

MOVE Foundation

Verbal Aggression on Social Media: Bangladesh Context

An Analysis of Posts and Comments on Women, Minority and Make-Believe Issues



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Dhaka, Bangladesh
+880 2 985 2512
www.move-foundation.com
support@move-foundation.com

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MOVE Foundation

In collaboration with
Global Affairs Canada



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du Canada**

Social media has created unlimited space for unhindered free expression for the users. Various socio-political issues nowadays being discussed and debated in the virtual space. Social media as part of virtual space is used some times as an alternative to legacy media. They also give new notation to and provide an interpretation of the discourse published in the mainstream media. Sometimes contents of mainstream media are shared through social media such as Facebook, Twitter, Instagram, etc. Besides, the users share their views on different issues, upload posts on personal stories, beliefs and attitudes, travel narratives, and so on. The users also engage themselves with positive- negative comments on the post, share them with others, and shows reaction with emoji i.e. like love, sad, care, etc.

Facebook has become a very popular social media site in Bangladesh. Roughly 40 million people use Facebook and most of the users do that on mobile. Despite being a transformative communication tool, negative contents on Facebook are also abundant.

The demographic characteristics of users usually define their nature and pattern of Facebook use. In the prevailing context of Bangladesh both social media expansion and socio-political-cultural circumstances, the study titled, 'Verbal Aggression on Social Media: Bangladesh Context- An Analysis of Posts and Comments on Women, Minority and Make-Believe Issues', undertaken by the MOVE Foundation, carries significance. This study has explored how verbally aggressive targeted comments in social media relate to women, minorities, and make-believe issues. In a transitional society like Bangladesh, these issues sharply divide the citizens either for their affiliations to varying political dogmas, religious orthodoxies or, subscription of social stereotypes.

I have gone through the study report. This study answers, how aggressors react to uploaded posts? What is the gender basis of aggressors? Who is the main target while aggressors make comments on posts? What is the social context of verbal aggression? What kind of comments are frequently made? Is there any participation of empathetic people for the victims of verbally aggressive comments on Facebook? Answering these questions this study reveals the nature and pattern of aggressive comments made against women, minorities, and make-believe issues by Facebook users in the country. By analyzing the comments, the study reveals the following verbally aggressive communication narratives: personal attacks, vulgar comments for conveying hate speech (slangs), sexist swear words, religious slurs, and so on.

The findings show that though social media offer space for free expression however this free expression sometimes seems reversely connected to cultural enlightenment, good taste, religious tolerance, and women empowerment. I believe this study will help understand the prevailing social media narratives and thus this report would be useful for policy formulation in the area of media literacy and academic studies of social media in Bangladesh.

I thank the MOVE Foundation for this initiative & the Global Affairs Canada for extending technical support. I wish good luck to the researchers: Tahmina Haque Dina, Lecturer, Department of Mass Communication & Journalism, University of Dhaka; Fariea Bakul, Lecturer, Department of Psychology, University of Dhaka; Sonia Islam Nisha, Lecturer, Department of Communication Disorders, University of Dhaka and others involved in this research process and report writing.

Thanking all.



Professor Dr. Md. Mofizur Rhaman
Department of Mass Communication and Journalism
University of Dhaka



Verbal Aggression on Social Media: Bangladesh Context

An Analysis of Posts and Comments on Women, Minority and Make-Believe Issues

Social media - now the most popular form of communication - allows freedom of expression and helps to raise voice for-and-against any issue. It also enables anti-social behaviour like online harassment, judgmental comments, racist and radical propaganda, misinformation, and hate speech. The study tries to identify and analyse the diverse range of verbally aggressive, demeaning and religiously sensitive posts and comments against women, minority and commoners in social media, and the gender basis of the offenders in the context of Bangladesh. The 'Three-Factor Model' of 'Social Norm Theory' is followed while doing this mixed method research. The engagement of the netizen on news and posts of several contemporary incidents on Facebook and YouTube during the period of November-December 2019 and January 2020 is taken into consideration under three main domains Gender, Minority and Make-Believe Issues, and a total of 119,619 , 122,836 and 397,049 samples are analysed respectively. The nature of the reactions and comments are categorized under personal attacks, vulgar comments, sexist swear comments, religious slurs and positive comments. Results show a range of derogatory comments including slangs are hurled towards women and people from different ethnic and religious background. The study also finds that the number of users who show support towards victims or boost morale is not very high compared to those who comment aggressively. Unfounded religiosity, religious propaganda or popular speech by controversial religious preachers act as the immediate and cultural context of verbal aggression in Facebook and YouTube posts, especially, with regards to women's clothing, rape or sexual assault and religious minority.

Authors

Tahmina Haque Dina

Lecturer, Department of Mass Communication & Journalism
University of Dhaka

Fariea Bakul

Lecturer, Department of Psychology
University of Dhaka

Sonia Islam Nisha

Lecturer, Department of Communication Disorders
University of Dhaka

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Abbreviations & Acronyms

AI	Amnesty International
DNCC	Dhaka North City Corporation
NRC	The National Register of Citizens
CAA	The Citizenship (Amendment) Act, 2019

Social media is defined as an internet-based channel(s) that allow users to interact and selectively self-present, either in real-time or asynchronously from user-generated content and perception of interaction with others (Carr & Hayes, 2015). Although social media allows freedom of expression for each voice, it also enables anti-social behaviour, online harassment, derogatory comments, and hate speech. In fact, such malicious contents in social media are increasing nowadays.

Verbal aggression is the act of using aggressive language on a target which can be distinguished from verbal aggressiveness, a person's attitude toward using aggressive language. Aggressive language can also be characterized as offensive, vulgar, opinionated, and rude (Hamilton, 2012). Verbal aggression threatens to destroy civil discourse and polarize factions toward extremism, brings trouble and ultimately paralysis to institutions. Between cultures, verbal aggression can spiral out of control, leading to bloodshed or even full-scale war.

In the present research, we extended our thoughtfulness of online hatred by analysing verbal aggression which includes, personal attacks, vulgar comments, sexist swear comments, and religious slurs. We have also explored the positive comments to get a different perspective.

1.1 Research Context and Social Media in Bangladesh

As the context, we have chosen one of the most popular non-subscription based social media platforms called Facebook. At present, Facebook, Instagram, Messenger, LinkedIn, and YouTube are immensely popular among Bangladeshi users. In a report, it has been shown that there are around 35,984,000 people using Facebook in Bangladesh in January 2020, which accounted for more than 21% of its total population. Among the users, the majority were male (72.3%). In terms of age, 18 to 24 years was the leading user group. The second utmost popular social media is Instagram. Around 2, 074, 600 users were using that particular platform in January 2020 followed by Messenger and LinkedIn. Likewise Facebook, in each platform, the majority number of the users were male (NapoleonCat, 2020). By considering the number of users and the availability, we have selected Facebook as our research context.

Online harassment is not new. There is an abundance of research published on this. Most of them are focused on offensive and derogatory comments about someone's identity, hate speech, sexuality, and belief (Mondal, Araújo Silva & Benevenuto, 2017). Research shows that over 50% social media users said they have observed offensive name-calling, more than 25% have seen someone being physically threatened, and 24% observed someone being harassed for a period. Additionally, almost 20% people experienced sexual harassment on social media (Pew Research Centre, 2014). Consequently, hatred on the internet, specifically, verbal aggression, has become the critical attention of research.

Verbal aggression against women is the most frequent in social media, for example, in a survey, Amnesty International (2017) claimed, around 41% women faced verbal aggression in social media like Twitter. The comments were mostly sexist, about body shaming, and hatred towards women on Twitter.

Additionally, aggression against the religious minority, ethnic minority, and differing views is also frequent in social media. For example, despite Bangladesh government's support to the freedom of religious belief, attacks and biases against religious and ethnic minorities have risen significantly (Shakil, 2013). A wide range of faith-based groups on social media also proved this statement. The main purpose of these groups was to harass people from a religious and ethnic minority in the virtual platform for their identity and beliefs (World Economic Forum, 2019).

However, previous research works somehow did not sufficiently address a vital aspect of hateful verbal speech, i.e., the victims of hateful behaviour (ElSherief, Kulkarni, Nguyen, Wang, Belding, 2018). The verbal aggression in social media can be targeted to a specific individual, for example, women and minorities of society. It can also be targeted to a group of people, for example, people from different ideologies (atheism) or sexual orientation (LGBTQ).

2.1 Theoretical Framework

2.1.1 Three-Factor Model and Aggression

The idea of aggression is comprehensive, but the purpose behind the aggression is incredibly linear to impose injury or pain because of anger or impulsiveness. There are many categories of aggression, including verbal, general crime, child abuse, domestic aggression and so on. A range of theoretical frameworks of aggression has developed to explain the diverse form of aggressive behaviour, which tends to be characterised according to their specific focus. The most common characterisation method consists of three main elements which are popularly known as the 'Three-Factor Model' (Kinney, 2015).

As mentioned earlier, these three factors are common components of aggression that may also merge with online verbal aggression. The main logic behind this is that the idea of online aggression is not well explained despite being largely mentioned in academic literature and mainstream media (Ybarra & Mitchell, 2007).



Figure 1: The elements of 'Three-Factor Model'

Consequently, most of the studies are explanatory, mostly without theories on aggressive behaviour on social media (Kokkinos, Antoniadou & Markos, 2014). Few literatures mentioned theories that are mainly directed by bullying theories; more specifically, most of the existing research focuses on cyberbullying concerning adolescents (Rost, Stahel & Frey, 2016). Within the mentioned view, online aggression is considered as an illegitimate and irrational attribute of the aggressors; caused by psychological and behavioural characteristics, including impulsivity, attention-seeking, narcissism, lack of empathy, and lack of social skills (Kokkinos, Antoniadou & Markos, 2014). Therefore, Rost, Stahel and Frey (2016) suggested that, typical bullying research theory overlooks the point that in online platforms, verbal aggression or any other bullying happens in public using a real name. For this particular study, bullying research theory is not appropriate because of its strong and typical characteristics of 'anonymity'(Suler, 2004). According to the Pew Research Center (2014), more than 50% online media users who have been harassed reported that online bullying happened by anonymous users.

However, the online verbal aggression is necessarily not done by anonymous people. In fact, Rost, Stahel and Frey (2016) claimed that an individual has a strong motivation to be non-anonymous while using aggressiveness on social media. By considering this logic mentioned by Rost, Stahel and Frey (2016), for this particular study, 'Social Norm Theory' was considered as the theoretical framework. It will be interesting to see how people behave for particular content on social media in the context of Bangladesh. Social Norm Theory might be more appropriate to understand the communication attributes and behaviour on social media and to draw conclusions, such as, for particular contexts, the aggressors moreover prefer to use a real name rather than anonymity.

2.1.2 Online Verbal Aggression and Social Norm Theory

Social norms are individuals' views about the behaviour and attitude that are considered normal, conventional and/or expected in a specific social and cultural context. In many contexts, an individual's perception of these norms can be significantly influenced by their behaviour. When people misunderstand the norms or principles of their peers, they consider choosing this misperception as correct and tend to engage with this false behaviour (Education Development Center).

To discuss social norm theory in academia, 'Pluralistic Ignorance' is a commonly used term that refers to a context where most people go with an incorrect biased norm because most of the other people accept it. Within social norm theory, pluralistic ignorance is the prejudice about a particular social group alleged by the maximum members of that society (Thaler & Sunstein, 2009).

About online verbal aggression, many people may falsely believe that using sexist comments, hate words, spreading rumours, name-calling, teasing and other forms of aggression are accepted by their peers. Consequently, it would prohibit them from taking a stand against such attitudes. This misperception may lead people to avoid acting as a supporter of the targets of verbal aggression and even engage in undesirable behaviours with which they may secretly feel uncomfortable.

Eventually, these behaviours may become normalized for particular groups of people and they may become insensitive to the destructive effects on others (Perkins, Perkins & Craig, 2010). By analysing this theory and the elements of the 'Three-Factor Model' within this particular study, we considered the following research questions to explore in our intensive analysis-

1. How do aggressors react for a particular context (gender, minority and make-believe issue)?
2. What is the gender basis of aggressors?
3. Who is the main target while commenting?
4. What is the social context of verbal aggression?
5. What kind of comments are frequently used?
6. Is there any participation of people empathetic to the victims?

At present, more and more researchers in social science are turning to the practice of both qualitative and quantitative approaches for the same study, which is defined as a mixed method. The purpose of using mixed methods in various studies is to create possibilities for analysing the diverse number of issues that a researcher may want to explore in depth.

This specific research was conducted by using the in-depth method of content analysis. We evaluated a large number of social media comments (mainly in Facebook groups) in three target domains- gender, minority, and make-believe issues. For a systematic evaluation, at first, we quantitatively analysed the data to understand the overall participation, frequency and types of comments, the number of comments, and so on. After quantitatively analysing the data, we selected a few contents using purposive sampling methods for content analysis.

3.1 Materials

As research material, we focused on the inclusion criteria. Since social media is a big platform with an existing diverse range of groups, it is crucial to select some inclusion criteria to stay focused on the analysis. We also considered the contexts and analysis procedure as a study material.

3.1.1 The Inclusion Criteria

1. Context of Bangladesh.
2. Selected Facebook groups who have more than 10 thousand followers.
3. Selected groups created by Bangladeshi users.
4. Selected groups containing both male and female users.
5. Selected groups having frequent posts about women, media, minority and religious issues.

3.1.2 Context

	Target Domain	Gender	Make-Believe Issue	Minority
Region	Bangladesh	Bangladesh	Bangladesh	Bangladesh
Linguistic Context	Bangla	Bangla	Bangla	Bangla
Selected Media	Facebook	Facebook	Facebook	Facebook
Retrieved Time	November, December 2019 and January 2020			
Contextual Factors	Personal Attacks	Vulgar Comments	Sexist Swear Comments	Religious Slurs
Total Sample		1,19,619	3,97,049	1,22,836

Table 1: Contextual summary of the content analysis

3.1.3 Analysis

a) Quantitative Analysis: Quantitative research is an empirical research which suggest the collection and analysis of data in numeric form. It tends to emphasize relatively large-scale and representative sets of data (Punch, 1998).

b) Content Analysis: Content analysis is a technique of summarizing texts or contents by counting numerous aspects and characteristics of that particular content. This analysis enables in-depth and more objective evaluation of the context, message and other attributes of the selected contents. For analysing content, this study took the purposive sampling method and focused on the manual search method.

c) Manual Search for Content Analysis: For content analysis, a set of coding is required. Coding refers to classifying the units of text analysis into the previously described categories. However, coding can be utilized by the researchers according to their requirements. There are two kinds of coding popularly found. One is using software like, NVivo, and Diction, which can make the coding, counting and categorizing text smooth. However, the primary concern of this computer-based analysis is availability in a particular language. For this study, we have adopted a manual search for coding, categorizing, and counting. Though it is a tedious process, however, it is easier and reliable.

3.2 Sampling

Purposive sampling (also known as subjective or selective sampling method) is a technique in which a researcher relies on a set of judgments when considering the samples of a population for a particular study. This method is particularly important when a vast amount of data is available for a study. For social media research, purposive sampling is essential to keep it focused.

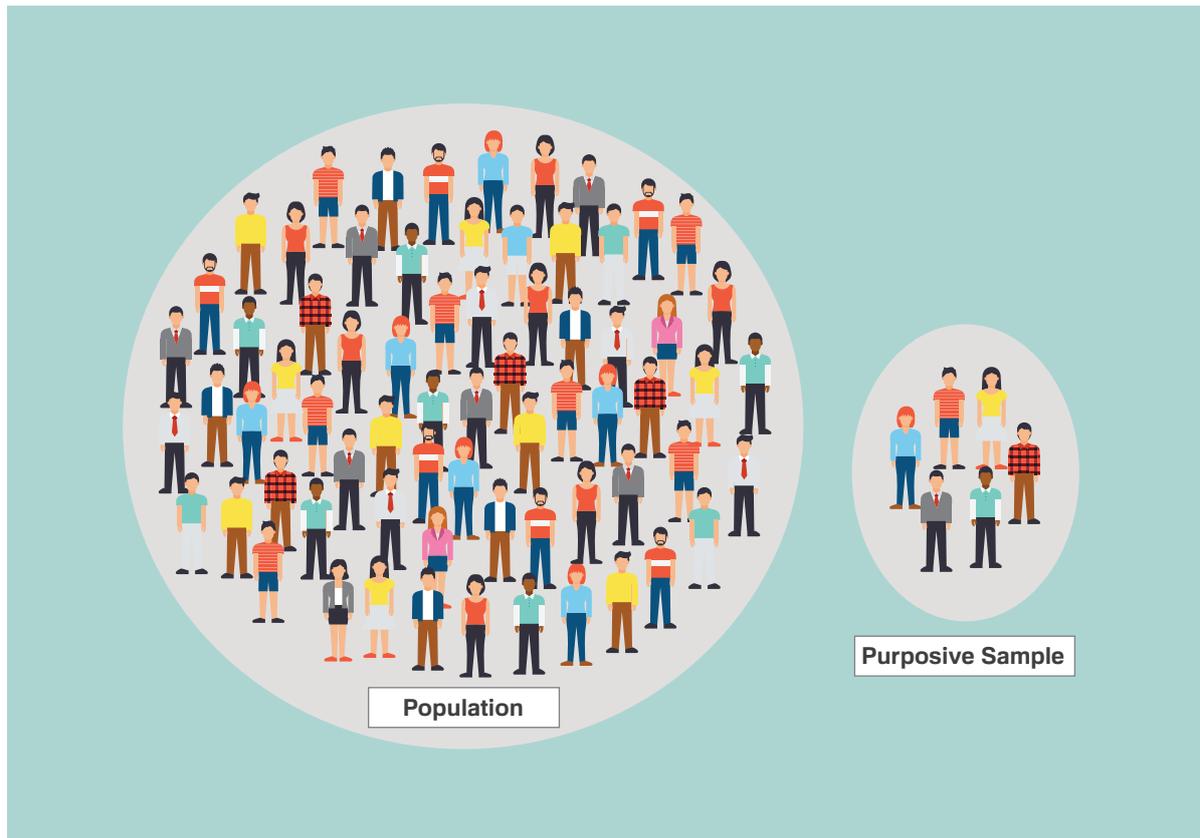


Figure 2: Purposive sampling

4.1 Quantitative Analysis

The quantitative analysis was conducted using a large number of primary data based on the comments on social media for targeted domains.

4.1.1 Post Engagement (Gender Issues)

From the figure below, we can see people's engagement in discussion over gender issues on Facebook and blog posts. The majority is engaged in just giving likes (88%). Only a fraction of people left comments on the posts (8%), whereas the least percentage of people shared on their timeline (4%).

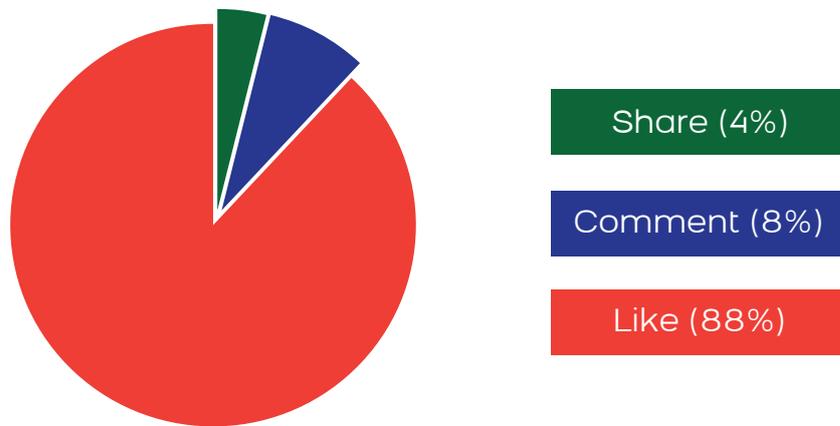


Figure 3: Post engagement in gender issues

4.1.2 Types of Comments (Gender Issues)

Over the virtual world of Facebook, Twitter, Instagram, and blog posts, people give their opinion in several ways.

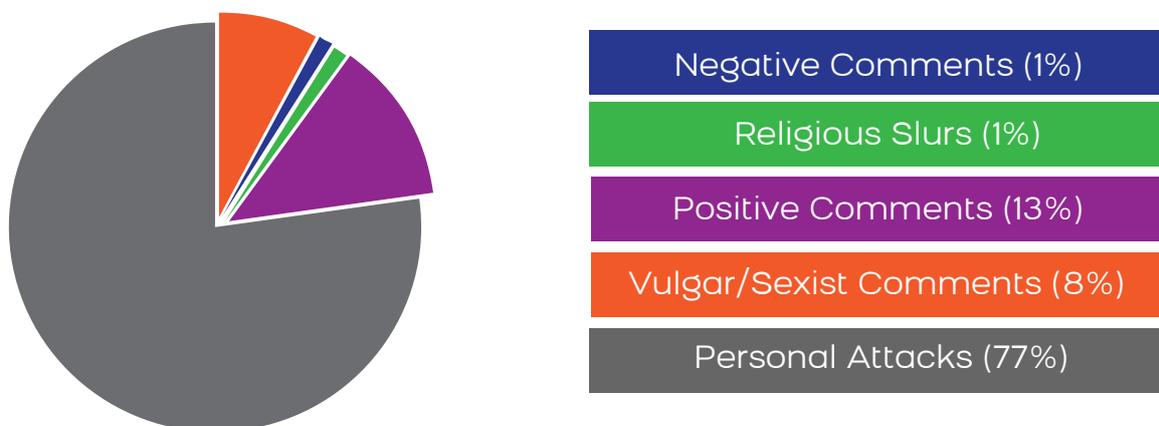


Figure 4: Types of comments in gender issues

On gender issue, the most prominent outcome was derived from the comments with personal attacks (77%) and several engagements in the post. The occurrence of sexist comments was also prominent (8%), with a smaller percentage of negative comments and religious slurs. Interestingly, a majority of people also commented positively (13%), proving a different point within all the negatives.

4.1.3 Post Engagement (Minority Issues)

People liked just to put 'like' (68%) and showed solidarity with the issues being discussed in the post rather than 'commenting' (9%) and being actively engaged throughout an extended time. A certain portion of the population liked to 'share' (23%) the Facebook posts more than commenting.

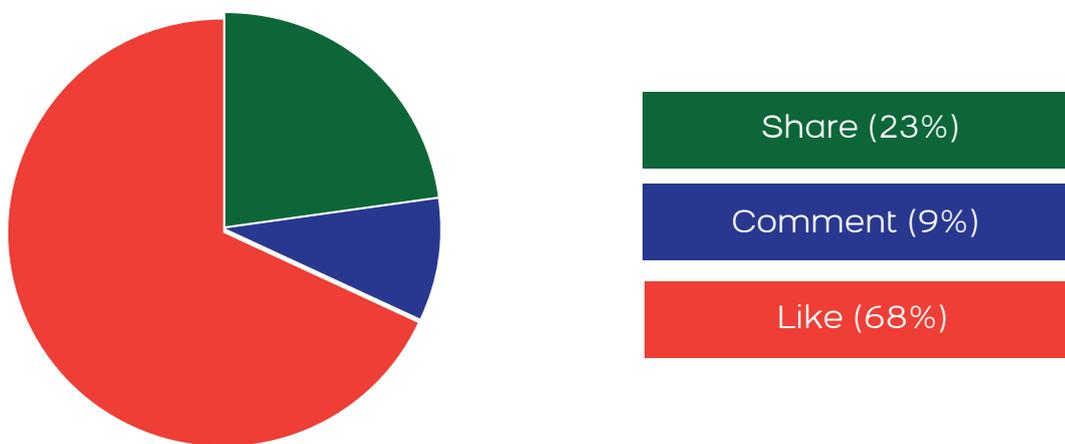


Figure 5: Post engagement in minority issues

4.1.4 Types of Comments (Minority Issues)

Being real or anonymous over the virtual world of Facebook, Twitter, Instagram, or blog posts, people give their opinion in several ways. It is easy to express opinion there rather than saying it face to face in the physical world.

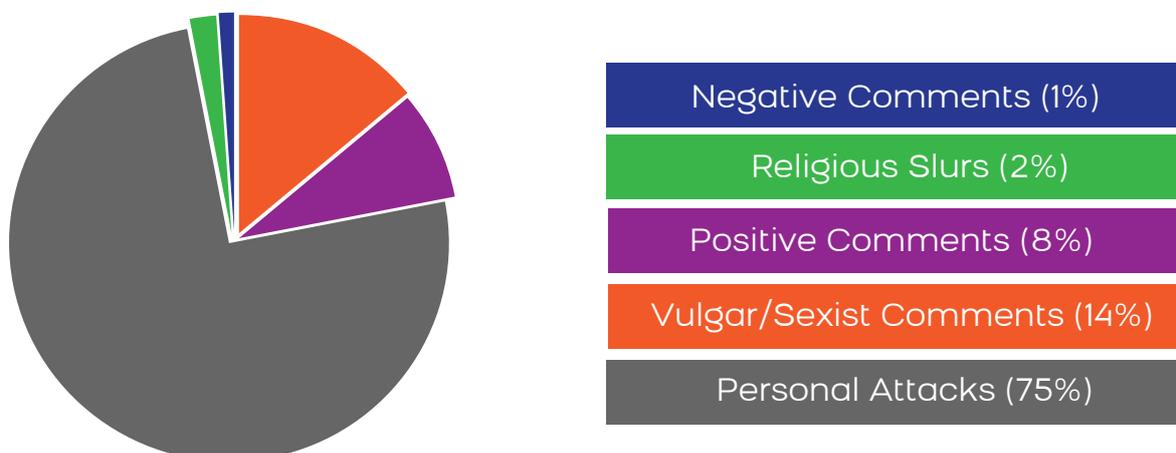


Figure 6: Types of comments in minority issues

On minority issue, the most prominent outcome was derived from the personal attack similar to (almost) what was found in gender issues (75%). The occurrence of sexist comments was also prominent (14%) with a smaller percentage of negative comments and religious slurs. Interestingly, a majority of people also commented positively (8%), proving a different point within all the negatives.

4.1.5 Post Engagement (Make-Believe Issues)

It seemed easy just to put 'like' (83%) for showing solidarity with the issues being discussed in the post rather than 'commenting' (11%) and being actively engaged throughout an extended time. Interestingly, a certain portion of the population liked to 'share' (6%) the Facebook posts more than commenting.

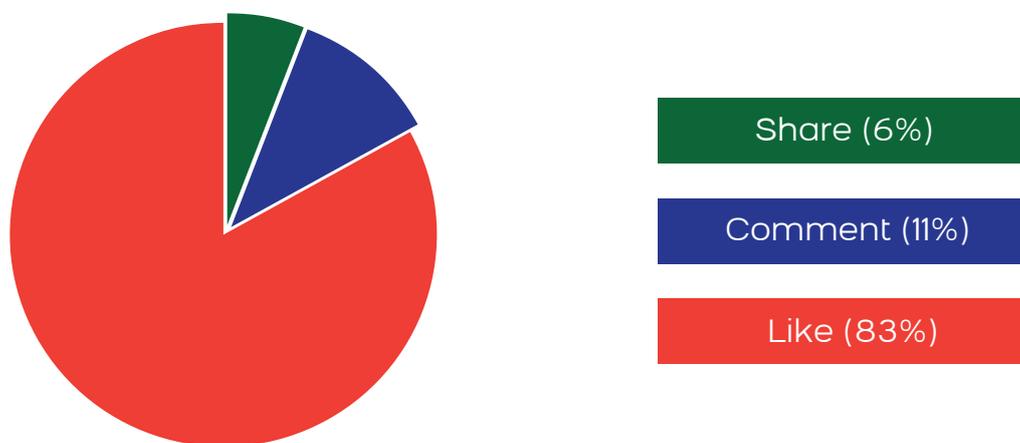


Figure 7: Post engagement in make-believe issues

4.1.6 Types of Comments (Make-Believe Issues)

It is easy to express an opinion over virtual network of social media platforms than saying it in person. In case of make-believe issues, the most prominent outcome was derived from personal attacks similar to (almost) what was found in gender and minority issues (76%). The occurrence of sexist comments was less prominent (7%) with a smaller percentage of negative comments and religious slurs. Interestingly, a majority of people also commented positively (12%), proving a different point within all the negatives.

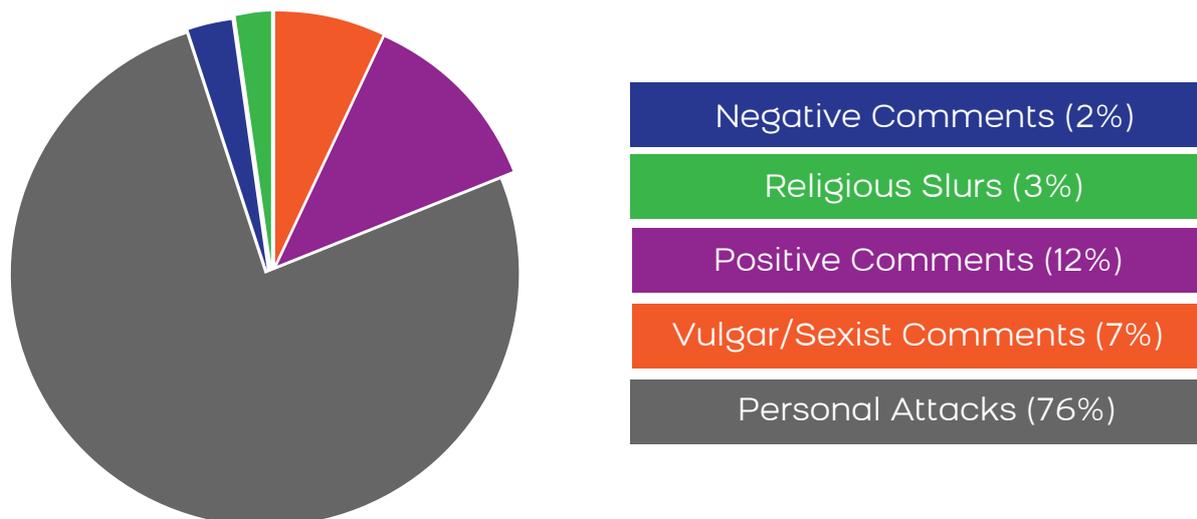


Figure 8: Types of comments in make-believe issues

4.2 Content Analysis

4.2.1 Gender

Although people of all gender can experience verbal aggression and abusive behaviour in social media, the abuse experienced by women is often sexualized and degrading. Most of the comments include sexually abusing words, with particular references to women's body parts, and so on. This can create a hostile cyber environment for women and minorities as it is done with the goal of humiliating, threatening, shaming, or suppressing women. In a survey, Amnesty International (2017) suggested that in developed countries like UK and the USA, nearly 59% of women experienced abusive comments or harassments on social media and the perpetrators were mostly strangers. The findings of our study also suggested a similar situation that may have negatively impacted their human rights.

In our study, we adopted an in-depth content analysis to understand the nature and types of verbal aggression. We focused on three domains, such as gender, make-believe issues, and minority. The focus of our content analysis is-

- Types of comments
- Gender analysis of commenters
- Positive comments

4.2.1.a Types of Comments

It is reported that women have experienced a range of abusive behaviour and harassment on virtual platforms, including Facebook and Twitter. It includes sexual comments, personal attacks, and abusive language (offensive comments). Amnesty International (2017) conducted an online poll for Twitter users, which showed that the most frequently occurring comments used generalized abusive language (61%) followed by direct sexually harassing comments (46%). We have closely followed six (06) Facebook pages, which contains a good number of followers. The daily posts of these pages have been monitored carefully. For the target-based analysis, we selected a few topics regarding celebrity news, talk-show, and rape. Our focus was analysing gender-based comments in these three subject areas. The contents were collected between November-December 2019 and January 2020.

Types	Retrieved date (from)	Total number of comments
Celebrity news	November 20 to December 17, 2019	351
Talk-show hosting by female anchor	January 4, 2020	160
Rape and Clothing (Parda)	November 12, 2019 to January 4, 2020	364

Table 2: Total number of comments and retrieved date (Gender Issues)

By analysing the comments, the following types were frequently found:

- Personal attacks
- Vulgar comments for conveying hate speech (slangs)
- Sexist swear words
- Religious slurs
- Positive comments

From this category, it is found that most of the comments were personal attacks using vulgar and sexually abusing words. Interestingly, most comments were merged with religious sentiment even though the story was not related to any religious issue. For example, words like *uncircumcised (kafer)*, *sinner (papi)* were hurled towards a female celebrity for marrying a non-muslim man. Furthermore, we found both generalized comments and directed comments in all categories. Few positive comments were also noted. We analysed those comments to get the entire idea about how few people took a stand against verbal aggression, though the participation for positive comments was very few. The detailed content regarding gender issues is described below.

1. Personal Attack

Personal attack usually refers to making negative statements relating to somebody's choices and beliefs, which may include comments that question an individual's values, choices, integrity, intelligence, or decisions (The Cybersmile Foundation). Personal attacks may also aim at an individual's political view, sexuality, and religious perspective. Our study shows that most of the personal attacks against women in our three topics were highly involved with their personal decisions and choices (for example, marrying someone), beliefs, religious identity and so on.

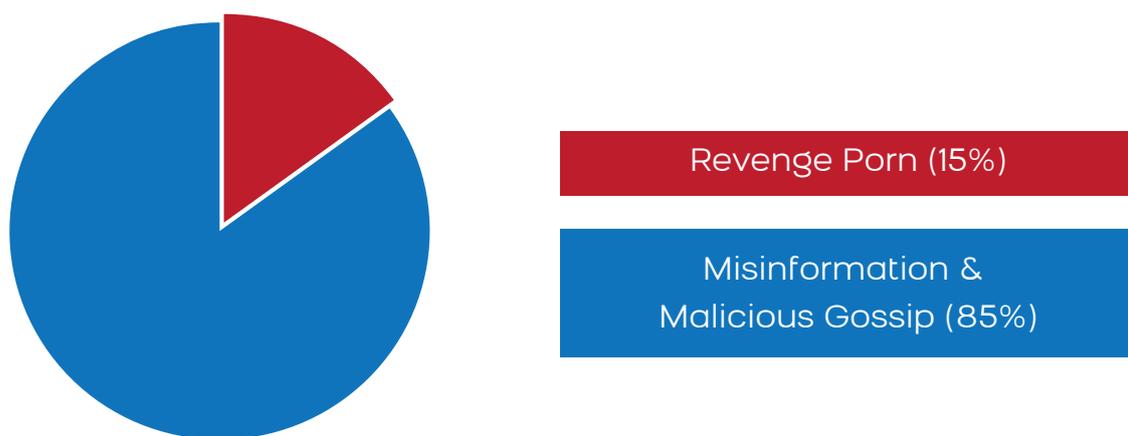


Figure 9: The parentage of using misinformation and malicious gossips and revenge porn

Two kinds of personal attacks were commonly found: misinformation and malicious gossip (85%) and revenge porn (15%). Misinformation and malicious gossip refer to the spread of rumours about a person to degrade him or her publicly through online platforms. On the other hand, revenge porn involves non-consensual use of intimate or offensive photos on social media (The Cybersmile Foundation). In our analysis, we found that women were personally attacked in both ways. However, misinformation and malicious gossips were frequently found. In terms of misinformation, the remarks were mainly about religious identity, for example, *atheist (nastik)*, *a prostitute (patita)*, and *object of hell (jahannami)*, whereas in revenge porn, perpetrators use personal photos of the celebrity or host, offensive photo of an individual or their family members (husbands, rumored boyfriend) or photos depicting body parts, and offensive memes.

2. Vulgar Comments for Conveying Hate Speech

Vulgarity is quite common in day-to-day language use; the estimation is between 0.5% and 0.7% in everyday conversation (Mehl, Vazire, Ramírez-Esparza, Slatcher, & Pennebaker, 2007) and 1.15% on social media like Twitter (Wang, Chen, Thirunarayan, Sheth, 2014). People engage in vulgarity for multiple reasons; one of the most common reasons is to offend or convey hate speech towards others (Cachola, Holgate, Preotiuc-Pietro and Li, 2018). In our study, we found a range of vulgar words against women. Most of which were directed as hate. For example, defiling names and calling *bustard (jaroj)*, *prostitute (bessha)*, *dog (kutta)* and so on. Additionally, generalised vulgar words were also found. For example, calling a particular group of women as *'atheist.'*

Directed Vulgar Comments	<i>'tui magi'</i> , [You are a slut] <i>(name) jahannama jabe</i> [...will go to hell]
Generalised Vulgar Comments	<i>Eishob mohilara nastic</i> [These women are atheists] <i>Era Bharoter dalal</i> [They are agents of India]

3. Sexist Swear Comments

Name-calling is persistent on social media. As we know, gendered harassment involves the use of slang words, insults, profanity and often images to communicate hostility towards girls and women, which was also found in our analysis.

Typically, harassers resort to words which involve sexuality such as *'slut'*, *'bitch'* or *'whore'*, and include commentary on women's physical appearances. This kind of sexist swear comments against women is quite common worldwide. We encountered a large number of sexually abusing words, for example- *prostitute*, *illegitimate*, *'ochol magi'* (useless slut) etc.



Figure 10: Frequently used sexually abusive words

4. Religious Slur

Violence centering religion has seen a sharp growth in the past years. For example, Islamic extremists waging jihad; Shia-Sunni power struggle in the Middle East; Hindutva extremism in India; Islamophobia in Europe, USA and Canada; Very recent harassment of Rohingyas in Myanmar by Buddhist extremists and military, and Christians-Muslim tension across Africa (World Economic Forum, 2019). Pew Research Center (2018) suggested that most of the countries faced a high incidence of religious hatred including mob violence and terrorism. The reflection of such tensions is also found on social media as there exist a number of faith-based groups online. In Bangladesh, the number of such groups is not very few. They are involved in spreading hate and communalism, disrespecting women and name-calling for perceived violations of the religious code of conduct.

In almost every case, people used religious slurs. Although our subjects and the nature of the topic were quite different, we found similar word choices that refer to religious links. Few frequently found comments are-



Figure 11: Frequently used religious slurs

4.2.1.b Gender Analysis of the Commenters

Though most of the comments were made by male commenters, female commenters were also found, but at a comparatively low percentage (9%). Male commenters were highly active in terms of sexually abusive comments, offensive comments, physically abusing comments, and personal attacks. On the other hand, female commenters emphasized on religiously generalised words as well as personal attacks. One of the interesting facts is that in the content of rape, the participation of female commenters was very low. Only a handful of female commenters were found in that particular section, which was relatively surprising.

Another interesting fact is that, most male commenters made denial remarks in the comments on rape issues. They mainly focused on the physical appearance of the suspected culprit and argued that one particular suspected culprit could not rape someone, or hinted at someone/some organization they dislike were perceived to be involved in criminal activities. A staggering fact revealed through the analysis is that no one strongly opposed such heinous activities in this particular issue.

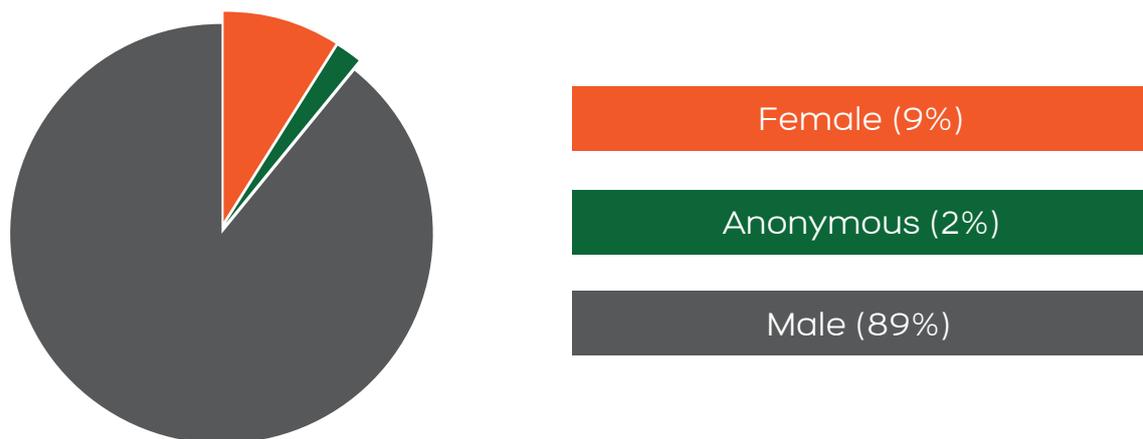


Figure 12: Gender-wise differences on comments on gender issues (in terms of celebrity news, talk-shows and rape)

4.2.1.c Findings about Rape and Clothing

Reports of rape occurrence are very common in Bangladeshi media. Nearly 13 girls and women are raped every day in Bangladesh (The Independent, November 19, 2019). However, it is assumed that this official figure is much lower than the actual incidents. There is a widespread prejudice about rape or sexual assault, otherwise, known as 'Rape Myth.'

1. Rape Myth

The idea of rape myth is stereotypical or false belief about rape, rapists, or rape victims (Burt, 1991). In our close analysis, we have seen a high volume of usage of ‘rape myth’ on social media. Few common rape myths that we have found are:

- The victim's clothing can lead to rape or sexual assault.
- The victim is lying about rape as the rapist is not physically fit, according to the commenters.
- Women are not doing ‘*parda*’ (clothing according to the Islamic code), which leads to rape.
- A man can not control himself if a female (victim) shows her body parts.
- Women are not practicing Islamic codes (free mixing or going out); therefore, they are raped.

Almost all commenters agreed that improper clothing or lack of adherence to the Islamic code is the main reason for rape incidents. They further argued that women, in general, should dress properly to be safe. However, few positive commenters counter-argued that if improper clothing or un-Islamic dress code was the only reason behind the rape, then why a five years old child and also boys were raped. Most of the positive comments were found in this section. However, the number is relatively low compare to the negative comments.

Additionally, in a particular case, most of the commentators denied to agree that the convicted/ suspected/ accused person could be the actual rapist hinting that this person could not rape or sexually assault someone.



Figure 13: Range of comments which claim a particular person cannot rape someone

4.2.1.d Positive Comments

Apart from verbally aggressive negative comments, we also explored the positive comments in our targeted content. Though in a very small number, we found positive comments. Most of the positive comments were found on **rape issues** followed by **celebrity news**; the least positive comments were found in case of **talk shows**. The positive comments in rape cases were about the lack of strict law, morality etc. In terms of celebrity news and talk-shows, most of the positive comments were about taking a stand against harassing or targeting a particular woman.

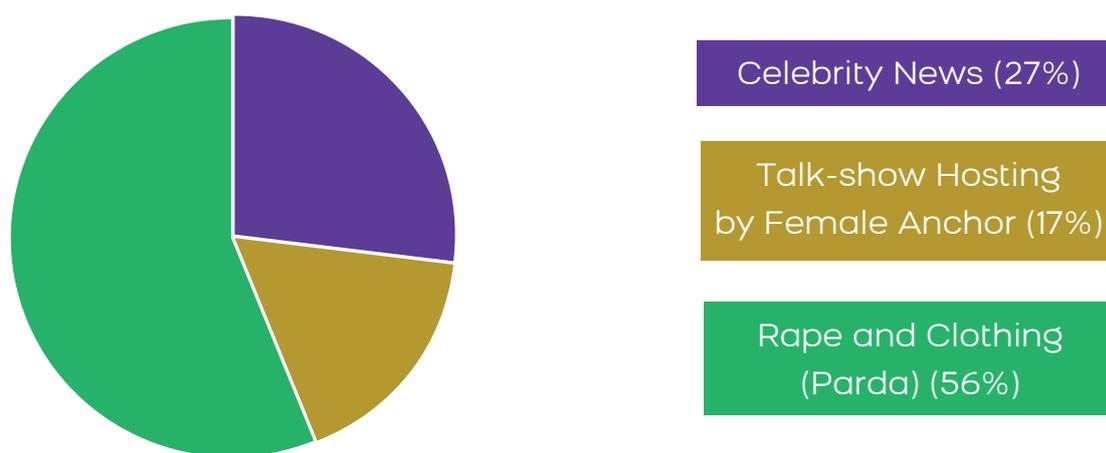


Figure 14: The percentage of positive comments in all three subject domains in gender issues

4.2.2 Minority Issues

Our second target area was minority groups. As we know, a minority group refers to a category of people who experience relative disadvantages compared to members of a dominant group in the society in which they are living. Minority group membership is typically based on differences in observable characteristics or practices, such as ethnicity (ethnic minority), race (racial minority), religion (a religious minority), sexual orientation (sexual minority), or disability (Ritzer, 2014).

Aggression or violence against minorities has been a crucial factor in the changing geopolitical situation for decades. With the advancement of technology, now aggression has become more virtual than physical. According to the World Population Review (2020), in Bangladesh, majority of the population belongs to Islam, 10% of the total population belongs to Hindu religion and less than 1% to other religions. The majority of the netizen are Muslims. There has been an increasing tendency to get involved in minority bashing via social media networking sites such as Facebook, Twitter or open blogging etc. in recent times. In this current report, we focused on two elements to show how vast is the occurrence of aggressive comments nowadays -

- Post engagements of the people
- Types of comments

4.2.2.a Post Engagement

Social media has become an easy way of communication from one corner of the world to the other. It seems convenient to engage in any burning or emerging issues virtually rather than physically being at a certain place. Also, the choice of being anonymous gives people a kind of liberty to express anything from positive comments to direct threats by just sitting behind a computer screen.

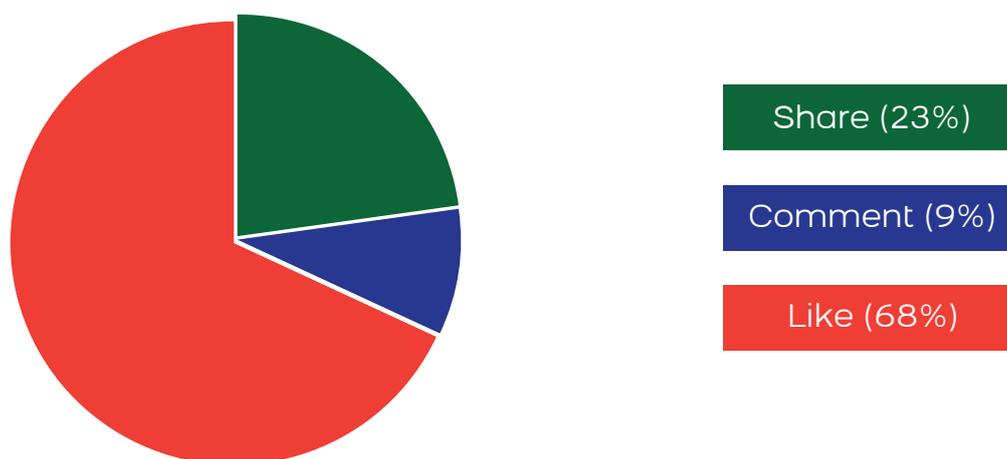


Figure 15: Post engagement in minority issues

Fig. 15 shows the percentage of engagement of people on minority issues. People especially liked just to put 'like' (68%) and showed solidarity with the issues discussed in the post rather than 'commenting' (9%) and being actively engaged throughout an extended time. Interestingly a certain portion of the population liked to 'share' (23%) the Facebook posts more than commenting.

4.2.2.b Types of Comments

In most cases on minority issues, the abusive behaviour and harassment on virtual platforms came from males, and were directed to any person supporting some occasion or cause related to minority groups. These attacks often included personal attacks using abusive language, vulgar comments, slangs, R-rated pictures, sexually abusive comments and generally negative comments.

One dominant type of comment seen in virtual sites was attacks based on religion of the person supporting the minority groups in any capacity. Likewise, for gender and minority issues, we have closely followed a few Facebook pages. Posts generated in these pages were carefully monitored daily. For the target-based analysis, we selected a few topics: DNCC mayor’s visit to puja mandap and playing drum there; a police officer in Teknaf, Bangladesh commenting on the Islamic divorce law by publishing a banner saying that divorce doesn’t happen by just uttering ‘Talaq’ three times as there are other Islamic sharia laws to be abided as well; the reaction of people on India’s NRC, CAA and its effect on Bangladesh, Muslims and Hindus.

Types of minority issues on which comments were collected	Retrieved date (from)	Total number of comments
DNCC mayor’s puja mandap visit and playing drum there.	October 5 to 8, 2019	2163
A police officer in Teknaf, commenting on the Islamic divorce law and defending that just by saying Talaq three (03) times, the divorce doesn’t happen; there are other Islamic sharia laws to be abided.	January 4, 2020	236
India’s NRC/CAA issue and its effect on Bangladesh, Muslims and Hindus.	November 12, 2019 to January 4, 2020	7400

Table 3: Total number of comments and retrieved date (Minority Issues)

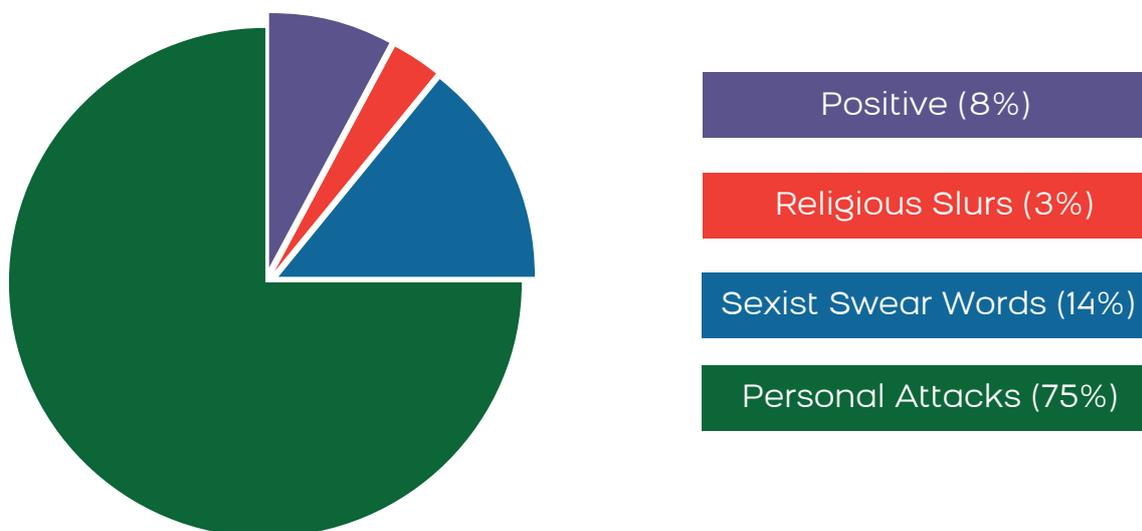


Figure 16: Types of comments in minority issues

From the figure, it is understandable that most of the comments on any minority issues led to more personal attacks (75%), which is $\frac{3}{4}$ of the sum of data collected. People tend to make vulgar comments, use slangs, and misinformation and misinterpret information that lead to religious attacks. An interesting finding of the current study is that amid mostly negative outcomes, there was the emergence of positive comments (8%) and support to minority issues. In minority issue we also found the following comments very frequently:

- Personal attacks
- Vulgar comments including slangs
- Sexist swear comments
- Religious slurs
- Positive comments
- Generalized negative comments

1. Personal Attack

In the past, traditional media typically filtered mass messages to particular audiences, limiting the likelihood of harm as well as its effects. Now, anyone is a publisher to unlimited, worldwide audiences, without any filter. This greatly increases the potential for harm. Most people use slang, violent and derogatory languages, give threats or bully in social media - a lot of time they make it anonymously as well. Although it is believed that most of these personal attacks are less harmful since the person making the attacks doesn't come forward rather make those hateful remarks while sitting behind a computer screen.

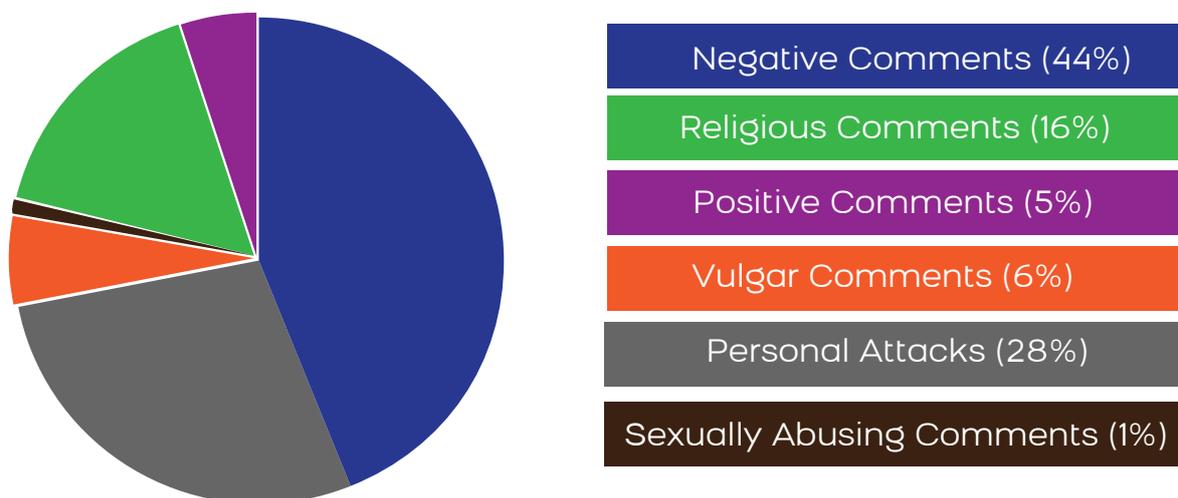


Figure 17: Comments on the issue of DNCC mayor's puja mandap visit and playing drum there

People made personally attacking comments (28%) when they talked about DNCC mayor's puja mandap visit and playing drum there. For being a Muslim & his belief in Islam, he shouldn't go to a Hindu function and participate in the rituals - they commented. 44% made negative comments, 16% linked it with religious belief & only 5% made positive comments.

2. Vulgar Comments for Conveying Hate Speech:

The recent trend of inflammatory, derogatory, hateful, and vulgar speech in social media towards minorities has raised a new concern about the connection between the thinking process of the young generation and violent acts. If we go through the current world situation, it echoes a change in the political climate where the hateful/vulgar speeches in social media magnify the outcome of social discord. From the data of the current report, a substantial portion (Fig.16, 14%) of comments made by netizens on social media included vulgar words, sexually abusive comments, and directed towards hate speech.



Figure 18: Frequently used religious slurs in minority issues

The most commonly used slang and hate speech included a considerable number of religious terms as people resorted to attacking Muslims who support or express sympathy towards other religions or minority issues. An interesting fact is that the use of these words was also found in Facebook posts and comments related to gender issues.

In our study, we found a range of vulgar words used against people. From Fig.18, we can see the most commonly used slangs. A police officer in Teknaf, Bangladesh commented on the Islamic divorce law that by saying 'Talaq' 3 times the divorce doesn't happen, there are other Islamic sharia laws to be abided also and we all should study, know more and follow the Islamic sharia accordingly before legitimizing the three Talaqs. Some 18% (Fig. 19) people made vulgar comments, including using slang towards him, especially towards his female family members.

From Fig. 20, we could see on the issue of India's new citizenship law, namely NRC and CAA, people also made vulgar comments (7%) in particular to political or socially influential people who defended India's position.

3. Sexist Swear Comments

Name-calling is very frequent in social media. As we know, gendered harassment, however, involves the use of words, insults, profanity, and often images to communicate hostility towards girls and women, which was also found in our analysis. In the case of minority, very few gender-focused issues were found from available data; thus, directed sexual comments towards minority females were not seen but generalized sexual comments were found towards them along with vulgar comments. Regarding minority issues, people made less directed sexually harmful comments depending on the context. As seen in Fig. 19, in the case of a police officer from Teknaf, Bangladesh commenting on three 'Talaq' the social media users made around 3% sexually abusive comments towards him.

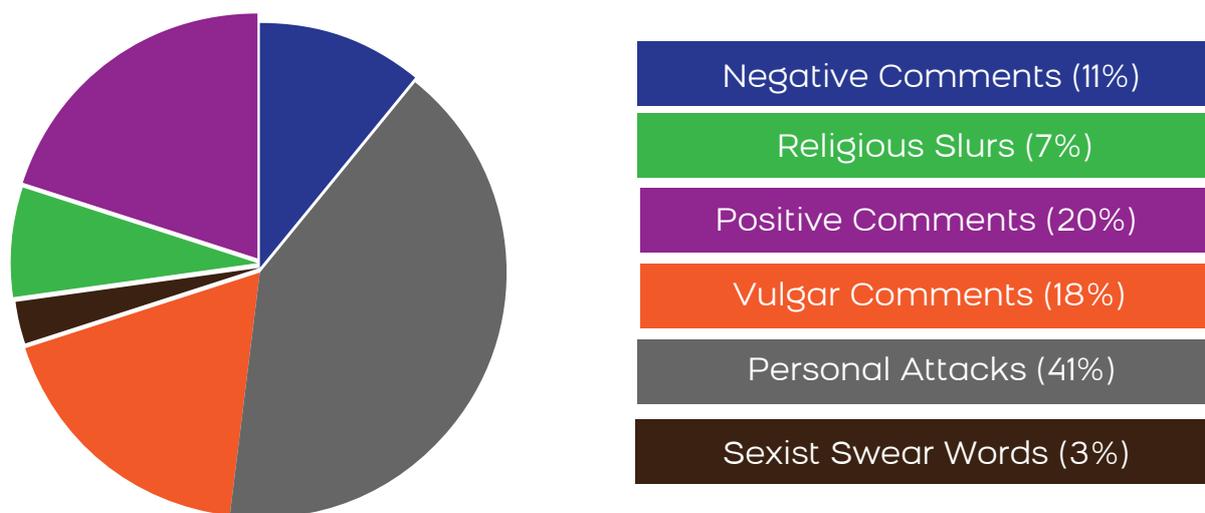


Figure 19: Comments on the issue of police officer saying three 'Talaq' actually does not mean 'Talaq' in Islam

4. Religious Slur

Issues or topics revolving religious matter are considered quite sensitive and when misinterpreted, it can lead to radicalization of beliefs and turn into violent behavior. Every religion discourages killings, war, greed, savagery, but most people miss the pivotal message it tries to convey – humanity. On top of that, when required, the religion is used as the backdrop for misleading people – usually, those who are less educated and socio-economically vulnerable.

On the issue of DNCC mayor's visit to puja mandap and participating in playing drum there, people made comments referencing religious attributes (Fig. 17, 16%) questioning his belief in Islam and how being a Muslim, he shouldn't attend functions that involve participation in Hindu religious rituals. Most of the comments directed towards him consisted of information directed towards Islamic knowledge. From Fig. 19, in the case of the police officer from Teknaf, commenting on three 'Talaq', some of the comments were religiously sensitive (7%) and directed towards educating him on the knowledge of Islam. Per Fig. 19, although the frequency of sexual comments is less, only 3%, it can be attributed to the context rather than trends of human behavior.

4.2.2.c Positive Comments

Although the occurrence of personal attacks, religious misinterpretation, vulgar and sexual commenting has been more frequent on social media, some people make positive comments, tries to find the positive side of any story rather than the negative ones.

Interestingly in the 'Talaq' issue (Fig. 19), there was a strong response (20%) defending the police officer in question. The comments suggested the possibility of his statement being misinterpreted and as a general public, any individual should first get enough knowledge regarding Islamic sharia law of marriage-divorce and then make judgemental or attacking comments on Facebook. In the context of DNCC mayor's puja mandap visit and playing drum, there was only 5% (Fig. 15) positive comments defending his position of being a part of the government, saying that he needs to show neutrality towards all religious occasions. A similar trend can be seen in India's NRC/CAA issue with only 4% (Fig. 20) positive comments.

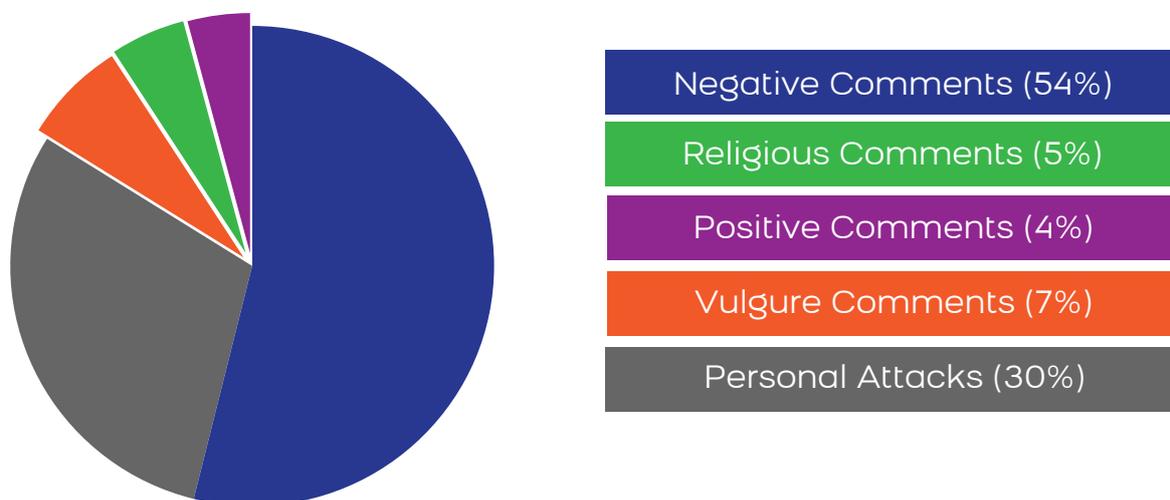


Figure 20: Comments on the issue of India's NRC/CAA

4.2.2.d Generalized Negative Comments

Social Media is a unique public environment that has its own culture and expectations. Instead of confronting anyone physically, people feel comfortable spreading negativity via social media. Spreading negative views through negative comments has become a trend in the era of social media. It gives a sense of popularity as other people are looking at the particular negative comments much more than the positive one.

In Fig. 17 where they talked about the DNCC mayor's puja mandap visit and playing drum there, around 44% were generally negative comments. In Fig. 20 on India's citizenship issues, people who supported or defended India's position received a huge backlash of generalized negative comments (54%), which seems to be a trend on social media engagement nowadays to get more likes and attention. In Fig.19, the commenter talking about the various aspects and influence of three 'Talaq' got a total of 11% negative comments along with other types of comments.

4.2.3 Make-Believe Theory

In our everyday lives, sometimes it is required that we make assumptions while dealing with lots of issues or factors. We have various assumptions for all sorts of causes or reasons. These assumptions represent our belief that we might not consider as knowledge or we believe them without any real doubt (APJ, 2011).

Sometimes we may assume things that we do not believe as a true existence; for example, in fiction, when we watch a horror movie, we feel scared or in a tragic story, we feel sad. The fictional characters affect us in numerous ways, both psychologically and physically, such as the feeling related to real sadness, fear and so on. This emotional state is considered as Quasi-emotions by Walton (1990), which means this is not true in terms of existence. This fictional false belief or pretending is the main idea of make-believe theory introduced by Kendall Walton (1990, cited in APJ, 2011) in the book named 'Mimesis as Make-Believe: On the Foundations of the Representational Arts'.

At present, the idea of religion has been explored in relation to fiction. Within this view, Johan Huizinga's religious theory concerning make-believe theory has been acknowledged considerably (Coleman, 2017).

4.2.3.a The Fiction of Religion (Coleman, 2017) and Make-Believe Theory

Lonnie Kliever (1981, cited in Coleman, 2017) argued that all religious perspectives are fictional. There are two dimensions for claiming that religion is fictional. In one dimension, fictional means untrue or fanciful. On the other hand, in the notion of the second dimension, religion is considered as part of the fiction. For example, a film or a novel. Recent scholars of religion have started to investigate the association between fiction and religion in the latter sense (Bellah 2011).

In this analysis of make-believe and fiction of religion, we have considered public preaching through religious sermons (waz-mahfil) and other religious content on social media as our fiction and the make-believe will be the people's reaction about these contents. Islamic public preaching is defined as a religious gathering aimed to motivate people to practice Islamic rules in their life. Nowadays, in Bangladesh, Islamic public preaching sometimes is causing misleading and conflicting incidents. For example, recently, in a particular area of Bangladesh, three Islamic preachers were banned from arranging any kind of gathering as they were accused of making provocative and anti-state speeches (Dhaka Tribune, November 2019). Additionally, Salehin (2016) suggested that, while preaching, many preachers use offensive remarks against women which often violate their human rights. Furthermore, minority groups are also targeted by preachers.

In this era of open media, Islamic preachers promote their speech by posting their videos on social media. We collected a range of comments from few popular videos and analysed the public reactions or 'quasi-emotions' according to the make-believe theory, where preachers made offensive comments about women and minorities. Likewise, news related to gender and minority issues and Facebook posts that we analysed above, in the speech of Islamic preachers or religion-oriented posts, we found the following comments most frequently:

Subject	Amount	Percentage
Personal attacks	2219	45.2%
Vulgar comments	159	3.2%
Sexist swear words	142	2.8%
Religious slurs	214	4.3%
Positive comments	749	15.2%
Hate speech	138	2.8%
Other	1283	26.1%

Table 4: Total number of comments and percentage of occurrence (Make-Believe Issues)

Here, we have annexed 'Hate Speech' and 'Other' to the categories; a few comments were directed towards not a single individual but to a large community. For that matter, therefore, we decided to annex another category to count them as 'Hate Speech.' Moreover, certain comments could not be sorted into these categories and were quite irrelevant to the study but since every data is to be analysed, so we annexed another category named 'Other' to count these comments.

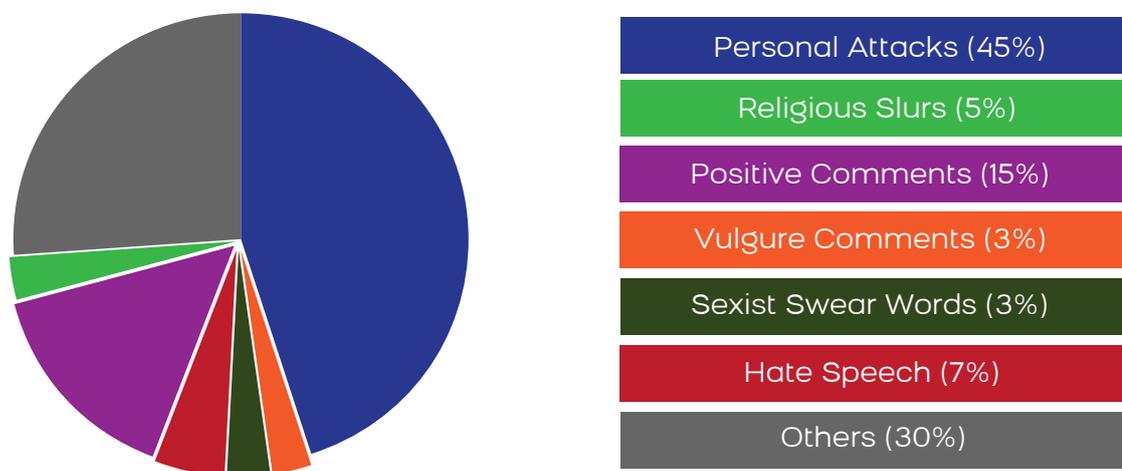


Figure 21: The percentage of the frequency of various verbally aggressive comments

The gender analysis for this particular issue also reveals the similar trends mentioned previously. Specifically, males were engaged more in terms of commenting in comparison with female and anonymous participants.



Figure 22: Gender analysis of commenters in make-believe issues

In this figure, we can see the number of comments passed by male users were 4601 (94%), female users were 87 (2%) and by anonymous Facebook handles were 216 (4%).

1. Personal Attack

What one could gauge from the entire chart is that a large proportion of the comments passed through Facebook handles belonged to male users (about 93.8%) and the majority of them (about 45.2%) were personal attacks. These attacks were either directed towards the person who posted in the groups or about whom the post was. One can very often see users of different opinions take into this mudslinging game and attack each other by calling names or saying derogatory things that, in some cases, are extremely repulsive. In the majority cases of name-calling, users were seen using swear words like *'bhondo'*, *'chagol'* or *'kutta'*. Swearing like these is very recursive in the samples.

2. Vulgar Comments

The rundown showed a small percentage of these comments (about 3.2%) being vulgar ones. These comments included nude pictures or sexual slurs either directed towards a certain user and most cases, towards the person the post was indicating. Very often, these comments include morphed pictures of the individual whom the post was about which is purely done to denigrate the individual's character.

3. Sexist Swear Words

The analysis shows a few of the users (about 2.8%) passing sexist swear words in the comments. In the majority of the cases, these swear words were directed towards another user who might have a distinct opinion on the same subject. These swear words were outright humiliating for an individual considering the nature of these swear words was misogynistic in nature, even if they were directed towards a male user.

4. Religious Slur

It is also noticeable that few of the commenters used religious slurs (about 4.3%) in the colloquial tongue to put another individual down. Most of the time, these slurs include terms like '*munafiq*' or '*nastik*' and connotes a pejorative meaning to the person it is directed.

5. Hate Speech and Others

Few of the users (about 2.8%) were found to revile an entire community through their hate speeches. These hate speeches majorly were directed towards the minority community or to people of distinctive faith. In these hate speeches, there were blatant inflammatory remarks like asking to leave the country if one's faith is distinct from the masses or denouncing people of distinct faith to be a perennial foe of Islam (the faith of the masses in terms of majority) in general. These remarks were passed deliberately to segregate the masses on the basis of faith.

4.2.3.b Positive Comments

Like our other content, we have explored the positive comments here. One can find a staggering amount (about 15.2%) of positive comments in these samples. At large, in these cases, users boosted the morale of another user or shower praise on the person whom the post was about through passing positive comments via their handles. The analysis showed a number of individual users (about 26.1%) whose comments were either irrelevant or did not have any substance to them. These comments included stickers, pictures or remarks that are entirely irrelevant to the post. In comments of such nature, one can often find users engaging in banter which adds very little to a constructive discussion.

**“SOCIAL MEDIA USERS
IN BANGLADESH”**

 **41 842 000**

 **3 083 000**

 **38 303 000**

The major findings of this study provided a few insights on the target based analysis of verbal aggression against women and minorities on social media like Facebook. The most prominent outcomes came from the part where people thrived to personally attacking comments towards the person posting or expressing a view. People made hateful, derogatory comments while making personal attacks mostly. People also tend to inject religious views on all issues. Additionally, they called out people by religious slurs and vulgar comments. Within those vulgar comments, there was a prominent presence of sexually charged comments. Most of the comments were used by male users, and the least numbers were female. An interesting result was the huge presence of anonymous or fake accounts, so it was really challenging to know whether a male or a female was making those attacking, vulgar comments in various situations. Another noticeable finding was, amid all the negative comments, some people made positive arguments, supporting the unpopular but necessary views over the comments. We have discussed our findings according to our research questions as follows:

5.1 How Aggressors React in Particular Contexts (Gender, Minority and Make-Believe Issue)?

From our findings, it is clear that most of the aggressors react negatively regardless of domains. They usually use targeted harassment against a particular victim. The term targeted harassment refers to a large number of people employed together to constantly target a woman with offensive or violence over a coordinated period with the purpose of humiliating her. Another finding of reaction is that, while commenting- a large number of participants engaged themselves by agreeing with others rather than directly participating.

5.2 What is the Gender Basis of Aggressors?

Though the number of female users on Facebook is quite high, surprisingly, the participation of female aggressors is minimum. On gender issues, female commenters' participation is only 9%, and for make-believe issues, only 1.77%. On the other hand, on minority issues, the participation of female is less than 1%. It might be interesting to see the engagement of female netizen less in these particular issues. It is often assumed that women in general have the tendency to keep themselves silent to avoid being targeted (Amnesty Global Insights, 2017).

5.3 Who is the Main Target While Commenting?

Our study is based on a target- analysis of few specific contexts. In most of the cases, victims are women. In gender analysis, we have seen targeted harassment against female celebrities for their very personal belief and opinion. In fact, for rape cases, people indirectly target the victim by mentioning about the dress. In case of minority, political personalities and people from different religions and ethnic communities are targeted. And, in make-believe issues, women as well as all people from the minority, are targeted.

5.4 What is the Social Context of Verbal Aggression?

We consider the 'Three-Factor Model of Verbal Aggression' in our study. As an immediate social and cultural context in Facebook posts regarding women's clothing, rape, or sexual assault and religious minority, religious propaganda, or popular speech by controversial Islamic preachers play the most dominant role.

5.5 What Kind of Comments is Frequently Used?

The findings indicate that most of the people prefer to attack personally. In that case, people sometimes use offensive images or nudity. Additionally, sexist swear comments, religious slurs, hate speech are also frequently found. In all three domains, the same kind of sexist comments and religious slurs are used. For example, the most common religious slurs seen are- *nastik*, *kafir*, *jahannami*, *munafik*, *papi*, etc. regardless of the contexts.

5.6 Is There Any Participation of People Empathetic to the Victims?

Though most of the comments are negative and derogatory, few people make positive comments and show empathy toward victims. Our findings indicate that, though much less in number, some users do support the victims, boost morale or praise another like-minded user.

5.7 Limitations of the Study

In spite of increase in the number of social media research nowadays, it is not easy to get accurate data about the participants, the contexts and posts. In this study, we have rigorously followed our inclusion criteria and methodology. However, we could not identify the demographic profile of the participants. For example, we were unable to determine the educational level, social status or age of the aggressors. Due to Facebook and other social media's privacy policy, this kind of information was difficult to extract. Also, it was challenging to derive information about anonymous accounts. Despite the limitations, this work may be used as a baseline study for any kind of online aggression in Bangladesh context.

Social media gives people a world that is virtual and where an individual can choose to put their real identity or hide it. It has become too easy to express opinions - positive or negative while sitting behind a computer screen and not thinking of facing (mostly) any real-life consequences for those. Several issues where opinions differ are mainly based on gender, being a minority in any society or country and personal belief or social belief system towards certain taboo issues.

From the results of the current study, it can be concluded that people differ vastly in their opinions, especially while expressing them over the virtual world. People tend to make more personal attacks and hateful comments towards others when their belief and opinion differs on several issues. Males are more active and expressive in commenting and sharing their views on different emerging issues such as rape, religious minority, international issues, global policies and its influence in Bangladesh, personal views on particular religious laws of marriage and divorce etc. The current research has shown that people engaged in several discussions uses more slangs, religious slurs, sexist comments in Facebook than they would do in real-life settings. It gives a clear understanding of the fact that not being physically present and the virtual nature of the social media gives more freedom to say whatever comes to one's mind. Although expressing views comes with some negative outcomes in most cases, there are positive ones too. A glimpse of hope is seen where people do stand against the popular views and points out the anomaly where others are or can be wrong, what (way) should others think, try to understand, respect the differences in views and give space to everyone for expressing their views without the fear of being slammed and shamed.

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Appendix

Keywords & Social Media Terminologies

1. Misinformation:

Misinformation can be defined as false or inaccurate information. Examples of misinformation include false rumours, or insults and pranks, while examples of more deliberate disinformation include malicious content such as hoaxes, spear-phishing and computational propaganda. The term "misinformation" has often been associated with the neologism "fake news." The main difference between misinformation and disinformation is that misinformation is shared accidentally, while disinformation is shared deliberately. Contemporary social media platforms offer a rich ground for the spread of misinformation.

2. Verbal Aggression:

Verbal aggression can be defined as deliberately harmful behaviour that is typically both unprovoked and repeated. It is an intentional abuse of power, such as teasing, taunting, or threatening, that is initiated by one or more individuals of relatively greater status or power (by virtue of their numbers or size) against a victim of somewhat lesser status or power. There are two types of bullying that are relevant to verbal aggression:

- Direct or Overt bullying
- Covert or Indirect bullying

Direct or overt bullying consists of taking things away, hitting, kicking, pushing, tripping, and shoving, as well as cursing, yelling, and threatening.

Covert aggression is intended to harm the victim without confrontation. Aggression is similar to bullying, except it does not include physical aggression.

3. Hate Speech:

Hate speech is an expression that denigrates a person or persons on the basis of membership in a social group identified by attributes such as race, ethnicity, gender, sexual orientation, religion, age, physical or mental disability, and others. Typical hate speech involves epithets and slurs, statements that promote malicious stereotypes, and speech intended to incite hatred or violence against a group.

4. Online Harassment:

Online harassment, also referred to as 'cyberbullying', is the term used to describe the use of online media to harass, threaten, or maliciously embarrass. It can involve behaviours such as:

- Spreading rumours.
- Sending or encouraging others to send the victim unsolicited and/or threatening posts, comments or e-mail to overwhelm the victim.
- Sending negative messages directly or making defamatory comments about the victim online.
- Harassing the victim during a live chat.
- Leaving abusive messages online, including social media sites.

5. Extremism:

Extremism can be defined as activities (beliefs, attitudes, feelings, actions, strategies) of a character far removed from the ordinary. In conflict settings, it manifests as a severe form of conflict engagement. In addition, extreme acts are more likely to be employed by marginalized people and groups who view more normative forms of conflict engagement as blocked for them or biased.

6. Gendered Harassment:

Gendered harassment or gender-based harassment is one form of sexual discrimination. This type of harassment does not involve explicit sexual behaviour, but includes epithets, slurs, and negative stereotyping of men or women, directed at female or male students, employees, or others. It occurs when one person harasses another person for reasons relating to their gender or the gender with which they identify. For example, any insulting remarks made towards a person simply because they are a woman would be considered a form of gender harassment.

7. Radicalization:

Radicalization (or radicalisation) is a process by which an individual or group comes to adopt increasingly radical political, social, or religious ideals and aspirations that reject or undermine the status quo or contemporary ideas and expressions of the nation. The outcomes of radicalization are shaped by the ideas of the society at large; for example, radicalism can originate from a broad social consensus against progressive changes in society or from a broad desire for change in society. Radicalization can be both violent and nonviolent.

8. Taboo:

A taboo is an implicit prohibition on something (usually against an utterance or behaviour) based on a cultural sense that it is excessively repulsive or, perhaps, too sacred for ordinary people. A taboo acknowledged by a particular group or tribe as part of their ways aids in the cohesion of the group, also helps that particular group to stand out and maintain its identity in the face of others and therefore creates a feeling of "belonging".

9. Religious Sermon:

A religious sermon is an oration or lecture by a preacher (who is usually a member of a certain religion). The act of delivering a religious sermon is called preaching.

10. Talaq:

The term talaq is commonly translated as "repudiation" or simply "divorce". In classical Islamic law, it refers to the husband's right to dissolve the marriage by announcing to his wife that he repudiates her.

11. Political Climate:

The political climate is the aggregate mood and opinions of a political society at a particular time. It is generally used to describe when the state of mood and opinion is changing or unstable rather than in a state of equilibrium. The phrase has origins from both ancient Greece and medieval-era France.

12. Minority:

A Minority group refers to a category of people who experience relative disadvantage as compared to members of a dominant social group. Minority group membership is typically based on differences in observable characteristics or practices, such as ethnicity (ethnic minority), race (racial minority), religion (religious minority), sexual orientation (sexual minority), or disability.

13. Mudslinging:

Act of making malicious or scandalous allegations about an opponent with the aim of damaging their reputation or to discredit them.

14. Cyber Environment:

Cyber environment or cyberspace is a global and dynamic domain (subject to constant change) characterized by the combined use of electrons and the electromagnetic spectrum, whose purpose is to create, store, modify, exchange, share, and extract, use, eliminate information and disrupt physical resources. A distinctive feature of cyberspace is that no central entity exercises control over all the networks that make up this new domain. Just as in the real world there is no world government, cyberspace lacks an institutionally predefined hierarchical center.

15. Vlog:

A video blog or video log, sometimes shortened to vlog. It is a form of blog for which the medium is video. 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.

16. Netizen:

Netizen is an active participant in the online community of the Internet. The term netizen is a portmanteau of the words Internet and citizen, as in a 'citizen of the net' or 'net citizen.' It describes a person actively involved in online communities or the Internet in general.

17. Make Believe Issue:

Act of believing an issue that appears to be attractive or exciting but is not real. The key idea to make-believe issue is the term 'fictional' can be taken to mean 'true', true in the fictional world of the representation. A make-believe issue can generate from a state of mind in which one pretends to believe that conditions are real, esp. because that reality would be more pleasant than the actual one.

18. Social Skills:

Social skills are the skills used to communicate and interact among people, both verbally and non-verbally, through gestures, body language and personal appearance.

19. Quasi-Emotions:

It can be defined as those emotions which are grounded on non-serious cognitive acts like fantasies and assumptions. Emotions towards fiction are quasi-emotions because they ground on suppositions. 'Quasi-Emotions' share with real emotions most phenomenal qualities, but lack some features that are essential to real emotions.

MOVE Foundation

Dhaka, Bangladesh

+880 2 985 2512

www.move-foundation.com

support@move-foundation.com