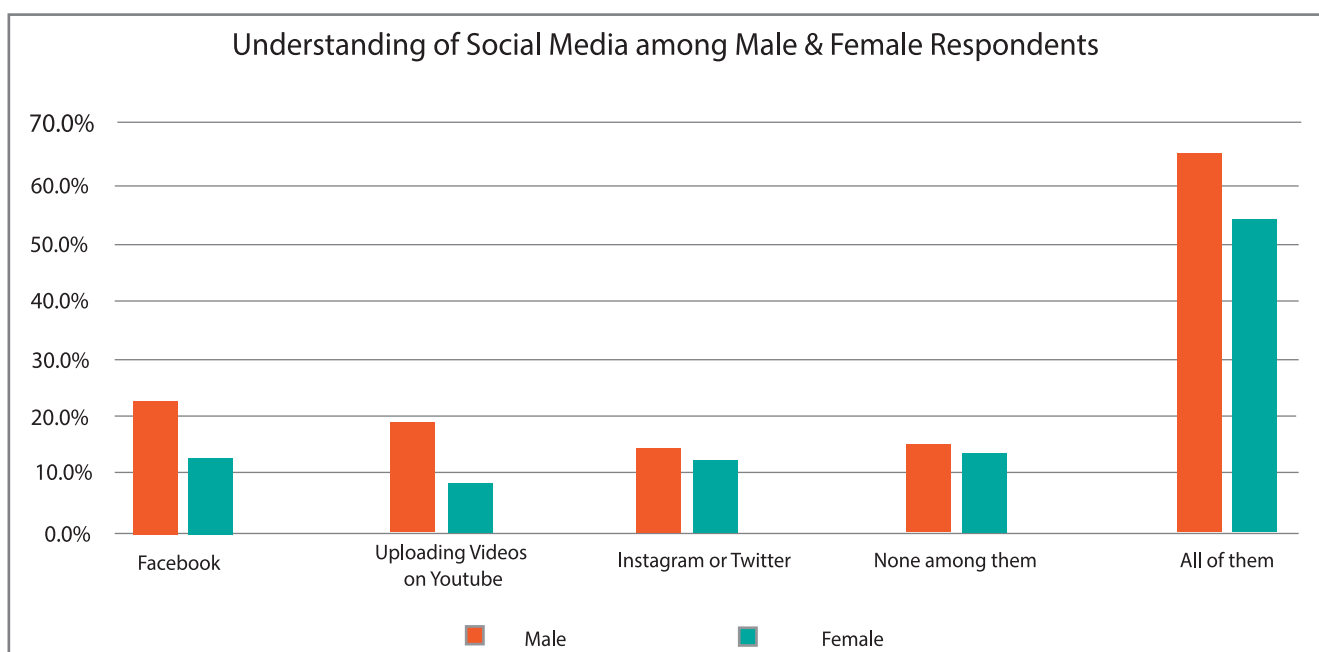
Figure 9.1.2.3: Understanding of Social Media among Male and Female Respondents

The chart (Figure 9.1.2.3) illustrates that in all cases male respondents know more about social media platforms (i. e. facebook, YouTube, Instagram & Twitter) than female respondents of Madrasas.

9.1.3: Time spent on social media

The data shows usage time and duration respondents engage daily in social media platforms, and the trend of usage among different streams of madrasa education

Duration of Daily Social Media Usage by All Respondents

- 0-30 minutes — 36%
- Always online — 11%
- 1-2 hours — 28%
- More than 3 hours — 12%
- 2-3 hours — 13%
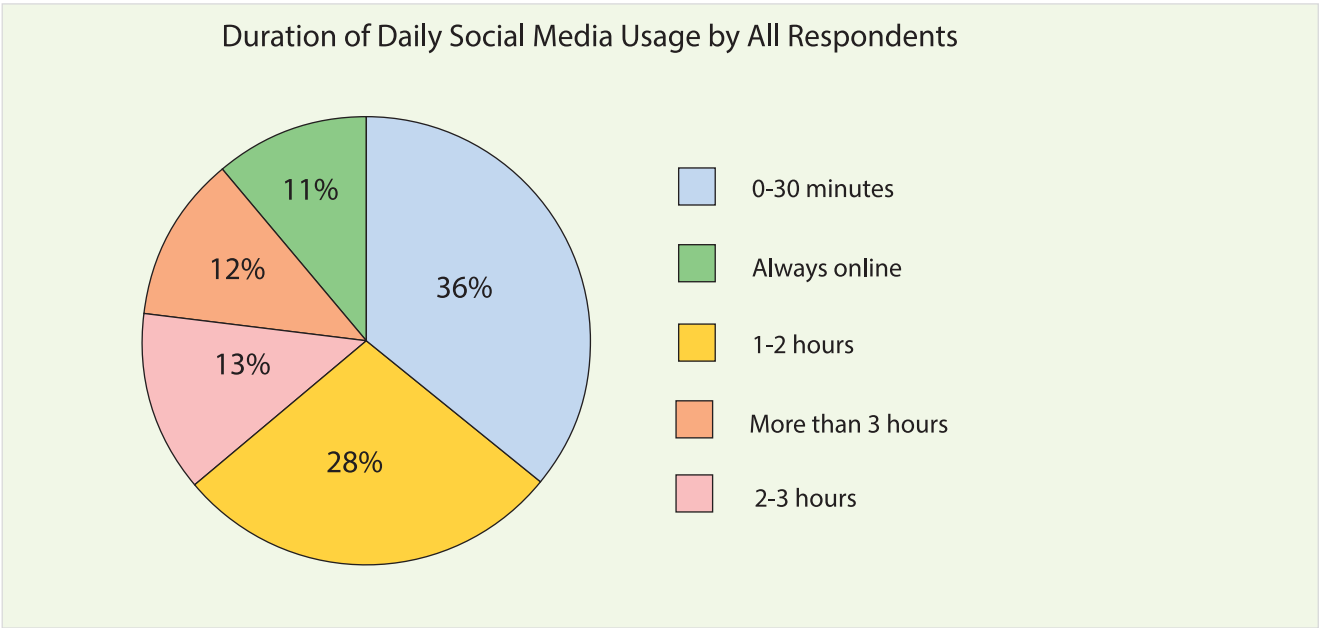
Figure 9.1.3.1: Duration of Daily Social Media Usage by All Respondents

The chart (Figure 9.1.3.1) illustrates respondents' daily usage duration of social media. 36% respondents' spent 0–30 minutes per day, almost 28% stay online for one to two hours, 13% explore social media for more than two hours and nearly 11% stays always online.

Duration of Daily Social Media Usage by Alia & Qawmi Respondent

	0-30 minutes	1-2 hours	2-3 hours	More than 3 hours	Always online
Alia	33%	28.5%	12.5%	12.5%	12%
Male Qawmi	40%	28%	10%	12.5%	8%
Female Qawmi	60%			40%	20%
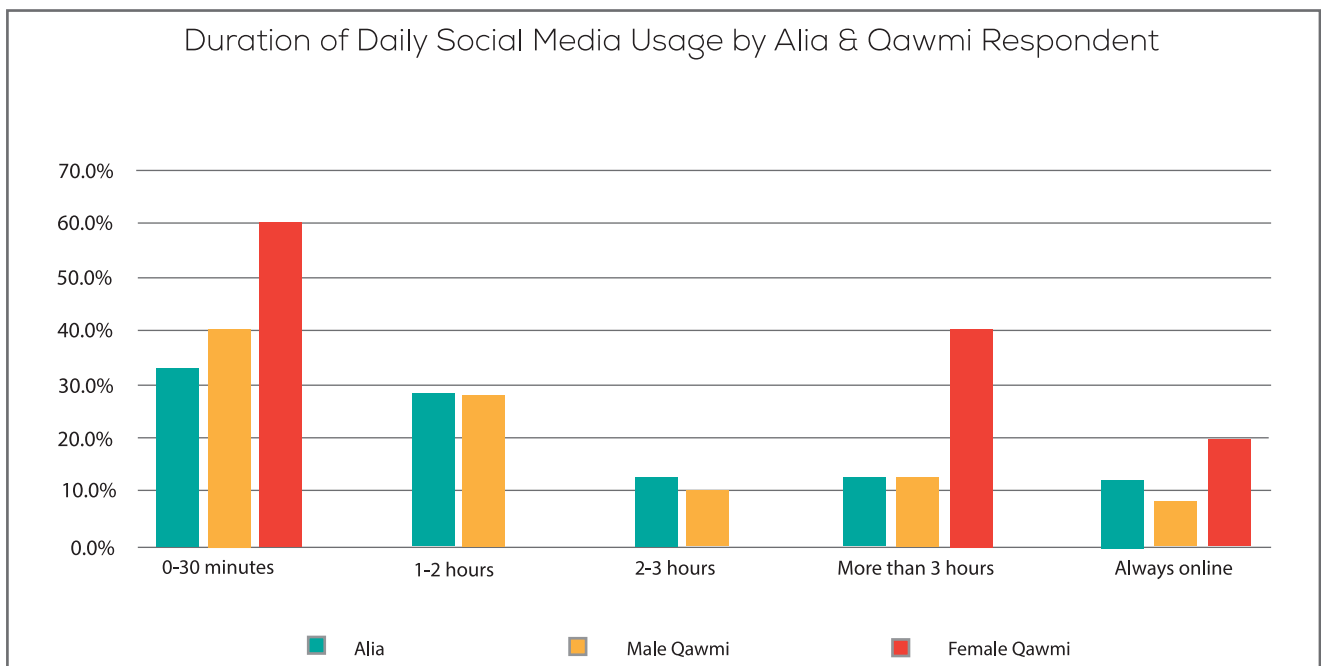
Figure 9.1.3.2: Duration of Daily Social Media Usage by Alia and Qawmi Respondents

The chart (Figure 9.1.3.2) shows that most female Qawmi respondents (60%) use social media 0–30 minutes and the rest either stay online for more than 3 hours or are always online. Most male Qawmi respondents (40%) use social media with duration of 0–30 minutes and 8% always remain online.

Duration of Daily Social Media Usage among Male & Female Respondents

	0-30 minutes	1-2 hours	2-3 hours	More than 3 hours	Always online
Male	37.5%	26.5%	11.5%	14.5%	9.5%
Female	26.5%	34%	14.5%	10.5%	14.5%
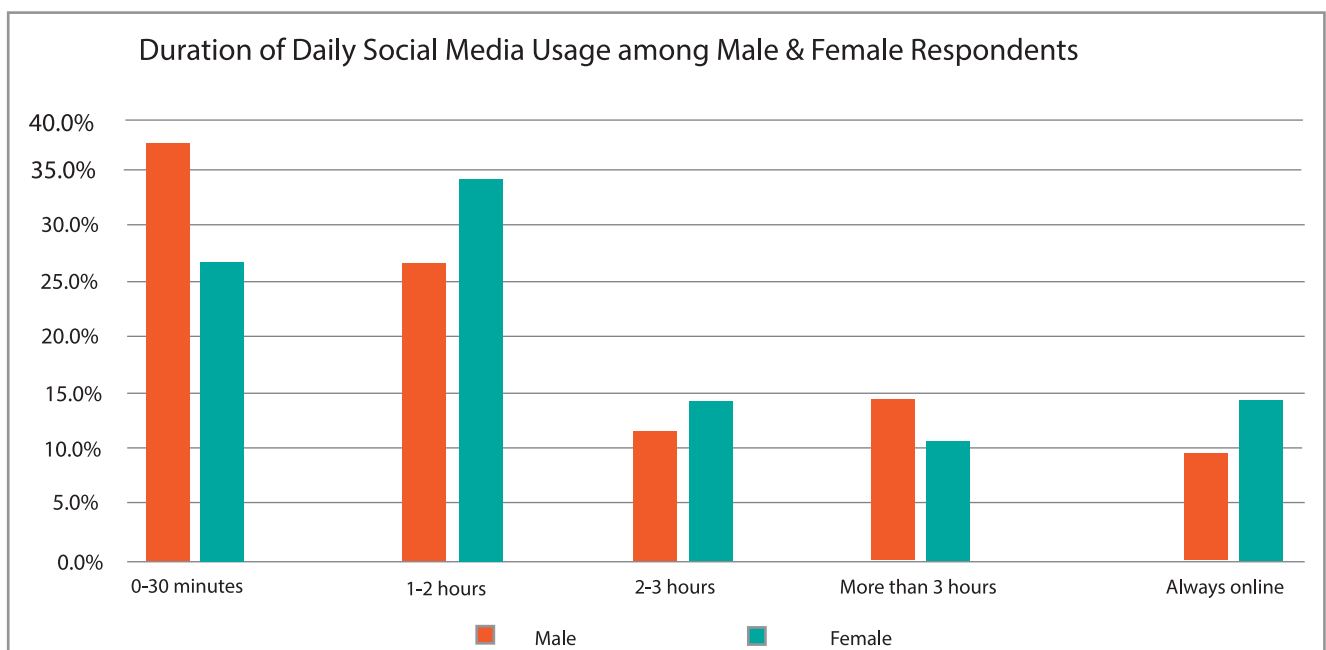
Figure 9.1.3.3: Duration of Daily Social Media Usage among Male and Female Respondents

Figure 9.1.3.3 indicates that most male respondents (38%) use social media daily for 0-30 minutes compared to female respondents (35%) who do it for 1-2 hours.
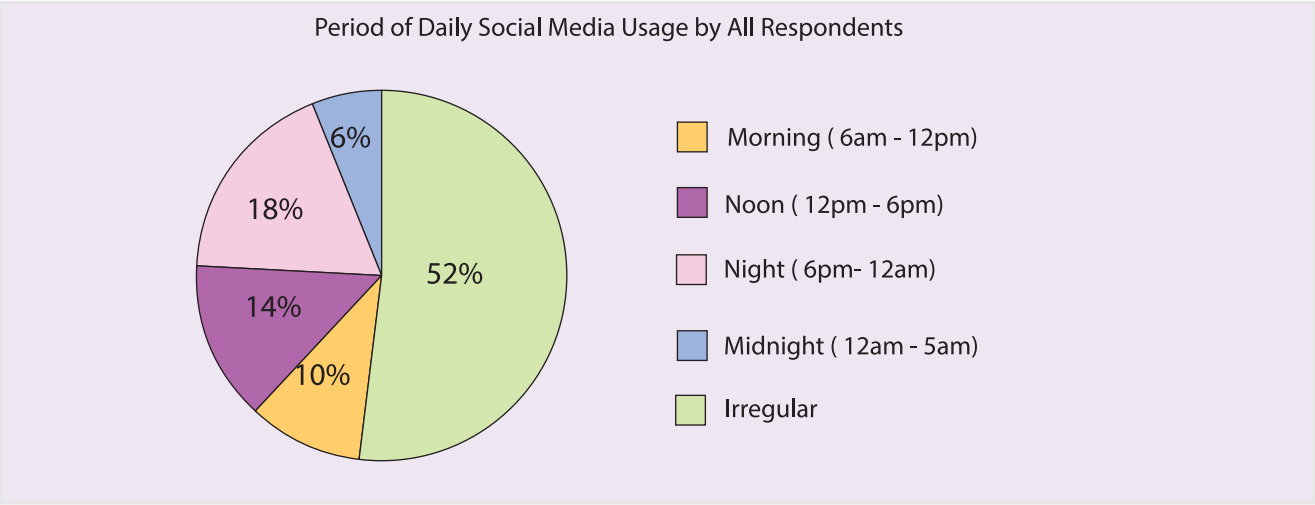
Figure 9.1.3.4: Period of Daily Social Media Usage by All Respondents

The chart (Figure 9.1.3.4) shows that more than half (52%) of the respondents do not have a fixed schedule to use social media daily; the rest (48%) use at different times of the day: morning, noon, night and midnight. 18% respondents' use social media at night (6 pm – 12 am), 14% at noon (12pm–6pm). 10% in the morning (6am–12 pm) while only 6% use social media at midnight (12 am– 5 am).
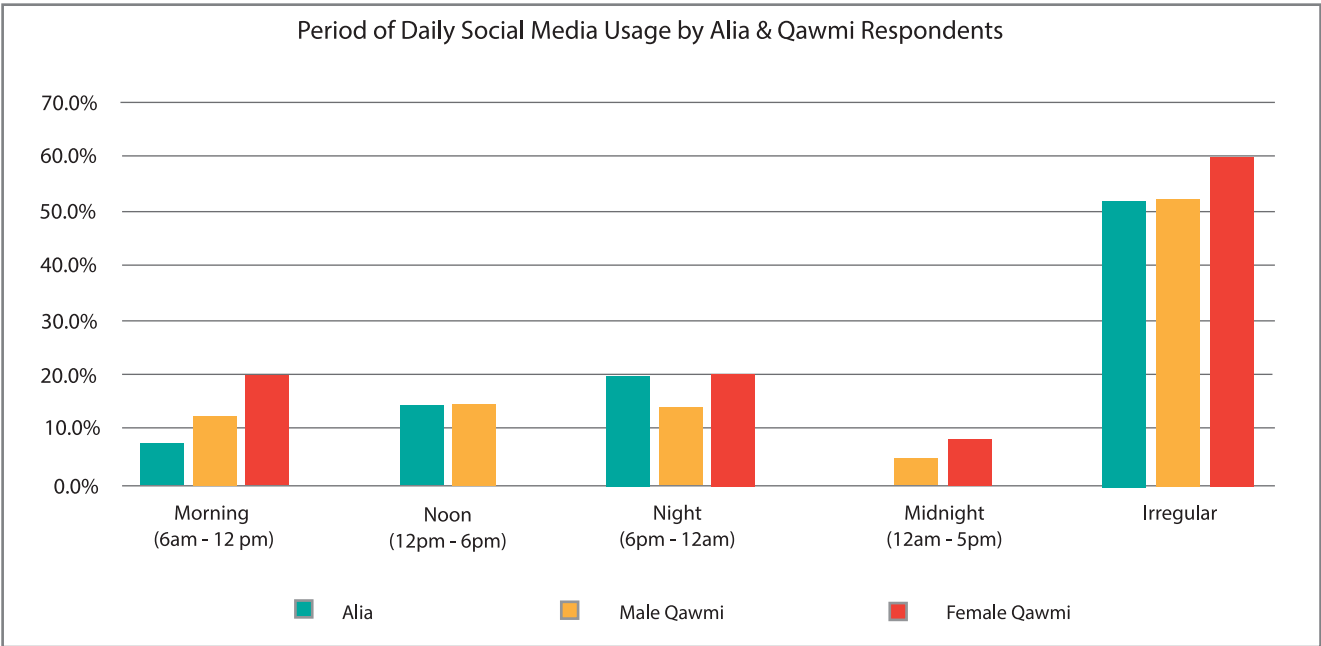
Figure 9.1.3.5: Period of Daily Social Media Usage by Alia and Qawmi Respondents

The chart (Figure 9.1.3.5) shows that most female Qawmi respondents (60%) are irregular in using social media daily. The rest are most frequent during the morning (20%) and night (20%). Alia and male Qawmi respondents equally utilize noon time (both 14%). Alia respondents are more frequent at night than the male Qawmi respondents and the trend is opposite for midnight.
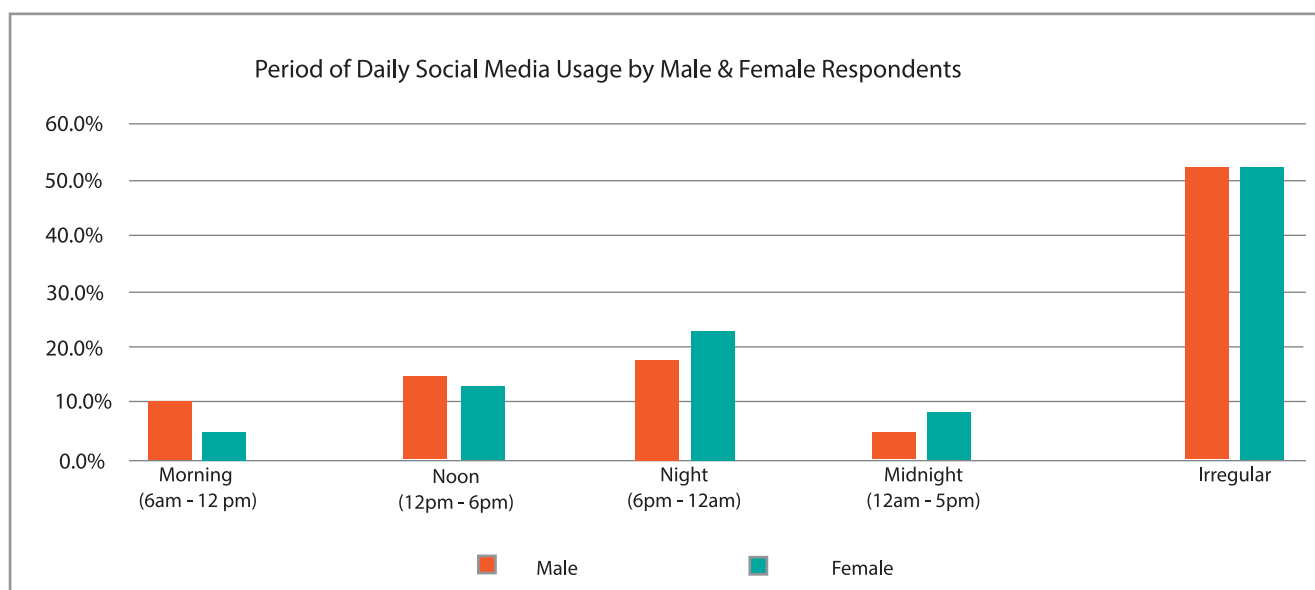
Figure 9.1.3.6: Period of Daily Social Media Usage by Male and Female Respondents

The chart (9.1.3.6) indicates that most of the respondents do not follow any standard routine to use social media. However, female respondents use social media more at night and during midnight, while male respondents are more frequent in the morning and noon.

9.1.4: Content and topics of interest on social media

There are several types of audio-visual contents in social media that users seek out. The following data shows how the respondents engage to contents related to religious education and core religion, political or politico-religious, sports and entertainment on social media.
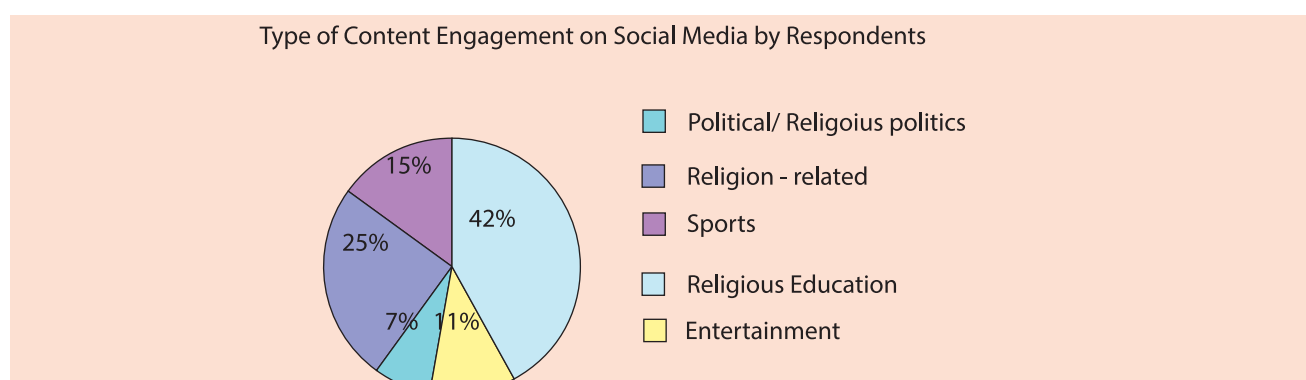
Figure 9.1.4.1: Type of Content Engagement on Social Media by Respondents

The pie chart (Figure 9.1.4.1) illustrates the type of digital content viewed, read or liked by the respondents on social media. It shows that 67% look for religious education or religion related contents, while 7% look at contents on religion-based politics, 15% follow sports and 11% entertainment related contents.
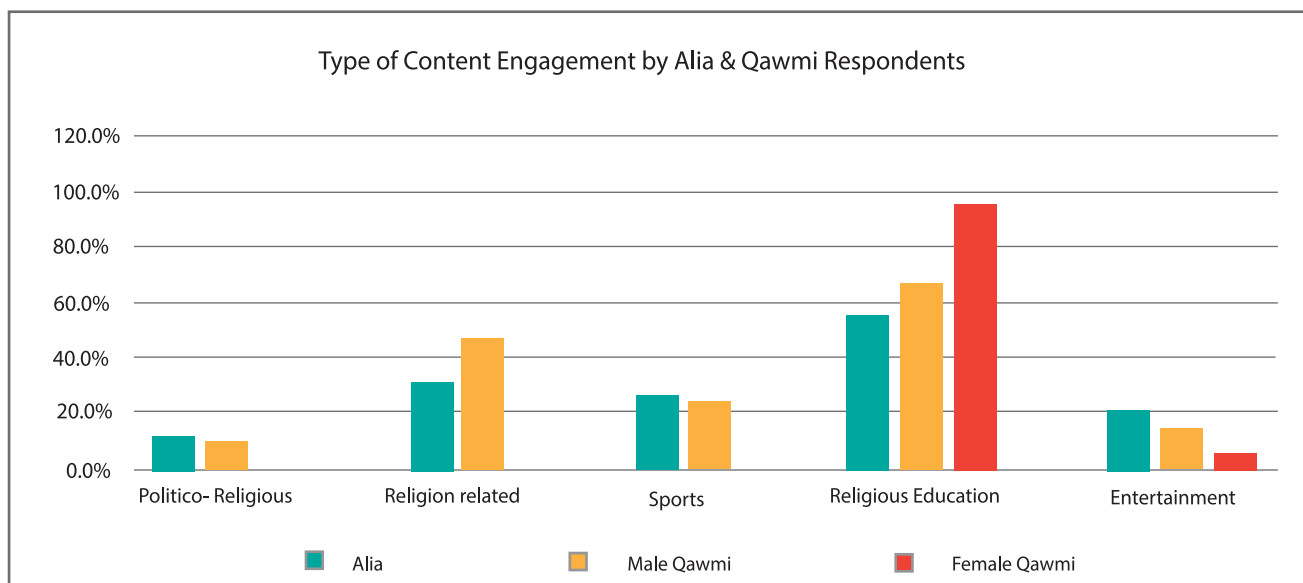
Figure 9.1.4.2: Type of Content Engagement by Alia and Qawmi Respondents

The chart (Figure 9.1.4.2) reveals that female Qawmi respondents are specifically interested in religious education and entertainment related contents and do not engage in political debates or controversial issues. On the other hand, Male Qawmi respondents are more interested in religious education related contents (66%) than Alia respondents (53%).
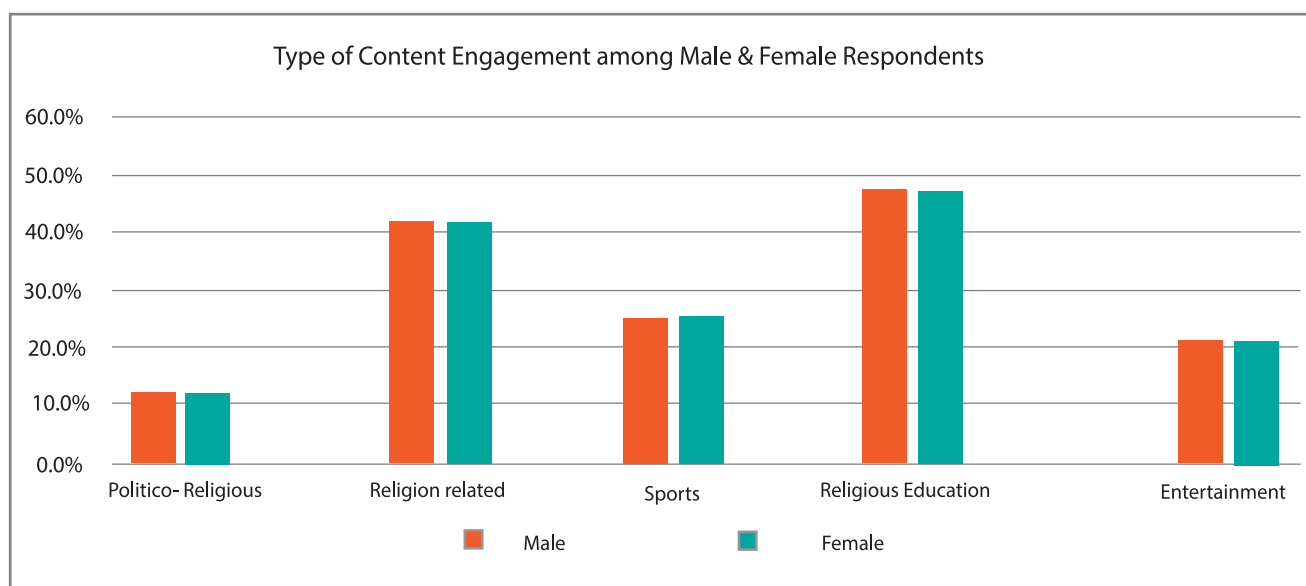
Figure 9.1.4.3: Type of Content Engagement among Male and Female Respondents

Figure 9.1.4.3 shows that, both male and female respondents are equally interested all type of content shared on social media.
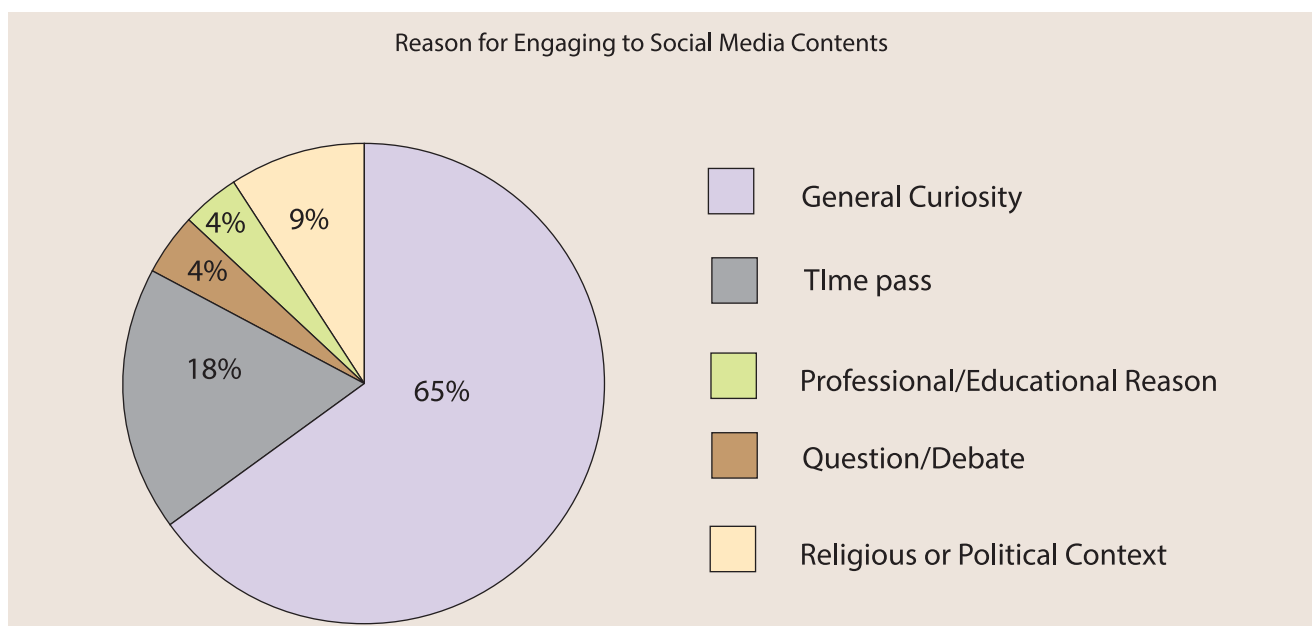
Figure 9.1.4.4: Reason for Engaging to Social Media Contents

From figure 9.1.4.4, it can be seen that majority (65%) prefers to browse social media to satisfy their curiosity without engaging in debates or raising questions. 18% use social media as a pastime, 9% do it to stay updated about ongoing religious or political context, 4% for professional or educational reason and only 4% are interested to raise question or initiate debate.
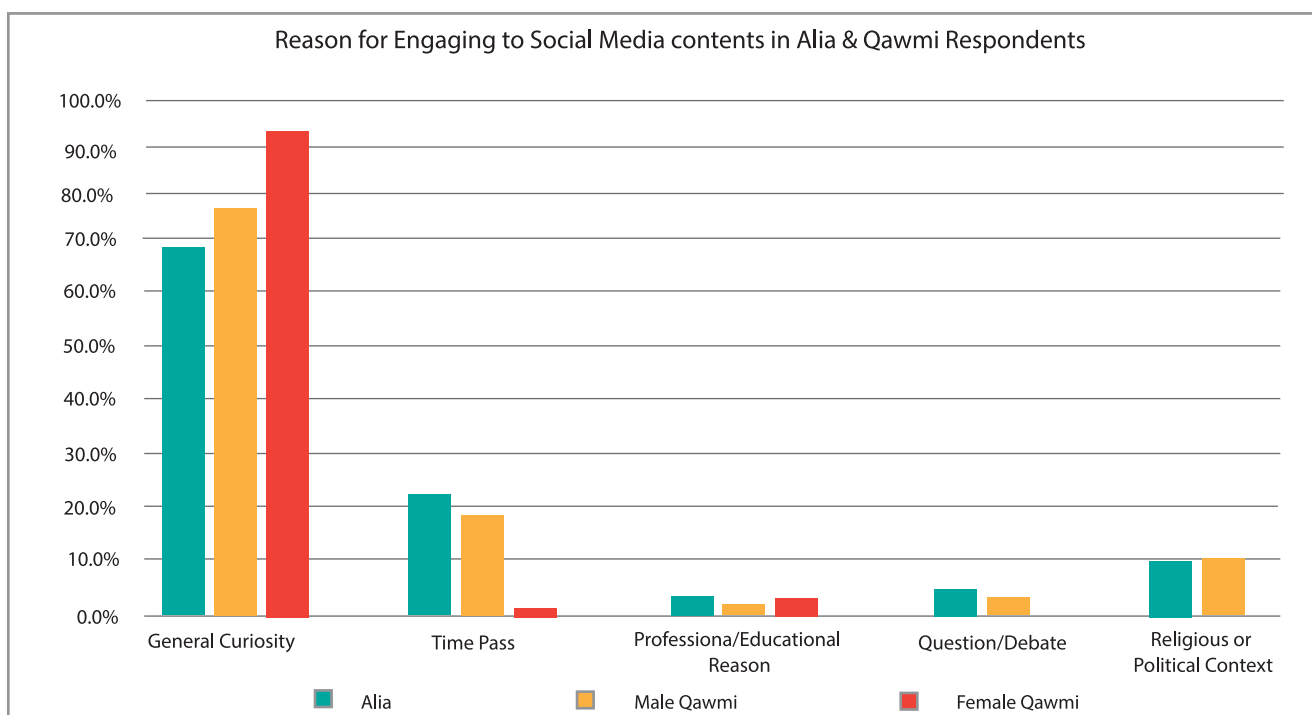
Figure 9.1.4.5: Reason for Engaging to Social Media Contents by Alia & Qawmi Respondents

The chart (Figure 9.1.4.5) shows that most respondents from Alia and Qawmi madrasas explore social media sites out of curiosity. Female Qawmi respondents dominate in this category (93.2%), followed by male Qawmi (77%) and Alia (68%) respondents. In terms of using social media for passing time, Alia respondents lead (22.4%) the segment, closely followed by male Qawmi (19%). A small number of female Qawmi respondents (2%) also fall into this category. Almost 11% of both Alia and male Qawmi respondents engage in religious or political contents.
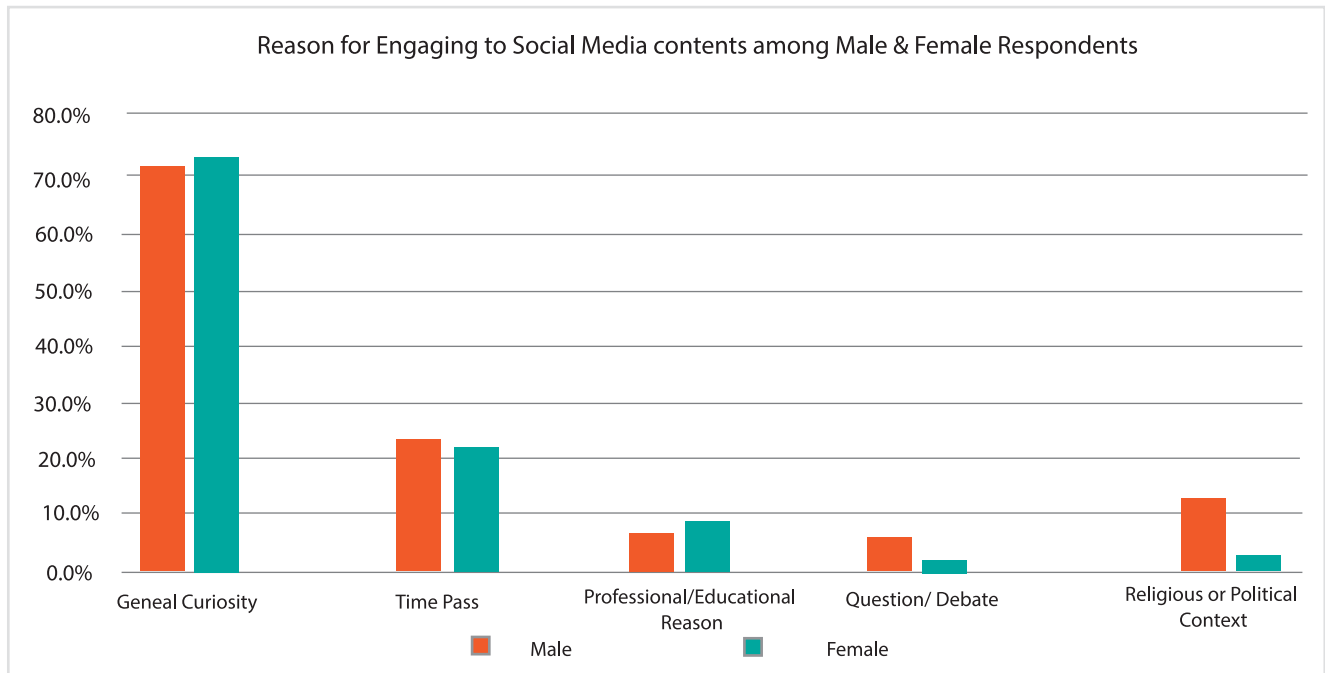
Figure 9.1.4.6: Reason for Engaging to Social Media Contents by Male & Female Respondents

The illustration (Figure 9.1.4.6) shows that, the key reason for both male and female respondents to explore social media is to satisfy their curiosity, with almost 70% of both genders falling in this category. Male respondents engage more (6%) in raising question or debate and religious or political issues than female respondents (1.6%). Almost same number (22%) of respondents from both genders explore social media as a pastime. 9% females browse social media for professional or educational reason while 5% male respondents do it for this purpose.

9.1.5: Trend of sharing content on Social Media

In response to what type of content respondents like to share on social media, most respondents said that they prefer to share contents related to religious education or religion. Almost one fourth showed interest in sharing religious content. The rest of the categories include various social issues, sports and entertainment and politics related contents etc.
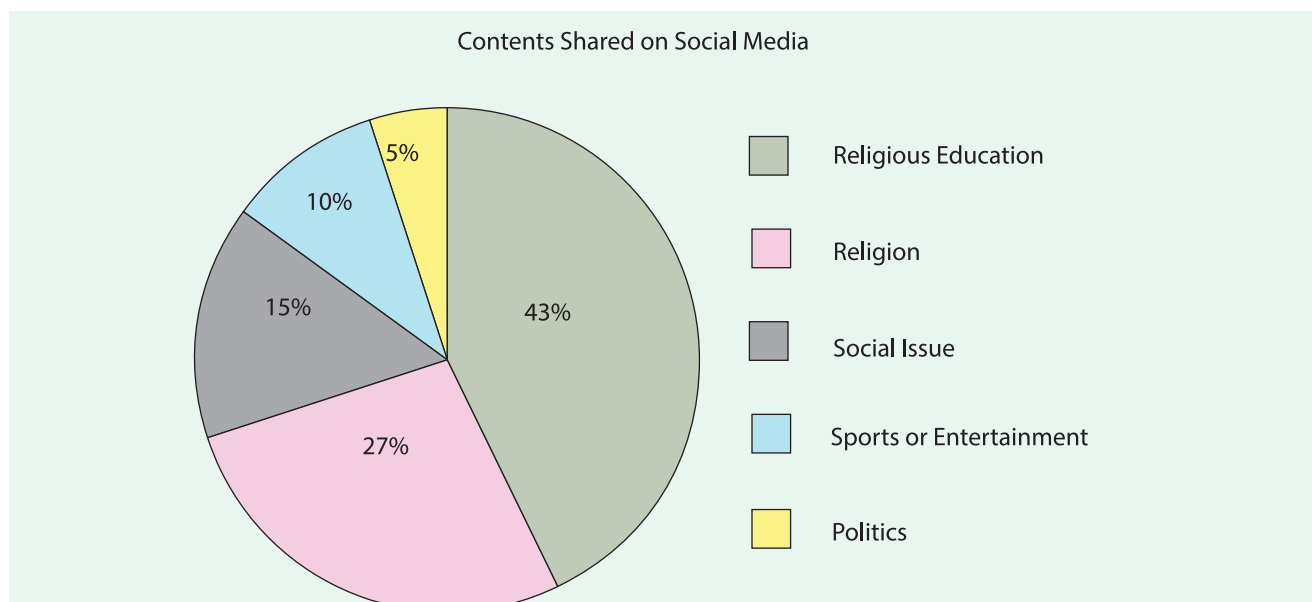
Figure 9.1.5.1: **Contents Shared on Social Media**

The chart (Figure 9.1.5.1) shows that most shared contents are religious education or religion related (70%) and least shared contents are political (5%). Social issues are shared by 15% respondents while 10% respondents share sports or entertainment related contents.
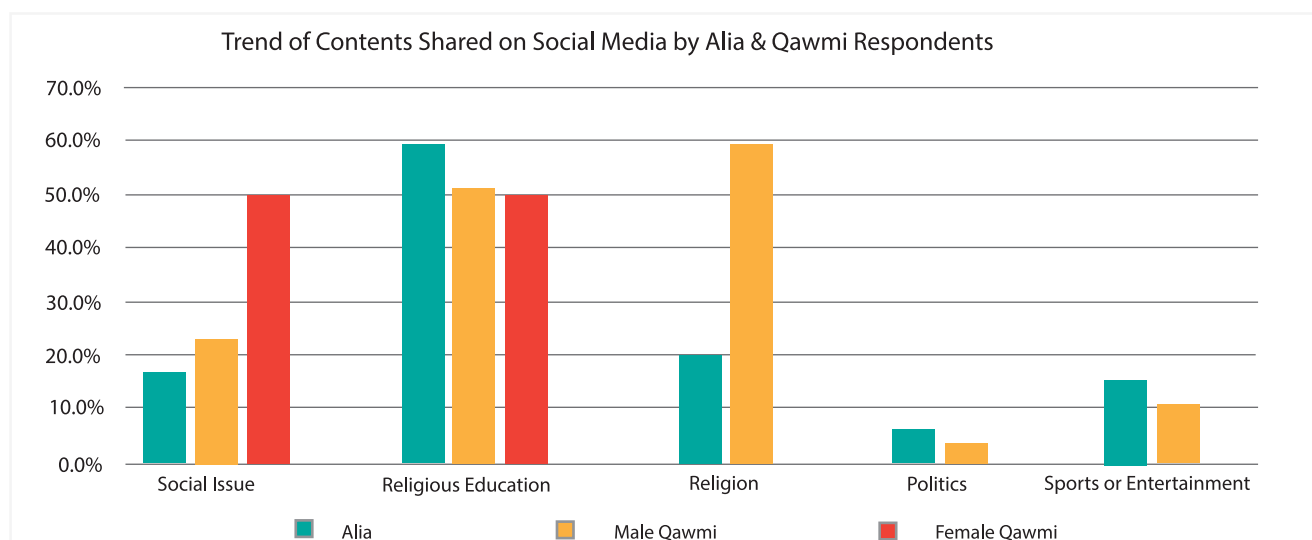
Figure 9.1.5.2: **Trend of Contents Shared on Social Media by Alia and Qawmi Respondents**

The above bar chart (Figure 9.1.5.2) indicates that female Qawmi respondents only share social and religious education related contents - 50% of each type. Qawmi respondents share religion related contents significantly more (60%) than the Alia respondents do (20%). In sharing other types of contents, Qawmi and Alia respondents show almost similar interest.

Figure 9.1.5.3: Trend of Contents Shared on Social Media: Male and Female Respondents
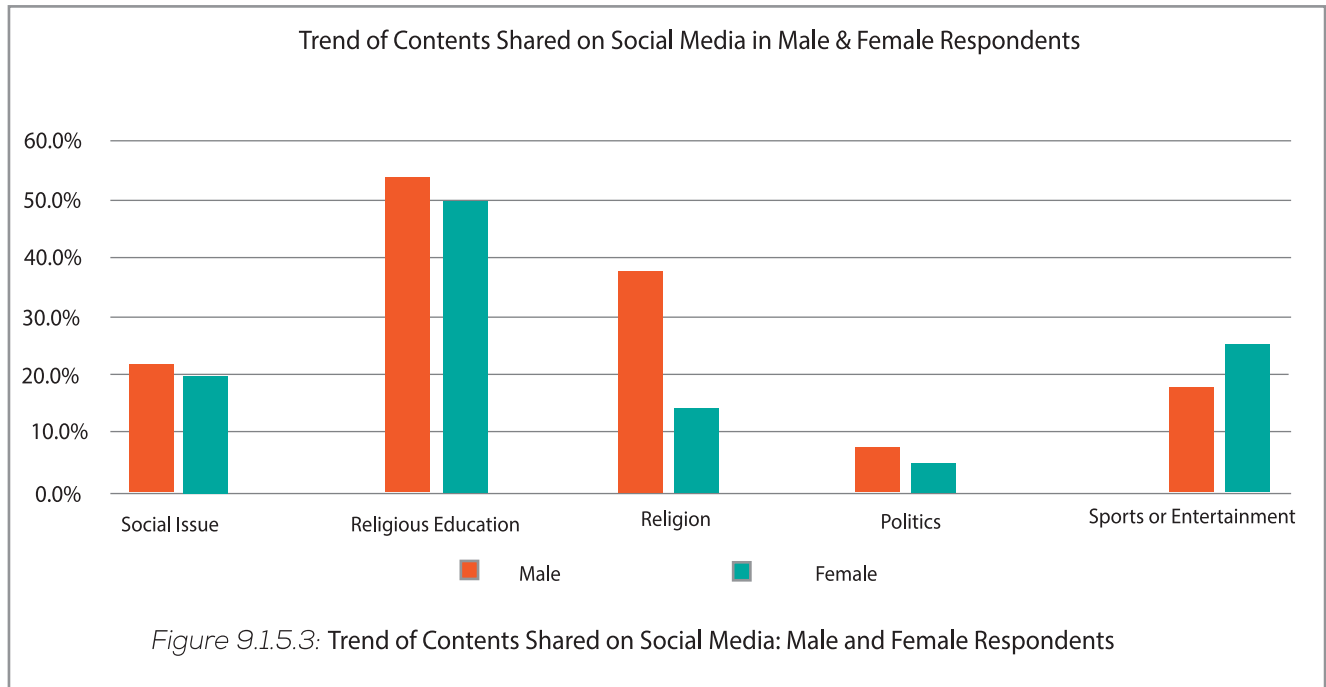
From Figure 9.1.5.3, the respondents of two genders show noticeable dissimilarity in terms of sharing religion related, political, and sports or entertainment contents. Respondents of both genders are almost equally interested in sharing social issue (Male 22% & Female 20%) and religious education related (Male 54%, Female 50%) contents. On the other hand, 40% male and 14% female respondents share religion related contents.

As for the sources of shared content, the respondents either depend on their friends, relatives, teachers, subject-specific celebrity or writers and other sources like groups or pages.
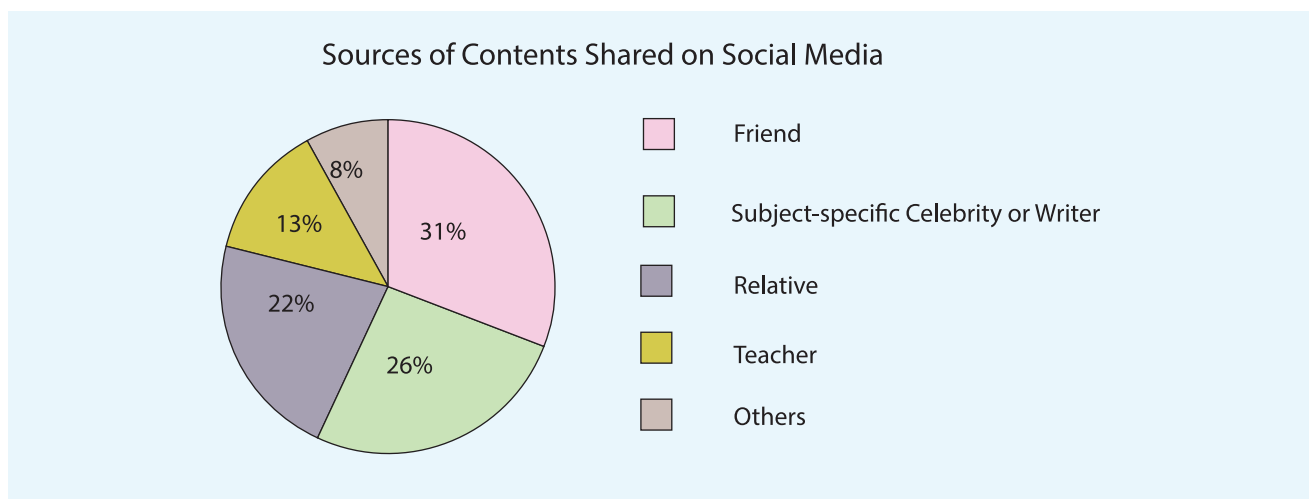
Figure 9.1.5.4: **Sources of Contents Shared on Social Media**

The pie chart above (Figure 9.1.5.4) indicates that 31% respondents share contents posted by their friends. About 26% respondents share contents posted by online celebrities or writers, while 22% respondents share contents from their relatives and about 13% of their teachers. Only 8% respondents share social media content from other sources.
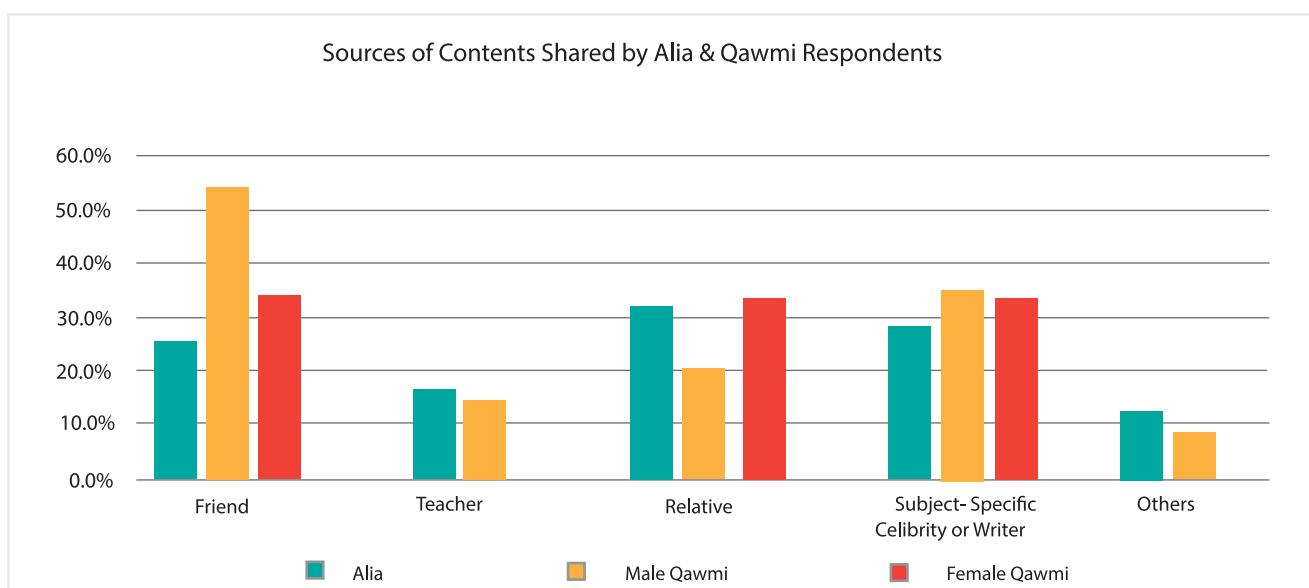
Figure 9.1.5.5: **Sources of Contents Shared by Alia & Qawmi Respondents**

The chart (Figure 9.1.5.5) shows that the number of Qawmi respondents is greater in terms of sharing contents of their friends and of subject-specific celebrity or writers. Female Qawmi respondents share contents from their friends, relatives and subject specific writers equally (each category 33%) while male Qawmi respondents' preferred source are their friends (almost 54%), followed by subject specific writers (34.8%), relatives (20%) and teachers (14.8%).

Sources of Contents Shared by Male & Female Respondents
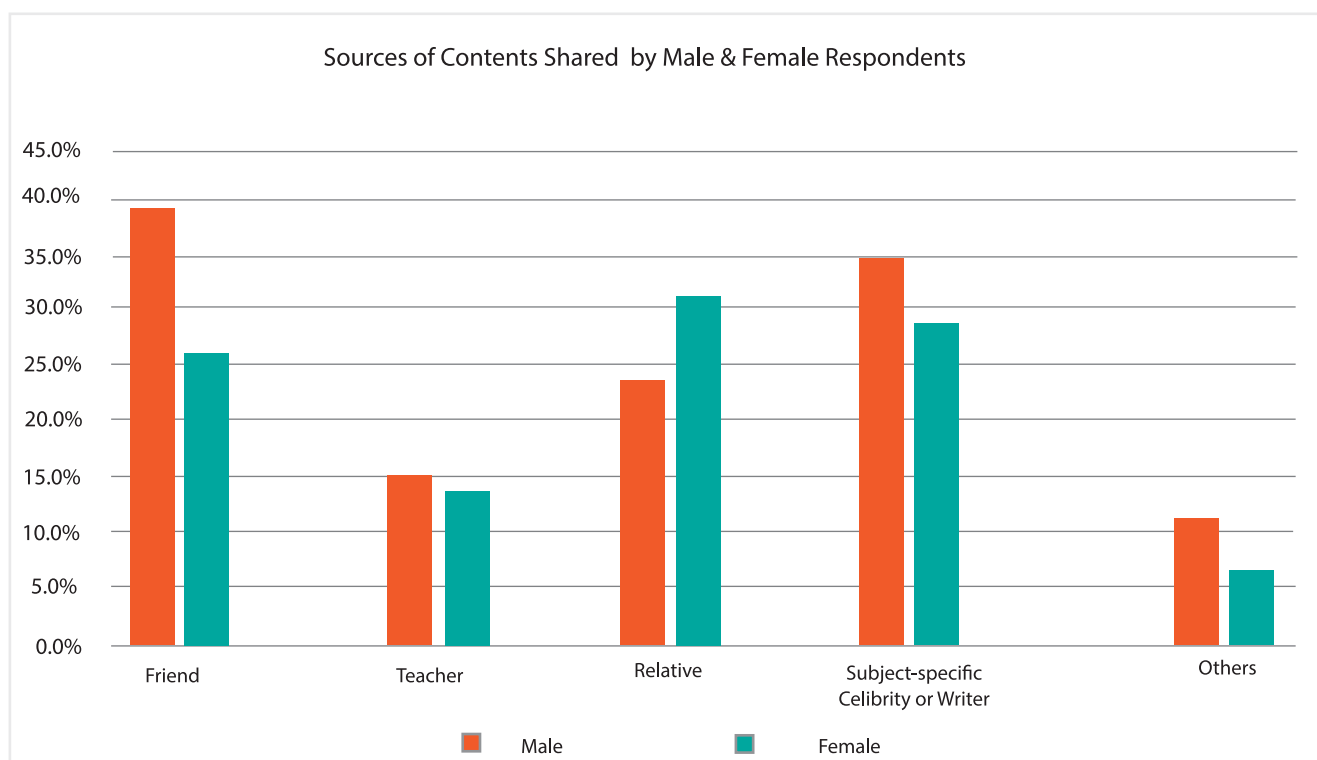
Figure 9.1.5.6: **Sources of Contents Shared by Male and Female Respondents**

Figure 9.1.5.6 shows that the male respondents dominate in sharing contents from above mentioned sources except from their relatives. Some 31% female respondents and 24% male respondents share content from relatives. Respondents of both genders show almost equal interest in sharing contents of their teachers. Significant difference is observed in all other posts sources where male respondents dominate.

9.1.6: Content verification for accuracy
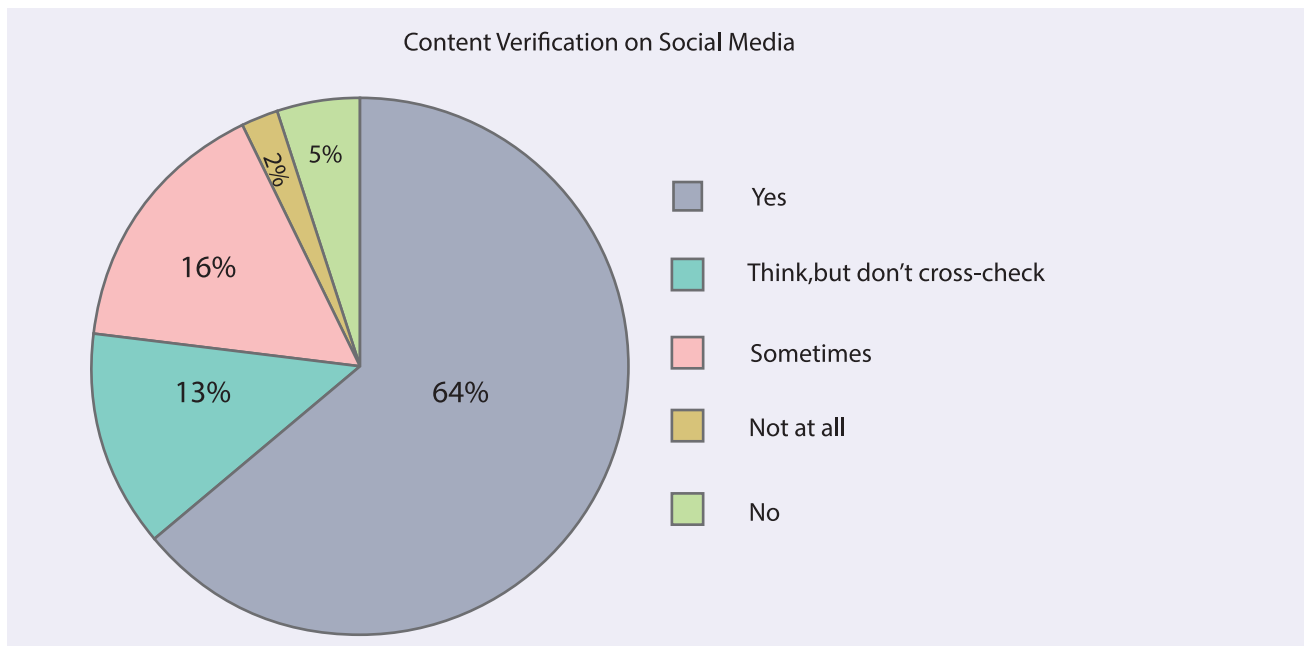
Figure 9.1.6.1: **Content Verification on Social Media**

The above figure (Figure 9.1.6.1) shows that about 64% respondents verify contents available on social media, while about 7% of them do not verify content before sharing them. Some 16% of them sometimes cross-check the news/image/video on social media while about 13% of the respondents think about the content but do not verify it before sharing.
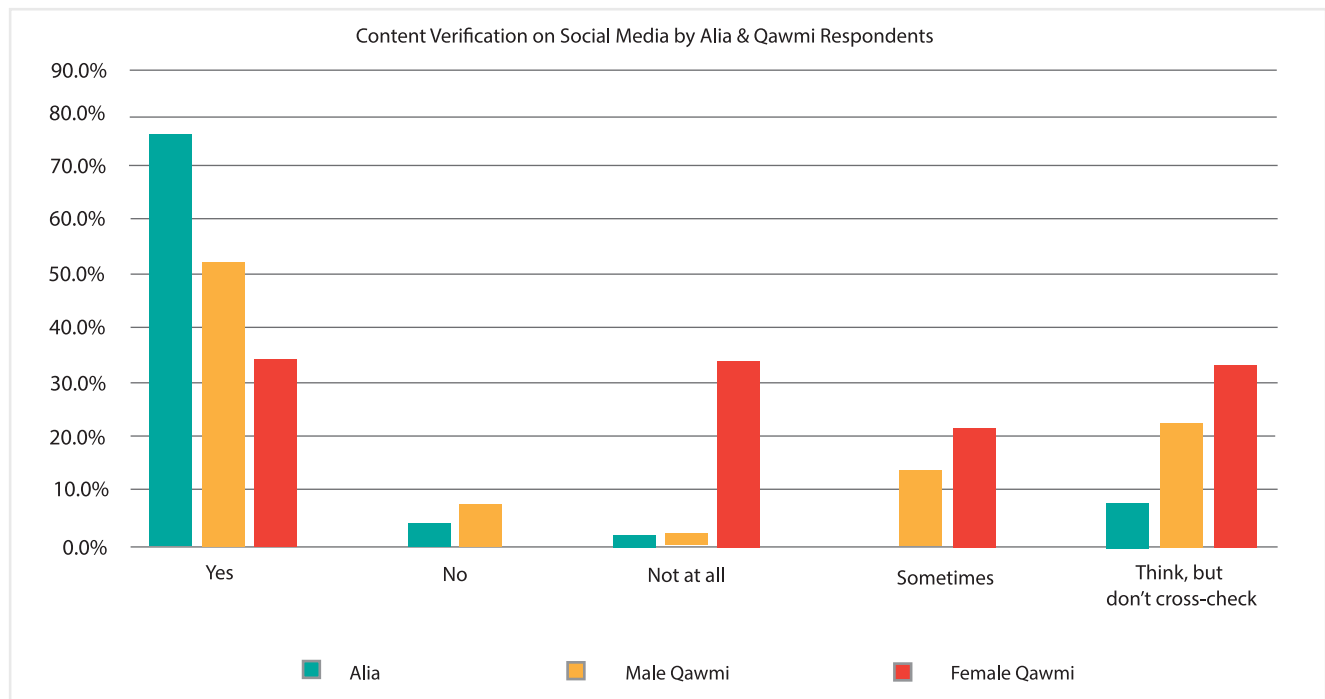
Figure 9.1.6.2: **Content Verification on Social Media by Alia & Qawmi Respondents**

The figure above (Figure 9.1.6.2) shows that the practice of cross-checking is somewhat prevalent among Alia respondents (76%), followed by male (51%) and female Qawmi (33%) respondents. About 33% of female Qawmi respondents never cross-check, while another 33% of them think about the content and end up sharing content without verification. Between Alia and male Qawmi respondents, 15% and 20% respectively sometime cross-check contents before sharing.
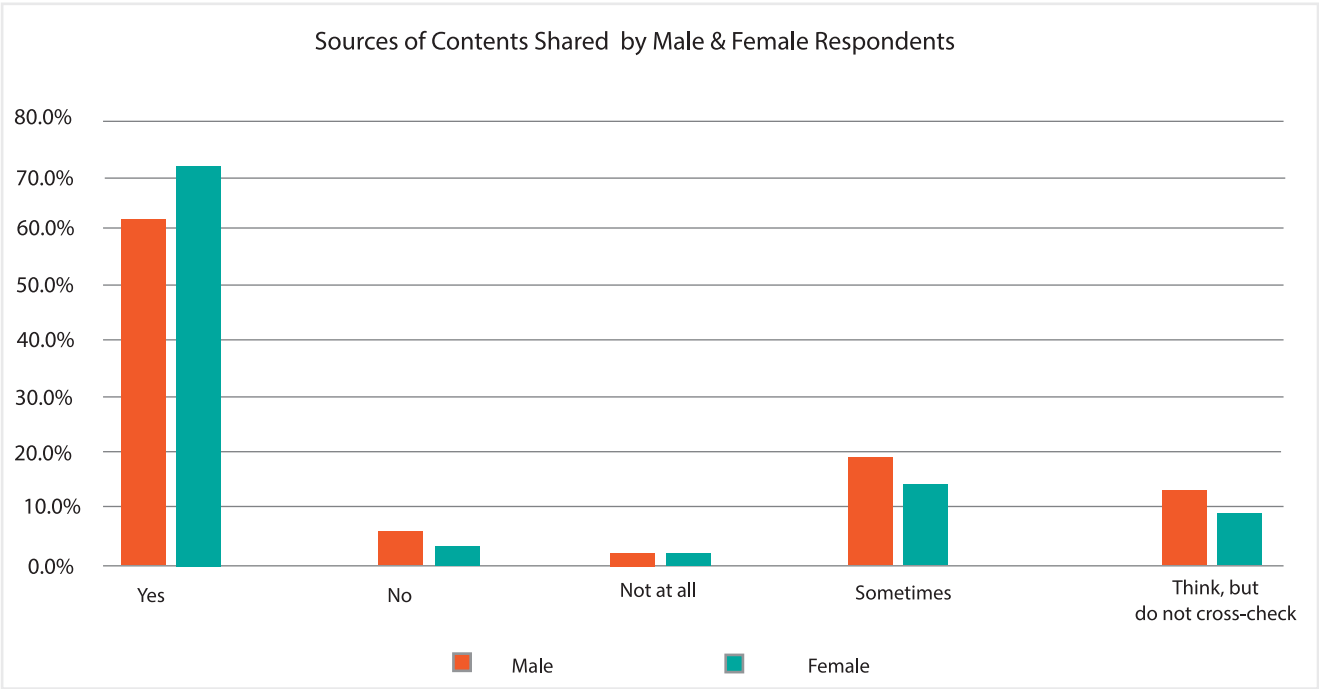
Figure 9.1.6.3: **Cross-checking Contents on Social Media among Male & Female Respondents**

The chart (Figure 9.1.6.3) reveals that the female respondents are more likely to cross-check contents before sharing than the male respondents: 71% of female respondents' cross-check information, and 62% of male respondents' cross-check content before sharing.

9.1.7: Understanding of cyber-crimes and legal penalties

As cyber-crimes are widely observed at present, and young people are either committing them unknowingly or becoming the target of these crimes, it is a crucial part of Social Media Literacy our netizens must know about. The government has taken a few necessary steps to educate secondary school going age children about this area and passed new provisions to punish those who engage in these types of crimes. In this portion, the data shows the level of understanding about cyber-crimes and punishments of these crimes amongst Madrasa respondents.
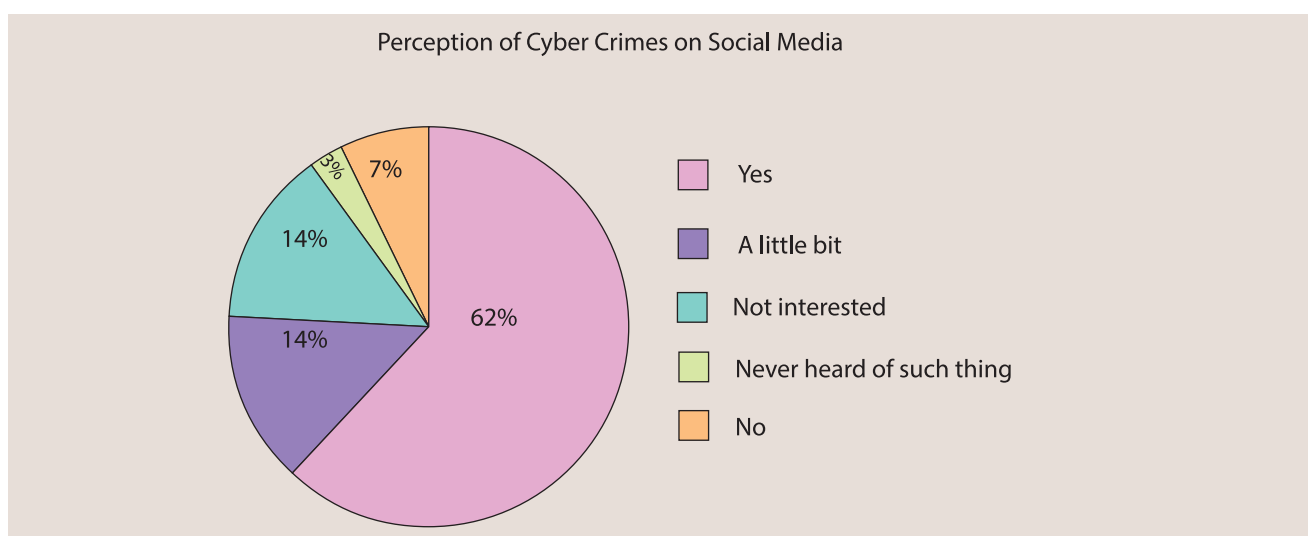
Figure 9.1.7.1: **Perception of Cyber Crimes on Social Media**

The chart (Figure 9.1.7.1) shows that about 62% respondents have heard of the term 'cybercrime' and the rest have a little idea or no idea about it. 3% said they have never heard of cyber-crimes.
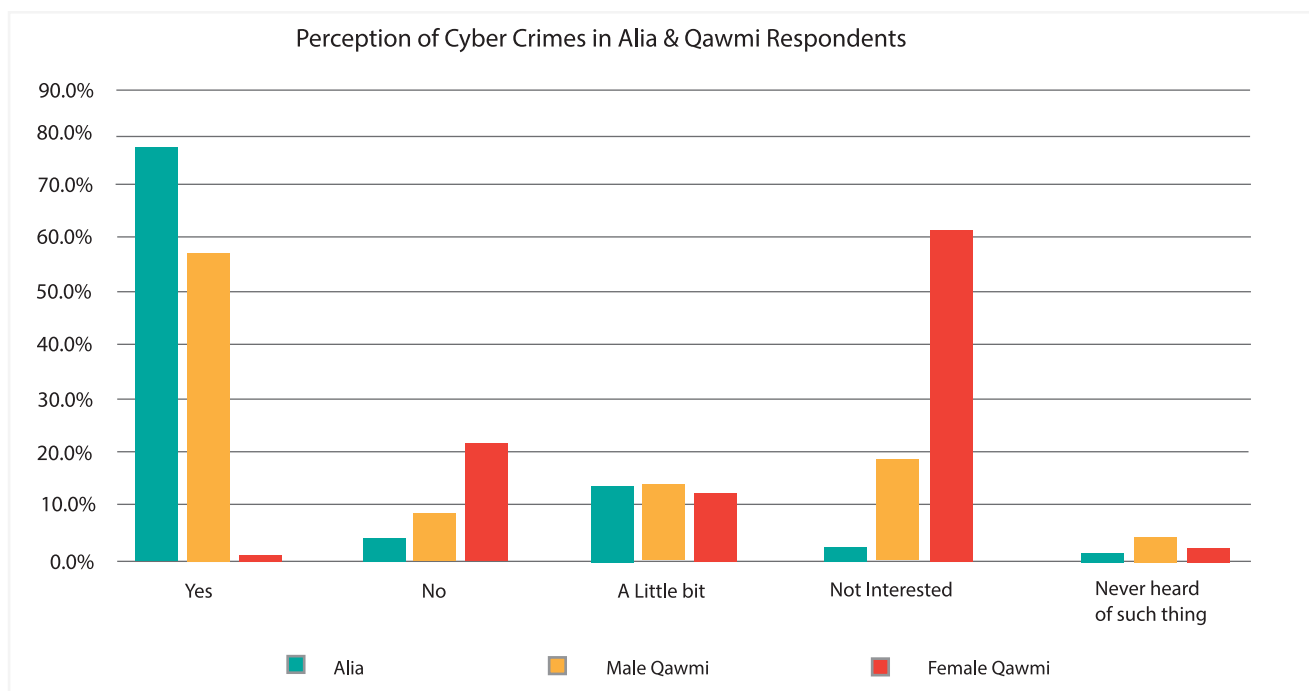
Figure 9.1.7.2: Perception of Cyber crimes in Alia & Qawmi Respondents

The Figure 9.1.7.2 shows that perception of cyber-crime is very poor among female Qawmi respondents (1.4%) compared to male Qawmi (57%) and Alia (79%) respondents. Some 60% of female Qawmi and almost 20% of male Qawmi respondents reported that they are not interested about it.

Figure 9.1.7.3: Perception of Cybercrimes on Social Media between Male & Female Respondents

The chart (Figure 9.1.7.3) indicates that greater number of male respondents (67%) have heard of cyber-crimes compared to female respondents (52%). Nearly same number of male and female respondents (almost 4%) said that they have never heard of it. Females are less interested in cyber-crimes than male respondents. Rests of the respondents from both genders have little to no knowledge regarding this matter, with 24% female respondents and 11% male respondents being not at all interested.

Understanding of Punishments for Cyber Crime

- 24%
- 4%
- 3%
- 47%
- 22%

Legend:
- Think that Punishments are Necessary
- No
- Yes
- Think that freedom of speech is restricted
- Don't think these are Punishable
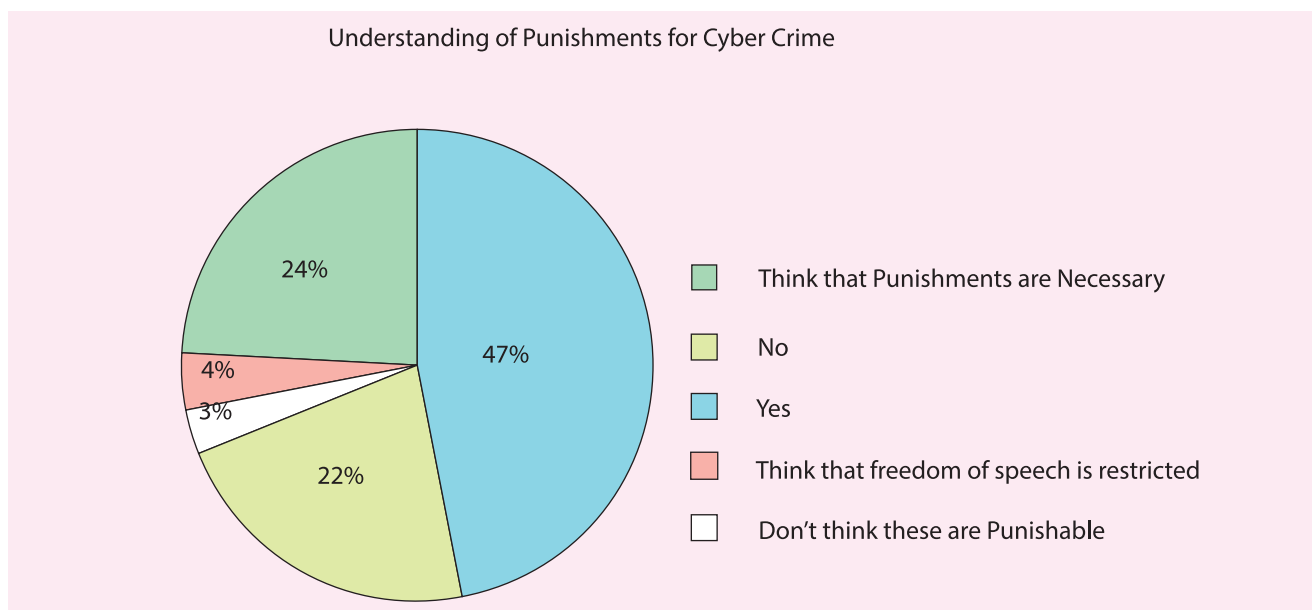
Figure 9.1.7.4: Understanding of Punishments for Cyber Crime

The Figure 9.1.7.4 illustrates that only 47%respondents have heard of punishment for crimes in digital space and social media. About 22% respondents said that they are not aware of the punishments, while 24% of them think the punishments are necessary. Only 4%respondents think legal penalties for cyber crimes are meant to restrict people's freedom of speech. 3% respondents think cyber-crimes/crimes committed in digital space are not punishable offences.
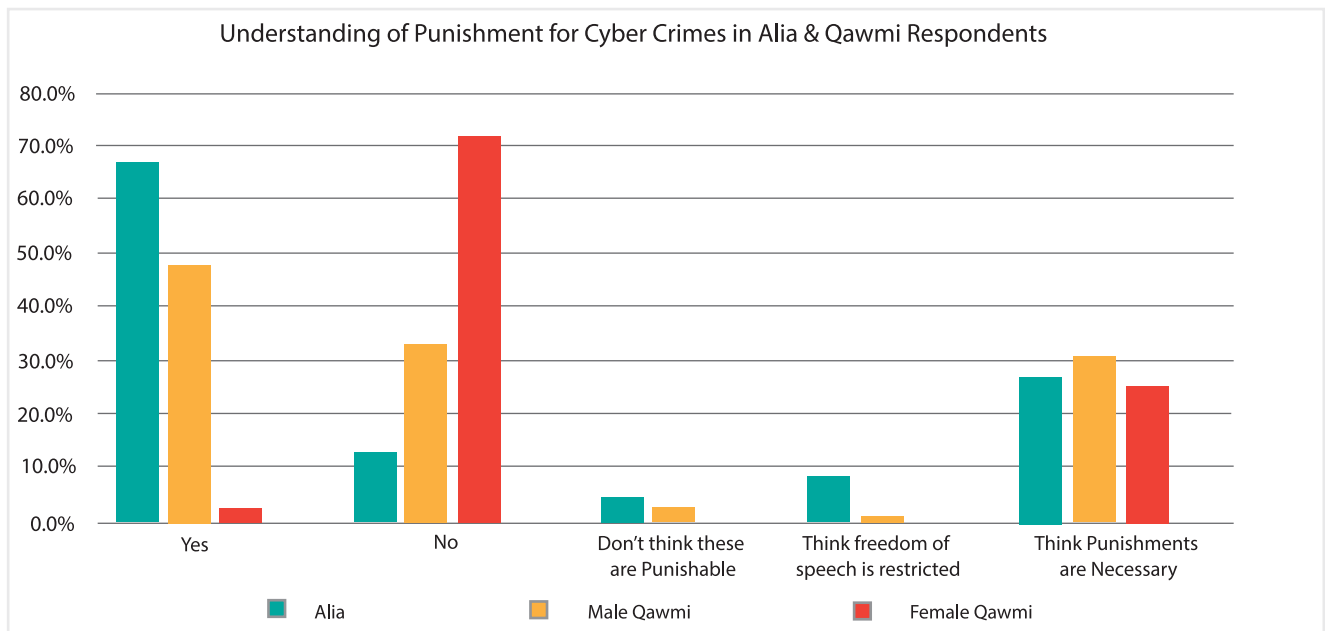
Figure 9.1.7.5: Understanding of Punishment for Cyber Crimes in Alia & Qawmi Respondents

The chart (Figure 9.1.7.5) shows that 69% of Alia, 48% of male Qawmi and only 2.7% of female Qawmi respondents know that there are punishments for cyber-crimes. Almost one third respondents from each group think that the punishments are necessary. Female Qawmi respondents do not think freedom of speech is being restricted by the provisions of punishment. However, small changes like, 8% Alia and 1% male Qawmi respondent think freedom of speech is being restricted by these provisions and 4.5% Alia and 2.6% male Qawmi respondents do not think that these are punishable offences at all.
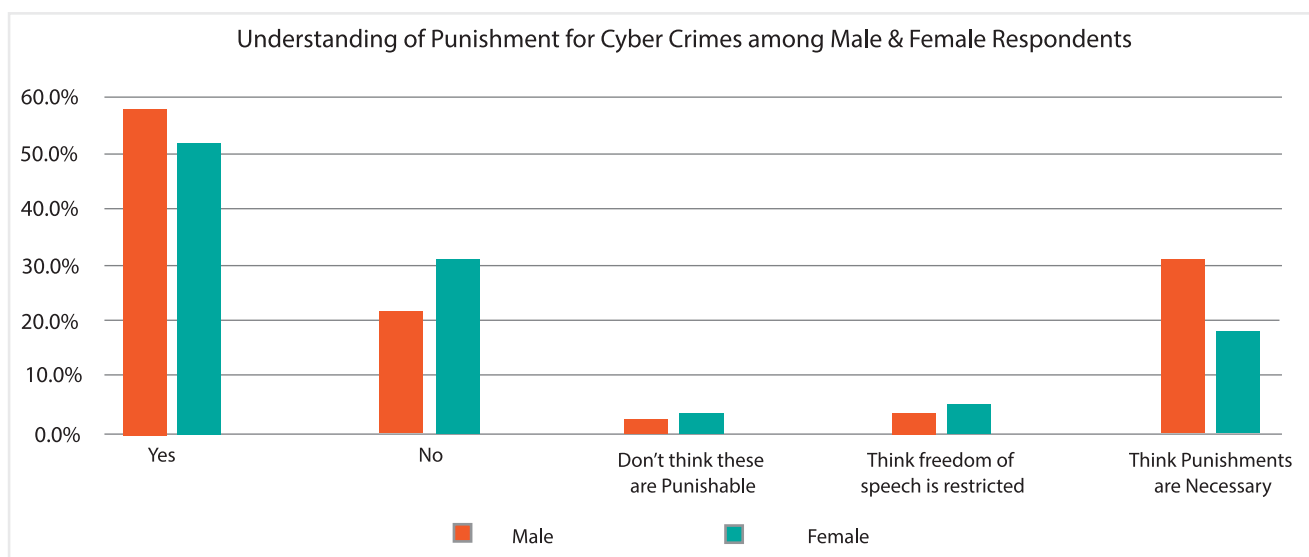
Figure 9.1.7.6: Understanding of punishment for Cyber Crimes among Male & Female Respondents

The Figure 9.1.7.6 shows that more than half of both male (57%) and female (52%) respondents have heard of punishment for crimes on social media. About 30% of male and 17% of female respondents think the punishment for cybercrime is necessary. As small as 5% male and 6% female respondents think that these punishments restrict freedom of speech. On the other hand, 3% male and 4% females do not think cyber-crimes on social media are punishable at all; while 22% male and 31% female respondents are igno-rant about these punishments.

9.2: Content Analysis

To understand the prevailing trend of social media usage among madrasa students, the daily posts of six popular facebook groups and pages has been monitored which are run by current and former madrasa students, from both Alia and Qawmi background. The six pages and groups are: Ashaab-e-Kahaf, Shokria Mahfil Borjon Korun, Ubaidur Rahman Khan Nadwi Shomorthok Goshthi, Pir-Murid Borjon Kori, Qawmi Cyber Team and Basherkella. The posts were divided into eight categories: political, provocative (politically/reli-giously), religious, informative, rumor, violent, constructive and announcement/ help posts. These contents were   analyzed from December 10 to December 30, 2018 to supplement the quantitative analysis of social media practice among madrasa students.
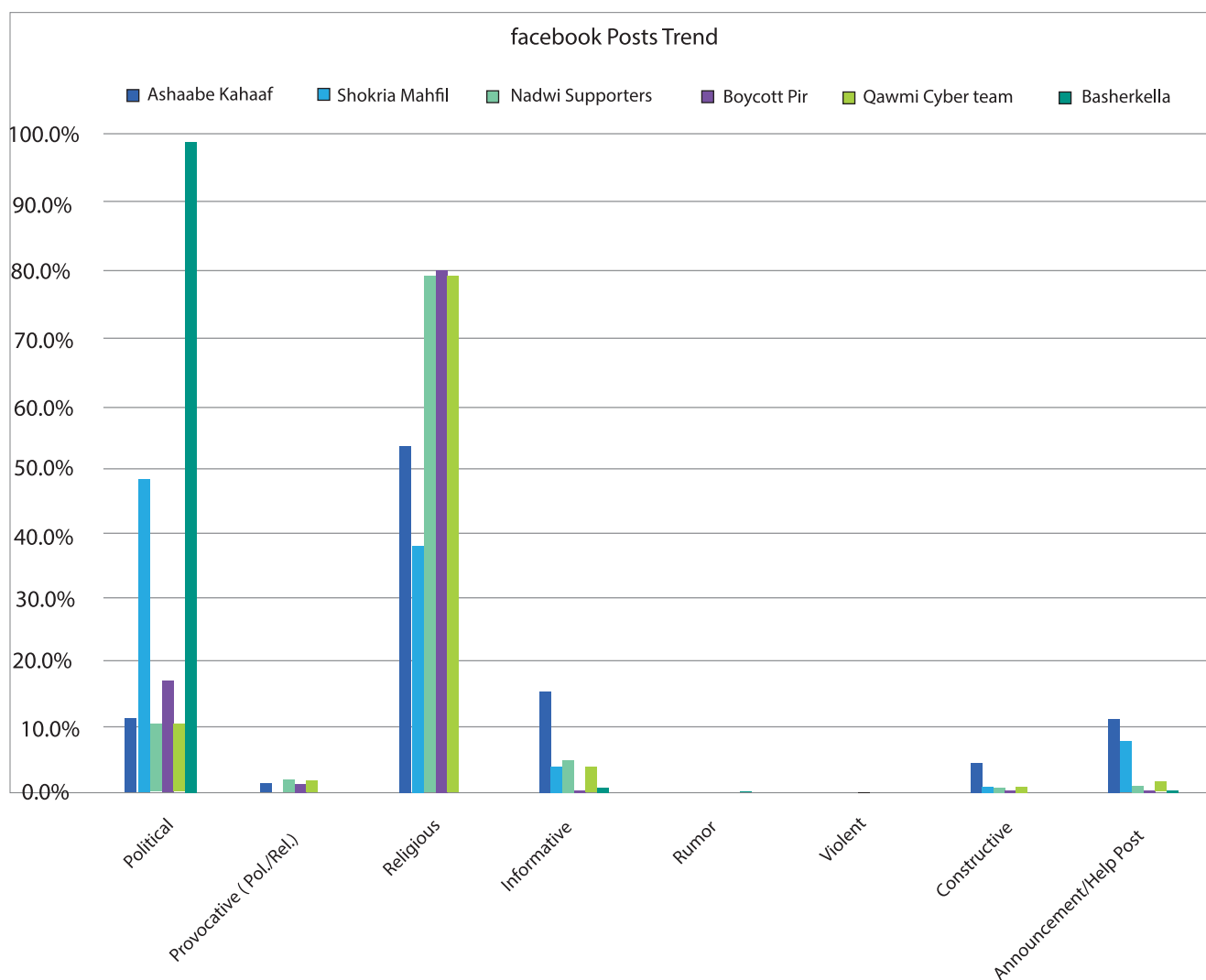
Figure 9.2.1: facebook Posts Trend

Figure 9.2.1 reveals that among the six groups, Basherkella shares maximum number of political posts (98%), followed by the Shokrira Mahfil, which shares almost 50 percent political posts. Also, Basherkella, in most cases, exclusively share political posts. Other groups are primarily concerned with sharing religious contents, with three groups—the Nadwi supporters, Boycott Pir, and Qawmi Cyber Team—all sharing 80% religious posts. Some provocative posts are shared by all groups, and some informative posts are shared by all except the Boycott Pir group. Posts associated with rumor or violence is not shared that much by any of the groups due to increased surveillance by the law enforcers.

Affordable data plan and cheap smart devices along with advancement of free content editing software have made it easy for radicalized groups or individuals to fabricate content and circulate it on social media. Especially youths are falling victim to these types of content. The data above describes the trend of cross-checking the contents before sharing it on social media platform. It gives an idea of their ability to handle digital content and responsible use of social media.

9.3. Qualitative Analysis

9.3.1 Access to ICT at Home and Madrasa and Alternative Medium of Access

In terms of accessing to information media, one fourth of all respondents have access to mainstream media such as television, radio, daily newspaper etc. and the rest use digital media such as mobile devices or smartphones, tablets, computers etc.

Almost 42% respondents access the internet through these devices. About 58% Alia respondents and 42% male Qawmi respondents are in this category. However, for female Qawmi respondents this number is as small as 1.4%.

When it comes to using an alternative medium of ICT other than the above-mentioned ones, 38% respondents rely on phone or computer from a friend or relative; 5% use Cyber Café, 5% use Union Digital Centers (UDCs) while about 9% use other places. It should be noted that despite UDCs are made available by the government for common citizens to access ICT easily, they are not much popular among the madrasa community or not in the knowledge of the respondents. More than forty percent of the respondents (43.93%) do not use any alternative means for access.

Although not being connected to the internet, 70% female Qawmi respondents use mobile/tablets without internet connection while 26% male Qawmi respondents and 15% Alia respondents are in this category.

9.3.2 Level of Social Media Literacy

It is evident from the analysis that facebook is the most popular social media platform. YouTube holds the second place in this regard and Instagram and Twitter are next. Half of the Alia respondents identify all four as social media platforms, while 40% male and 30% female Qawmi respondents think so. Male madrasa respondents (65%) are staying ahead in terms of identifying these platforms compared to female respondents (54%).

As for their ability to handle digital content, majority of students said that they look at specific content on social media out of general curiosity and the contents are mostly religious education related. A significant number of respondents said they try to verify contents before sharing for others to see while majority of them have heard of digital crimes and how these are committed through social media.

One fourth of the respondents share religion related content on social media. Almost half of them incline towards religious education related content. 60% Qawmi respondents share religion related contents while 20% Alia respondents do this. In terms of gender, 38% male and 14% female respondents share religion related contents.

9.3.3 Trend of Usage of Social Media

Most respondents use social media in irregular times of a day. Female respondents are active during night and midnight more than males, while male respondents are more frequent in the morning and noon. Most students keep their social media usage duration under thirty minutes. However, female respondents dominate over male respondents in terms of being always online.

9.3.4 Level of Awareness regarding Cyber Crime and Legal Penalties

Cyber-crime, cyber-bullying and other digital crimes have become quite frequent in social media platforms. People are falling victim to forged or fabricated news, misinformation, and defamation of individuals or organizations by fanatics, identity theft, extortion, embezzlement, sexual harassment, spread of hate speech and radical messages and many other kinds of cyber-crimes at present. It is crucial for young people to be aware of these crimes, know how to avoid becoming a target and have knowledge that there are severe punishments for these crimes.

Among the respondents, almost 62% have heard of cyber-crimes committed through social media, while only 47% respondents are aware of punishments for these cyber-crimes. Among the respondents who think that cybercrime is punishable offence, 31% are male Qawmi respondents, 27% are Alia respondents and 26% are female Qawmi respondents. On the other hand, 68% Alia and 48% male Qawmi respondents are aware of punishments for cybercrimes while only 2.7% female qawmi respondents are aware of these punishments.

9.3.5 Knowledge regarding Extremism or Objectionable Content

Online radicalization is a growing concern of the digital age. Lack of media literacy is a major reason of online recruitment of youths by extremist groups, especially through social media. Young people's choice of digital content and practice of sharing them on different social media platforms thus gives an initial picture of their concept regarding this matter. It points out areas of digital space where youths could be vulnerable to extremist content.

About 43% respondents prefer to look at religious educational contents on social media, while only 7% said they like to read political contents. About 25% respondents interact with contents related to religion or religion-based politics. Maximum respondents (65%) explore these types of contents (i.e. educational, political or religious) on social media out of general curiosity. Only 4% do it to raise question or debate, about 4% said their purpose is professional or educational and 9% do it due to prevailing religious or political contexts. About 18% respondents use social media as a pastime. Most of the female Qawmi respondents read or like educational and entertainment contents and prefer not to respond to political, religious and sports related content; whereas male Qawmi respondents find more interest in religious contents than the Alia respondents .

Data shows that trend of sharing content on social media is quite similar to the trend of choosing digital content. Respondents share religious educational contents mostly, and political contents the least on social media. Nearly 43% percent of shared contents are religious education related, followed by religious contents which are shared by 27% respondents. Male Qawmi respondents lead (60%) when it comes to sharing religious contents compared to Alia respondents (20%). 38% male respondents and only 14% female respondents share religious contents.

9.3.6 Awareness about fake news spreading via Social Media

Respondents' trend of verifying digital content before circulating it further on the internet represents their level of concern about fake news and misinformation in social media. A significant number of respondents (64%) said they try to cross-check the content before sharing it on social media. 76% Alia respondents (male and female), 51% male qawmi respondents and 33% female qawmi respondents said that they verify posts before hitting the share button.

Almost 8% male qawmi respondents do not authenticate content before sharing while 21% sometimes do it. Another 21% think about the content but do not cross check. Among female qawmi respondents, 33% never cross check content before sharing and 33% think about the content but do not verify.

10 Findings

The major findings of this study provide a few insights on required improvements in Secondary Education Curriculum of both mainstream and madrasa stream, in addition to identifying scopes of intervention. The findings are given below:

● About 75% respondents have access to ICT devices (63% mobiles or tablets and 12% computers) primarily at home or educational institutions. Only 5% use Union Digital Centers (UDCs) or are aware of it and the rest rely on cybercafés (5%) and devices belonging to friends or relatives.

● Almost 42% male Qawmi and 58% Alia respondents use mobiles or tablets with internet, while 5% Qawmi and 10% Alia respondents use computers with internet connection for their primary access to ICT.

● Interestingly, none of the female Qawmi respondents have access to computers and almost 70% of them have access to mobiles or tablets (only 1.4% with internet).

● Female respondents use social media mostly at night and after midnight, whereas male respondents reported more frequency in morning and noon. Daily maximum social media usage duration for largest number of male respondents (38%) is 0-30 minutes and female (35%) is 1 to 2 hours.

● Majority (65%) prefers to browse social media to satisfy their curiosity without engaging in debates or raising questions. More than two third respondents (67%) look for religious education or religion-related content, 11% entertainment, 15% sports and 7% political. Female Qawmi respondents show more interest specifically in religious educational content (96%), whereas male Qawmi and Alia respondents find more interest in religion-related contents (66% and 54% respectively).

● Respondents mostly share contents related to religious education or religion (70%), social issues (15%), sports or entertainment (10%) and political (5%).

● Male Qawmi respondents share more religion related contents (60%), while female Qawmi respondents share more on religious education (50%) and social issues (50%). Alia male and female respondents share mostly religious education contents (59%), followed by religion (20%), social issues (17%), sports and entertainment (15%) and political (7%).

● As the preferred source of sharing content, 39% males mentioned their friends compared to 31% female referring to relatives. Some respondents (35% male and 29% female) also share contents from subject-specific writers or celebrities.

- Tendency to verify content before sharing is relatively high amongst male and female Alia (76%) respondents, followed by male Qawmi (51%) and female Qawmi (33%) respondents. Amongst male Qawmi respondents, 7% 'do not' verify contents at all, 21% 'sometimes' do it and 21% 'think' about the content but 'do not' cross check it. 33% female Qawmi respondent 'never' cross check content before sharing and another 33% 'think' about the content but 'do not' verify it.

- About 62% respondents have heard of the term cybercrime (including misinformation, extremist propaganda, defamation etc.) and the rest have little to no knowledge about it.

- Understanding of cybercrimes and legal penalties is very poor amongst female Qawmi respondents (1.4% and 2.7% respectively) in comparison to male Qawmi (57% and 48% respectively) and Alia (79% and 68% respectively).

- With regard to legal penalties for cyber-crimes, 47% respondents remotely know, 22% have no idea, 3% do not consider online activities as punishable at all and 4% think cybercrime laws and legal penalties are meant to 'restrict' people's freedom of speech.

11 Conclusion

Now-a-days media literacy, especially social media literacy is a buzzword in this globalized world. The increasing dominance and use of social media at present highlight the importance of media literacy. Although the current study focuses on social media literacy of only the madrasa students in Bangladesh, it is necessary to educate students of all stream to give proper perspective. Their perception also needs to be stream-lined with norms and values as a secured digital space and proper knowledge are prerequisites to preventing extremism, violence and cyber-crimes. It is expected from the students, teachers, policymakers and relevant stakeholders to emphasize more on social media literacy. In addition, necessary measures need to be taken to increase social media etiquette and digital literacy skills of secondary and higher secondary level students of all educational streams.

The scope remains for further research to get the inner mechanism of the madrasa students of their personal behavior and social media use. The big population of madrasa students, teachers and their families are a significant force in the country's population and human resource planning. Therefore, the positive use of ICT by the very large community cannot be isolated from the national as well as international importance. This would provide an array of data which may contribute to the national policy-draft on progressive ICT use. On the basis of this study it can be said that a new horizon would be opened with a new perspective of utilizing social media literacy and societal development in a nation.

12 Safer Social Media Platform and Prevention of Online Radicalization: Policy Recommendations

There are growing concerns about radicalization of youths over the internet due to spread of fake news, hate speeches and extremist ideology. The risk of online radicalization is heightened by limited digital literacy amongst some youths, which hinders their ability to discern between information and disinformation. Many youths thus become the victims of inaccurate and distorted information intentionally generated online by extremist groups or self-radicalized persons.

The internet has been exploited by extremists to mobilize members and sympathizers. The wider dissemination of extremist narratives and propaganda online has resulted in intolerance, conflict and violence in many cases. In Bangladesh, free thinkers and organizations became victim of extremist propaganda and religious minorities came under attack after fabricated screenshots online falsely implicated them for posting allegedly blasphemous social media content. Many social media users remain unaware about cyber-crimes, including the legal framework against extremist content.

Though the internet is an important communication channel for the young generation, it increases the risk of their exposure to misinformation and extremist ideology that can undermine social cohesion, political stability and religious tolerance. However, the internet can also alternatively serve as a platform for promoting peace building and counter-radicalisation messages online. There needs to be a two-pronged approach to limit   availability and vulnerability to extremist content online in a technology-driven world. Some recommendations are, as follows:

Safe Access

● As madrassa students have limited access to ICT devices, they have to seek irregular access or depend on other people's phone or computer. This reduces their agency (independent capacity) and increases risk of being misguided by extreme or controversial views of others. If they are given access and taught properly, then the risk gets reduced.

● It is important to improve access to information communication technology, including the internet, to reduce a 'digital divide'. The government, private sector and civil society can work together to improve access and digital literacy amongst madrassa students, which can result in responsible, safe and productive utilization of technology
.
Public-Private Partnerships

● The government and the security forces can establish partnership through civil society platforms with religious leaders and educational institutions to improve digital literacy amongst youths, raise awareness against cybercrime and extremist content, disseminate counter-radicalisation messages and promote peace building.

Digital Skills Training

● Digital literacy skills training programs should be piloted and introduced as part of the high school and madrasa curriculum and workplace capacity building to reduce vulnerability to online disinformation;
● The government can provide grants to civil society and youth organizations to incorporate digital literacy skills training as part of their existing local level advocacy programs.

Media Campaigns

● A national-level media campaign utilizing online and offline media can be launched promoting ethical social media behaviour and raising awareness against disinformation;

● Online competitions can be launched to provide incentives for youths developing public service advertisements in the form of online memes, videos and animations against misinformation.

Counter Radicalisation Messaging

● Civil society can help develop culturally relevant counter radicalisation messages by bringing together relevant stakeholders, including security experts, policymakers, technology experts, religious scholars, youth leaders and influencers;

● Counter radicalisation messages should include both counter narratives rebutting disinformation by extremist groups and alternative narratives promoting peace, tolerance and inclusivity. The alternative narratives can be rooted in local culture, including the Spirit of 1971 to motivate youths in a positive direction of nation-building.

● It is important for counter-radicalisation messages to have attractive sophisticated branding, including the use of music and animation, customized for specific groups.

Legal Framework Training

• It is important to develop a culture of lawfulness in online behaviour by raising awareness amongst youths about the legal framework against cybercrimes, including disseminating fake news, hate speeches and extremist ideology;

• Capacity building workshops with security forces, justice sector officials and youth groups for teachers can help ensure compliance with the legal framework by upholding rights and responsibilities of all stakeholders.

Identifying Best Practices

• The civil society and academics can help identify best practices internationally in improving digital literacy and preventing online radicalisation for an evidence-based approach in piloting and scaling up interventions in Bangladesh.

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Appendix (a)
Social Media Key Words

1. Fake News:

The term "fake news" is not new. Contemporary discourse, particularly media coverage, seems to define fake news as referring to viral posts based on fictitious accounts made to look like news reports. A recent study defined fake news "to be news articles that are intentionally and verifiably false, and could mislead readers". Fake news has become a buzzword, especially after the 2016 presidential elections in the United States, a democratic exercise marked by loads of misinformation and false news (Albright 2016). Mainstream news outlets have reported extensively about fake news, and even political institutions around the world have discussed ways to curb the phenomenon (Scott and Eddy 2017). Yet fake news is not a new term. It has a long legacy reaching back centuries, but even in the past decade it has shifted meaning. A review of previous studies that have used the term fake news reveals six types of definition:

i. satire
ii. parody
iii. fabrication
iv. manipulation
v. propaganda
vi. advertising

What is common across these definitions is how fake news appropriates the look and feel of real news; from how websites look; to how articles are written; to how photos include attributions. Fake news hides under a veneer of legitimacy as it takes on some form of credibility by trying to appear like real news. Furthermore, going beyond the simple appearance of a news item, through the use of news bots, fake news imitates news' omnipresence by building a network of fake sites. This is a clear recognition of news' place in society, but by misappropriating news' credibility, fake news might also undermine journalism's legitimacy, especially in a social media environment when the actual source of information often gets removed, or at least perceived at a distance (Kang et al. 2011).

2. Digital Natives:

The term digital native describes a person that grows up in the digital age, rather than acquiring familiarity with digital systems as an adult, as a digital immigrant. Both terms were used as early as 1996 as part of the Declaration of the Independence of Cyberspace. They were popularized by education consultant Marc Prensky in his 2001 article entitled Digital Natives, Digital Immigrants, in which he relates the contemporary decline in American education to educators' failure to understand the needs of modern students. His article posited that "the arrival and rapid dissemination of digital technology in the last decade of the 20th century" had changed the way students think and process information, making it difficult for them to excel academically using the outdated teaching methods of the day. In other words, children raised in a digital, media-saturated world, require a media-rich learning environment to hold their attention, and Prensky dubbed these children "digital natives".

3. Net Generation:

The generation of youth which is growing up with modern information and communication technologies shaping strongly their mental models, i.e. views on the world around them. While using several technologies they are learning to develop new skills and exhibiting new behavior patterns.
With this term students defined as "digital immigrants." Usually this comes from their utilization with innovative platforms which are widespread and specifically referred to their needs and demands, basically for collaboration and communication with others with the same age in a virtual world.

4. Netiquette:

Netiquette is a combination of the words network and etiquette and is defined as a set of rules for acceptable online behavior. Similarly, online ethics focuses on the acceptable use of online resources in an online social environment.

5. Cyber bullying:

Cyber bullying is bullying that takes place over digital devices like cell phones, computers, and tablets. Cyber bullying can occur through SMS, Text, and apps, or online in social media, forums, or gaming where people can view, participate in, or share content. Cyber bullying includes sending, posting, or sharing negative, harmful, false, or mean content about someone else. It can include sharing personal or private information about someone else causing embarrassment or humiliation. Some cyber bullying crosses the line into unlawful or criminal behavior.

The most common places where cyber bullying occurs are:
● Social Media, such as facebook, Instagram, Snapchat, and Twitter
● SMS (Short Message Service) also known as Text Message sent through devices
● Instant Message (via devices, email provider services, apps, and social media messaging features)
● Email.

6. Fake Identities:

This is a huge problem that we witness every single day on social media. The show on MTV called "Catfish" has made this issue more public, but it does not mean we can say goodbye to fake profiles and upsetting stories. The show deals with people creating fake identities on social media or dating websites. After researching the person to see if they are the real deal, the hosts of the show then will contact them to meet up with the person they have been talking to online. More often then not, the person has a completely different appearance than they put out onto the internet, and they might even have a different name. These stories are real, but they are not just limited to the facebook and dating apps like Tinder and OkCupid. People will use fake pictures to make themselves look better, creating a false representation of who they really are. It can help with a person's self-esteem on a social media site, but it will do nothing for them in real life, and it certainly will not help others. The victims in this situation are the ones who think that they are talking to a specific person, and then find out it is a complete lie. Overall, there is nothing to get out of it.

7.   Blog:

Blog is a word that was created from two words: "web log." Blogs are usually maintained by an individual or a business with regular entries of content on a specific topic, descriptions of events, or other resources such as graphics or video. "Blog" can also be used as a verb, meaning to maintain or add content to a blog.

8.   Blogger:

Blogger is a free blogging platform owned by Google that allows individuals and companies to host and publish a blog typically on a subdomain. Example: yourblogname.blogspot.com

9.   Vlog:

A video blog or video log, usually shortened to vlog, is a form of blog for which the medium is video, and is a form of web television. Vlog entries often combine embedded video (or a video link) with supporting text, images, and other metadata. Entries can be recorded in one take or cut into multiple parts. Vlog category is popular on the video sharing platform YouTube.
Video logs (vlogs) also often take advantage of web syndication to allow for the distribution of video over the Internet using either the RSS or Atom syndication formats, for automatic aggregation and playback on mobile devices and personal computers.

Personal vlogs:
The personal vlog is an online video which records an individual to deliver information that they intend to introduce to people. The audience is not as varied as one's from corporation or organization.

Live broadcasting vlogs:
YouTube announced a live broadcasting feature called YouTube Live in 2008. This feature was also established by other social platforms such as Instagram and Facebook.

10.   Troll:

A troll or internet troll refers to a person who is known for creating controversy in an online setting. They typically hang out in forums, comment sections, and chat rooms with the intent of disrupting the conversation on a piece of content by providing commentary that aims to evoke a reaction.

11.   HTML:

Hyper Text Markup Language (HTML) is a programming language for web pages. Think of HTML as the brick-and-mortar of pages on the web. It provides content and structure while CSS supplies style. HTML has changed over the years, and it is on the cusp of its next version: HTML5.

12.   Meme:

A meme on the internet is used to describe a thought, idea, joke, or concept that's widely shared online. It is typically an image with text above and below it, but can also come in video and link form. A popular example is the "I Can Has Cheezburger?" cat meme that turned into an entire site of memes.

13. Podcast:

A podcast is a series of digital media files, usually audio, that are released episodically and often downloaded through an RSS feed.

14. RSS Feed:

RSS is a family of web feed formats used to publish frequently updated content such as blogs and videos in a standardized format. Content publishers can syndicate a feed, which allows users to subscribe to the content and read it when they please from a location other than the website (such as Feedly or other RSS readers).

15. Web 2.0:

Web 2.0 is the name used to the describe the second generation of the world wide web, where it moved static HTML pages to a more interactive and dynamic web experience. Web 2.0 is focused on the ability for people to collaborate and share information online via social media, blogging and Web-based communities.

Web 2.0 signaled a change in which the world wide web became an interactive experience between users and Web publishers, rather than the one-way conversation that had previously existed. It also represents a more populist version of the Web, where new tools made it possible for nearly anyone to contribute, regardless of their technical knowledge.

Appendix (b)

Research Sites Shown in the Map of Bangladesh

○ Survey completed in Bangladesh (District)

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